

GOVERNMENT OF INDIA
ARCHÆOLOGICAL SURVEY OF INDIA
ARCHÆOLOGICAL
LIBRARY

ACCESSION NO. 13549

CALL No. 880/Phi

D.G.A. 79





THE LOEB CLASSICAL LIBRARY
EDITED BY
T. E. PAGE, M.A. AND W. H. D. ROUSE, LITT.D.

PHILOSTRATUS

I









APOLLONIUS OF TYANA. (?)
BUST IN THE CAPITOLINE MUSEUM, ROME.

PHILOSTRATUS
THE LIFE OF APOLLONIUS
OF TYANA

THE EPISTLES OF APOLLONIUS AND THE
TREATISE OF EUSEBIUS

WITH AN ENGLISH TRANSLATION BY
F. C. CONYBEARE, M.A.

WITH EIGHT AND FORTY PLATES IN COLOURED ENGRAVINGS

135/-

IN TWO VOLUMES

New Orleans



THE LIBRARY GENERAL
CIRCULATION

Library Room No.

IND 1

LONDON : WILLIAM REINHOLD NEUMANN
NEW YORK : THE MACMILLAN CO.

1912

PHILOSTRATUS THE LIFE OF APOLLONIUS OF TYANA

THE EPISTLES OF APOLLONIUS AND THE
TREATISE OF EURYNON

WITH AN ENGLISH TRANSLATION BY
F. C. CONYBEARE, M.A.

LATE FELLOW AND PREBENTOR OF UNIVERSITY COLLEGE, OXFORD



135.9
SCH. TWO VOLUMES
OF THE DIRECTOR GENERAL
C 1950
Library Regd. No.

INDIA

LONDON : WILLIAM HEINEMANN
NEW YORK : THE MACMILLAN CO.

MCMXII

1912

CENTRAL ARCHAEOLOGICAL
LIBRARY, NEW DELHI.

No. 13549.....

Date. 22.7.1962.....

Call No. 88a Vol. (I)
Phi

INTRODUCTION

The Life of Apollonius of Tyana has only been once translated in its entirety into English, as long ago as the year 1811 by an Irish clergyman of the name of E. Berwick. It is to be hoped therefore that the present translation will be acceptable to the English reading public, for there is in it much that is very good reading, and it is lightly written. Of its author, Philostratus, we do not know much apart from his own works, from which we may gather that he was born in the island of Lemnos about the year 172 of our era, that he went to Athens as a young man to study rhetoric, and later on to Rome. Here he acquired a reputation as a sophist, and was drawn into what we may call the *coterie* of the literary and philosophic Empress Julia Domitia, the wife of Septimius Severus. She put into his hands certain memoirs of Apollonius, the sage of Tyana, who had died in extreme old age nearly

INTRODUCTION

100 years before during the reign of the Emperor Nerva, and she begged him to use them for the composition of a literary life of the sage in question. These memoirs had been composed by a disciple and companion of Apollonius named Damis, a native of the city of Nineveh, whose style, Philostratus says, like that of most Syrian Greeks, was heavy and wanting in polish. Besides these memoirs Philostratus used for his work a history of the career of Apollonius at Aegae, written by an admirer of the name of Maxinus. He also used the many letters of Apollonius which were in circulation. His collection of these agreed partly, but not wholly, with those which are preserved to us and transcribed below. He tells us further that the Emperor Hadrian had a collection of these letters in his villa at Antium. Philostratus also possessed various treatises of Apollonius which have not come down to us. Beside making use of the written sources here enumerated Philostratus had travelled about not only to Tyana, where there was a temple specially dedicated to the cult of Apollonius, but to other cities where the sage's memory was held in honour, in order to collect such traditions of the sage as he found still current. From these sources then the work before us was drawn, for although Philostratus

INTRODUCTION

also knew the four books of a certain Moeragenes upon Apollonius, he tells us he paid no attention to them, because they displayed an ignorance of many things which concerned the sage. The learned Empress seems never to have lived to read the work of Philostratus, for it is not dedicated to her and cannot have been published before the year 217.

It has been argued that the work of Damis never really existed, and that he was a mere man of straw invented by Philostratus. This view was adopted as recently as the year 1910 by Professor Bigg, in his history of the origins of Christianity. But it seems unnecessarily sceptical. It is quite true that Philostratus puts into the mouth of the sage, on the authority of Damis, conversations and ideas which, as they recur in the Lives of the Sophists of Philostratus, can hardly have been reported by Damis. But because he resorted to this literary trick, it by no means follows that all the episodes which he reports on the authority of Damis are fictitious, for many of them possess great verisimilitude and can hardly have been invented as late as the year 217, when the life was completed and given to the literary world. It is rather to be supposed that Damis himself was not altogether a credible writer, but one who, like the so-called

INTRODUCTION

areatalogi of that age, set himself to embellish the life of his master, to exaggerate his wisdom and his supernatural powers; if so, more than one of the striking stories told by Philostratus may have a ready stood in the pages of Damis.

However this be, the evident aim of Philostratus is to rehabilitate the reputation of Apollonius, and defend him from the charge of having been a charlatan or wizard addicted to evil magical practices. This accusation had been levelled against the sage during his life-time by a rival sophist Euphrates, and not long after his death by the author already mentioned, Moeragene. Unfortunately the orations of Euphrates have perished, and we know little of the work of Moeragene. Origen, the Christian father, in his work against Celsus, written about the year 240, informs us that he had read it, and that it attacked Apollonius as a magician addicted to sinister practices. It is certain also that the accusations of El Hantes were of similar tendency, and we only need to read a very few pages of this work of Philostratus to see that his chief interest is to prove to the world that these accusations were ill-founded, and that Apollonius was a divinely-inspired sage and prophet, and a reformer along Pythagorean lines of the Pagan *vin*.

INTRODUCTION

religion. It is possible that some of the stories told by Byzantine writers of Apollonius, notably by John Tzetzes, derive from Moeragenes.

The story of the life of Apollonius as narrated by Philostratus is briefly as follows. He was born towards the beginning of the Christian era at Lyons, in Cappadocia, and his birth was attended according to popular tradition with miracles and portents. At the age of sixteen he set himself to observe in the most rigid fashion the almost monastic rule ascribed to Pythagoras, renouncing wine, rejecting the married estate, refusing to eat any sort of flesh, and in particular condemning the sacrifice of animals to the gods which in the ancient world furnished the occasion, at any rate for the poor people, of eating meat. For we must not forget that in antiquity hardly any meat was eaten which had not previously been consecrated by sacrifice to a god, and that consequently the priest was the butcher of a village and the butcher the priest. Like other votaries of the Neo-Pythagorean philosophy or discipline, Apollonius went without shoes or only wore shoes of bark, he allowed his hair to grow long, and never let a razor touch his skin, and he took care to wear on his person nothing but linen, for it was accounted by him as by Brahmins, an impurity to allow any

INTRODUCTION

dress made of the skin of dead animals to touch the person. Before long he set himself up as a reformer, and betaking himself to the town of Aegae, he took up his abode in the temple of Aesculapius where he rapidly acquired such a reputation for sanctity that sick people flocked to him asking him to heal them. On attaining his majority, at the death of his father and mother, he gave up the greater part of his patrimony to his elder brother, and what was left to his poor relations. He then set himself to spend five years in complete silence, traversing, it would seem, Asia Minor, in all directions, but never opening his lips. The mere Trappist vow of silence which he thus enforced upon himself seems to have further enhanced his reputation for holiness, and his mere appearance on the scene was enough to hush the noise of warring factions in the cities of Cilicia and Pamphylia. If we may believe his biographer he professed to know all languages without ever having learned them, to know the innermost thoughts of men, to understand the language of birds and animals, and to have the power of predicting the future. He also remembered his former incarnation, for he shared the Pythagorean belief of the migrations of human souls from body to body, both of animals and of human beings. He professed

INTRODUCTION

a rigid asceticism, and condemned all dancing and other diversions of the kind, he would carry no money on his person and recommended others to spend their money in the relief of the poorer classes. He visited Persia and India, where he consorted with the Brahmins, he subsequently visited Egypt, and went up the Nile in order to acquaint himself with those precursors of the monks of the Taebuid called in those days the Gymnosophists or naked philosophers. He visited the cataracts of the Nile, and returning to Alexandria had long conversations with Vesuvian and Titus son after the siege and capture of Jerusalem by the latter. He had a few years before, in the course of a visit to Rome, incurred the wrath of Nero, whose minister Tigellinus however was so infatuated by him as to set him at liberty. After the death of Titus he was again arrested, this time by the Emperor Domitian as a ferment of sedition but was apparently acquitted. He died at an advanced age in the reign of Nerva, who befriended him, and according to popular tradition he ascended bodily to heaven, appearing after death to certain persons who entertained doubts about a future life.

Towards the end of the third century when the struggle between Christianity and decadent Paganism

INTRODUCTION

had reached its last and bitterest stage, it occurred to some of the enemies of the new religion to set up Apollonius, to whom temples and shrines had been erected in various parts of Asia Minor, as a rival to the founder of Christianity. The many miracles which were recorded of Apollonius, and in particular his eminent power over evil spirits or demons, made him a formidable rival in the minds of Pagans to Jesus Christ. And a certain Hierocles, who was a provincial governor under the Emperor Diocletian, wrote a book to show that Apollonius had been as great a sage, as remarkable a worker of miracles, and as potent an exorcist as Jesus Christ. His work gave great offence to the missionaries of the Christian religion, and Eusebius the Christian historian wrote a treatise in answer, in which he alleges that Apollonius was a mere charlatan, and if a magician at all, then one of very inferior powers: he also argues that if he did achieve any remarkable results, it was thanks to the evil spirits with whom he was in league. Eusebius is careful, however, to point out that before Hierocles, no anti-Christian writer had thought of putting forward Apollonius as the rival and equal of Jesus of Nazareth. It is possible of course that Hierocles took his cue from the Emperor Alexander Severus (A.D. 208-235), who instead of setting up

xi

INTRODUCTION

images of the gods in his private shrine, established therein, as objects of his veneration, statues of Alexander the Great, Orpheus, Apollonius of Tyana, Abraham, and Christ. This story however is in no way contradicted by the statement of Eusebius, and it is a pity that this significant caution of the latter has been disregarded by Christian writers of the last three centuries, who have almost unanimously adopted a view that is utterly unwarrantable, namely, that Philostatus intended his life of Apollonius as a counterblast to that of the Christian gospel. The best scholars of the present generation are opposed to this view, for they realise that demonic possession was a common feature in the ancient landscape, and that the exorcist driving demons out of afflicted human beings by use of threats and invocations of mysterious names was as familiar a figure in old Pagan society as he was in the early church.

We read that wherever Apollonius traveled, he visited the temples, and undertook to reform the cults which he there found in vogue. His reform seems to have consisted in this that he denounced as derogatory to the gods the practice of sacrificing to them animal victims and tried to persuade the priests to abandon it. In this respect he prepared the ground for Christianity and was working along

INTRODUCTION

the same lines as many of the Christian missionaries. In the third century Porphyry the philosopher and enemy of Christianity was as zealous in his condemnation of blood-offerings, as Apollonius had been in the first. Unquestionably the neo-Pythagorean propaganda did much to discredit ancient paganism, and Apollonius and its other missionaries were all unwittingly working for that ideal of bloodless sacrifice which, after the destruction of the Jewish Temple, by an inexorable logic imposed itself on the Christian Church.

It is well to conclude this all too brief notice of Apollonius with a passage cited by Eusebius¹ from his lost work concerning sacrifice. There is no good reason for doubting its authenticity, and it is an apt summary of his religious belief —

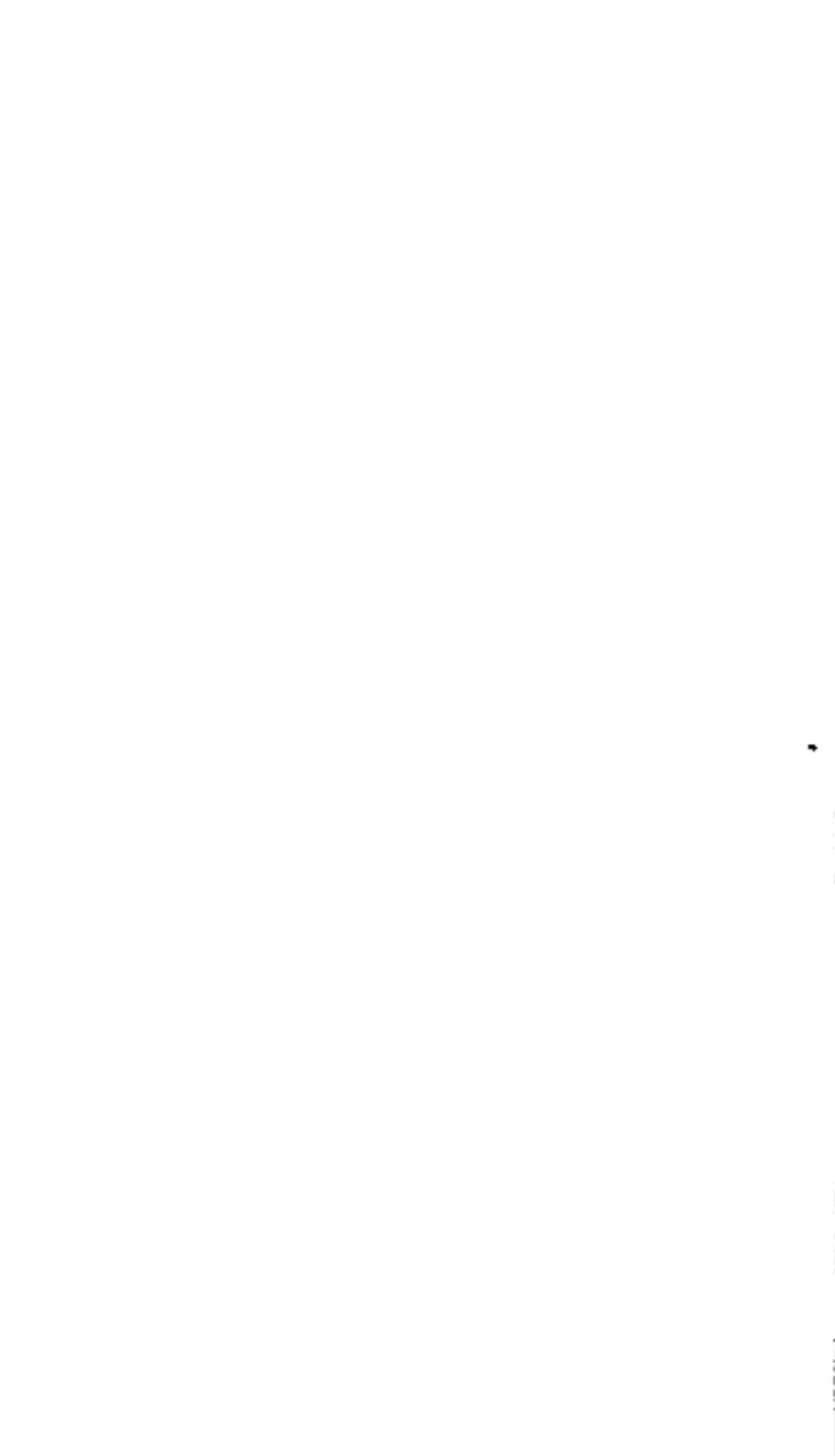
"In no other manner, I believe, can one exhibit a fitting respect for the divine being, beyond any other men make sure of being singled out as an object of his favour and good-will, than by refusing to offer to God whom we termed First, who is One and separate from all, as subordinate to whom we must recognise all the rest, any victim at all; to Him we must not kindle fire or make promise unto him of any sensible

¹ Eusebius, *On the Preparation for the Gospel*, Bk. IV, Ch. 18.

INTRODUCTION

object whatsoever. For He needs nothing even from beings higher than ourselves. Nor is there any plant or animal which earth sends up or nourishes, to which some pollution is not incident. We should make use in relation to him solely of the higher speech, I mean of that which issues not by the lips; and from the noblest of beings we must ask for blessings by the noblest faculty we possess, and that faculty is intelligence, which needs no organ. On these principles then we ought not on any account to sacrifice victims to the mighty and supreme God."

The text followed by the translator is that of C. L. Kayser, issued by B. G. Teubner, at Leipzig in 1870.



PHILOSTRATUS
BOOK I

ΦΙΛΟΣΤΡΑΤΟΥ

ΤΑ ΕΣ ΤΟΝ ΤΤΑΝΕΛ ΑΠΟΛΛΩΝΙΟΝ

A'

I

οἱρ. Οἱ τὸν Σάμιον Πυθαγόραν ἔπαινοβντες τιδὶ¹
ἐπ' αὐτῷ φασιν· ὡς "Ιων μὲν οὕτω εἴη γένουτο δε
ἐν Τροίᾳ ποτὲ Εὖφορβος, ἀναβιοῦ τε ἀποθανον,
ἀποθάνοι δέ, ως φύδαν Ὄμηρου, ἐσθίητά τε τὴν ἀπὸ²
θυησειδίων παραιτοῦτο καὶ καθαρεύοις βρώσειτ.
ὅποση ἐμψύχων, καὶ θυσίας μὴ γύρις αἵμάττειν
τοὺς βωμούς, ἀλλὰ ἡ μελισττοῦτα καὶ ὁ λαβανωτὸς
καὶ τὸ ἐφυμυῆσαι, φοιτᾶν ταῦτα τοῖς θεοῖς παρὰ
τοῦ ἀνδρὸς τούτου, γιγνώσκειν τε, ὡς ἀσπάζοντο
τὰ τοιαῦτα οἱ θεοὶ μᾶλλον ἢ τὰς ἑκατόμβας καὶ
τὴν μάχαιραν ἐπὶ τοῦ κανοῦ. ξυνεῖναι γάρ δὴ
τοῖς θεοῖς καὶ μανθάνειν παρ' αὐτῶν, δηη τοῖς
ἀνθρώποις χαίρουσι καὶ δηη ἀχθοῦται, περὶ τε
φύσεως ἐκεῖθεν λέγειν· τοὺς μὲν γάρ ἄλλους
τεκμαρεῖσθαι τοῦ θεοῦν καὶ δόξαν αναμοιόσιν· ἄλλοι·

PHILOSTRATUS

THE LIFE OF APOLLONIUS OF TYANA

BOOK I

I

THE votaries of Pythagoras of Samos have this rather
story to tell of him, that he was not an Indian at all,
but that, once upon a time in Troy, he had been ^{magistrate} ^{spiritual chief of} ^{Pythagoras} Euphorbus, and that he had come to life after death,
but had died as the songs of Homer relate. And they say that he declined to wear a spiced cloak from dead animal products and, to guard his purity, abstained from a flesh diet, whether of animals or of sacrificial victims. For that he would not stain the altars with blood, nay, rather the honey-cake and frankincense and the hymn of praise these they say were the offerings made to the Gods by this man, who realised that they welcome such tribute more than they do the hecatombs and the knife laid upon the sacrificial casket. For they say that he had of a certainty social intercourse with the gods, and learnt from them the conditions under which they take pleasure in men or are disgusted, and on this intercourse he based his account of nature. For he said that, whereas other men only make conjectures about the divinity and make guesses that

FLAVIUS PHILOSTRATUS

αὐτὸν δοξάζειν, ἐαυτῷ δὲ τόν τε Ἀπόλλω
ἥκειν ὁμολογοῦντα, ὡς αὐτὸς εἴη, ξυνεῖναι δὲ καὶ
μὴ ὁμολογοῦντας τὴν Ἀθηνᾶν καὶ τὰς Μούσας
καὶ θεοὺς ἑτέρους, ὃν τὰ εἶδη καὶ τὰ ὄνόματα σύπο
τούς ἀνθρώπους γιγνωσκειν. καὶ δι τι ἀποφῆναι το
ὅ Πυθαγόρας, νόμον τοῦτο οἱ ὁμιληταὶ ἤγοντο καὶ
ἔτιμων αὐτὸν ως ἐκ Διὸς ἥκοντα, καὶ η σιωπὴ δὲ
ὑπὲρ τοῦ θεοῦ σφίσιν ἐπήσκητο· πολλὰ γὰρ θεῖα
τε καὶ ἀπόρρητα ἥκουσιν, ὃν κρατεῖν χαλεπὸν ἦν
μὴ πρῶτον μαθαδσιν, βτι καὶ τὸ σιωπῶν λόγος.
καὶ μὴν καὶ τὸν Ἀκραγαντῖνον Ἐμπεδοκλέα βα-
δίσαι φασὶ τὴν σοφίαν ταύτην, τὸ γὰρ

χαρεῖ, ἐγὼ δὲ ὅμμιν θεοῖς ἀμβροτος, οὐκέτι
θυητός
καὶ

ἥδη γάρ ποτ' ἐγὼ γενυμην κύρη τε κορος τε
καὶ ὁ ἐν Ὁλυμπίᾳ βοῦς, ὃν λέγεται πέμψαι
ποιησάμενος θῦσαι, τὰ Πυθαγόρου ἐπαινοῦντος
εἴη ἄν' καὶ πλειστερα περὶ τῶν τὸν Πυθαγόρου
τρύπον φιλοσοφησάμτων ιστοροῦσιν, ὃν εὖ προσ-
ήκει με νῦν ἀπτεσθαι σπειδούντα ἐπὶ τὸν λογον, ὃν
ἀποτελέσαι προύθέμην.

LIFE OF APOLLONIUS, BOOK I

contradict one another concerning it,—as his own wife,
case he said that Apollo had come to him acknowledging
that he was the god in person, and that
Athene and the Muses and other gods, whose forms
and names men did not yet know, had also con-
sorted with him though without making such
acknowledgment. And the followers of Pythagoras
accepted as law any deewtions laid down by him,
and honoured him as an emissary from Zeus, but
imposed, out of respect for their divine character,
a ritual silence on themselves. For many were the
divine and ineffable secrets which they had heard,
but which it was difficult for any to keep who had
not previously learnt that silence also is a mode of
speech. Moreover they declare that Empedocles of
Aetnæ has trodden this way of wisdom when he
wrote the line

"Rejoice ye for I am unto you an immortal God,
and no more mortal."

And this also:

"For erewhile, I already became both girl and boy."

And the story that he made at Olympia a bull out
of pastry and sacrificed it to the god shews that he
approved of the sentiments of Pythagoras. And there is much else that they tell of those sages who
observe the rule of Pythagoras, but I must not now
enter upon such points, but hurry on to the work
which I have set myself to complete.

FLAVIUS PHILOSTRATIUS

CAP. Αδελφὰ γὰρ τούτοις ἐκπιθηδεύσαντα Ἀπολλώνιον, καὶ θειότερον ἡ ὁ Πυθαγόρας τῷ σοφίᾳ προσελθόντα τυραννιδὸν τε ἵπεράραντα, καὶ γενόμενον κατὰ χρόνους οὗτ' ἀρχαίους οὗτ' αὖτες οὔπω οἱ ἀνθρώποι γυγνώσκουσιν ἀπὸ τῆς ἀληθινῆς σοφίας, ήν φιλοσόφως τε καὶ ὑγιῶς ἐπήσκησεν, ἀλλ' ὁ μὲν τό, ὁ δέ τὸ ἔταιρον τοῦ ἀνδρὸς, οἱ δέ, ἐπειδὴ μάνγοις Βαβυλωνίων καὶ Ἰνδῶν Βραχμᾶσι καὶ τοῖς ἐν Αἴγυπτῳ Γυμνοῖς συνεγένετο, μάγους ἦγοντας αὐτὸν καὶ διαβάλλουσιν ὡς βιαίους σοφόν, κακῶς γυγνώσκουσες· Ἐμπεδοκλῆς τε γὰρ καὶ Πυθαγόρας αὐτὸς καὶ Δημόκριτος, ὀμλήσαντες μάγοις καὶ πολλὰ δαιμόνια εἰπόντες, οὕπω ὑπῆρχθησαν τῷ τέχνῃ. Πλάτων τε θαδίσας ἐν Αἴγυπτῳ καὶ τολλὰ τῷρις ἐκεῖ προφητῶν τε καὶ ἱερῶν ἐγκαταμίξας τοῖς ἑαυτοῦ λόγοις, καὶ καθέπερ ζωγράφος δισκιαγραφημένοις ἐπιβαλὼν χρώματα, οὕπω μαγεύειν ἔδοξε, καίτοι πλεῖστα ἀνθρωπῶν φθονηθεῖς ἐπὶ σοφίᾳ. οὐδὲ γὰρ τὸ πραισθέσθαι πολλὰ καὶ προγράψαι διαβάλλοις ἀντὸν Ἀπολλωνίον ἐς τὴν σοφίαν ταύτην, ἡ διαβεβλήσεται γε καὶ Σωκράτης ἐφ' οἷς παρὰ τοῦ δαιμονίου προεγγυωσκε, καὶ Ἀναξαγόρας ἐφ' οἷς προδίλεγε καίτοι τίς οὐκ οἶδε τὸν Ἀναξαγόραν Ὁλυμπίασι μέν, ὀπότε ἤκιντα δε, παρελθόντα ὑπὸ καδίφιος τὸ στάδιον ἐπὶ προρρήσει διμβρου, οἰκίαν

LIFE OF APOLLONIUS, BOOK I

11

For quite akin to them was the ideal which ~~that~~
~~Apolloetus~~ pursued, and more distinctly than
Pythagoras he wove wisdom and beauty above
terrors, and though he lived in times not using gone
by one again quite of our own day yet men know
him not because of the true wisdom, which he
practised as a sage and master, but one man singles
out one feature for praise in him and another another,
not so much because he had interviews with the
priests of Heliopolis and with the Brahmins of India,
and with the nude ascetics of Egypt, put him down
as a wizard and spread the story that he was a
sage of an illegitimate kind; I mean of course the
Egyptians and Phoenicians himself and Democritus
connected with wizards and uttered many super-
natural things yet never stooped to the black art,
and Plato went to Egypt and mingled with his own
discourses in it of what he heard from the priests
and priests there, and though like a painter he laid
their colour on to his rough sketches yet he never
posed for a wizard although much envied of mankind
for his wisdom. For the circumstance that
Apolloetus foretold and foreknew so many things
does not in the least justify us in imputing to him
this kind of wisdom we might as well accuse Socrates
of the same because thanks to his fair fair spirit he
knew things beforehand and we might also accuse
Anaxagoras because of the many things which he
foretold. And indeed who does not know the story
of how Anaxagoras at Olympia in a season of intense
drought came forward wearing a robe into the
stadium, by way of predicting rain, and of how he

FLAVIUS PHILOSTRATUS

CAP. ΤΕ, ὡς πεσεῖται, προειπόντα μὴ ψεύσασθαι, πεσεῖν
 γάρ, νύκτα τε ὡς ἔξημέρας ἔσται, καὶ ὡς λίθοι περὶ
 Αἴγας ποταμοῦ τοῦ σύρανοῦ ἐκδοθήσονται, προ-
 αναφωνήσαντα ἀληθεῦσας· καὶ σοφίᾳ ταῦτα τοῦ
 Αιαξαγόρου προστιθέντες ἀφαιροῦνται τὸν Ἀπολ-
 λώνιον τὸ κατὰ σοφίαν προγεγυώσκειν καὶ φασιν,
 ὡς μάγῳ τέχνῃ τοῦτ' ἐπραττεν. δοκεῖ οὖν μηδὲ μὴ
 περιιδεῖν τὴν τῶν πολλῶν ἀγνοίαν, ἀλλ' ἔξακρι-
 βῶσαι τὸν ἄνδρα τοῖς τε χρόνοις, καθ' οὓς εἶπε τι
 η ἐπράξε, τοῖς τε τῆς σοφίας τρόποις, ὥν
 θύμανσε τοῦ δαιμόνιος τε καὶ θείον νομισθῆναι.
 ξυνελεκτοί δέ μοι τὰ μὲν ἐκ πόλεων, ὅποσιν
 αὐτοῦ ἥρων, τὰ δὲ ἐξ Ἱερῶν, ὅποσα ὑπ' αὐτοῦ
 ἐπανήχθη παραλειμένα τοὺς θεσμοὺς ἥδη, τὰ δὲ
 ἐν ὀντούσι τετραρχῶν. ἐπέστελλε δὲ βασιλεῦσι σοφισταῖς
 φιλοσόφοις Ἡλείοις Δελφοῖς Ἰνδοῖς Λίγυσπτοίσι
 ὑπὲρ θεῶν ὑπὲρ ἀθῶν ὑπὲρ νομῶν, παρ' οἷς δὲ τι
 ἡμαρτάνοιτο, ἐπηγάρθον. τὰ δὲ ἀκριβέστερα
 ἀδεσυνελεξάμην.

III

CAP. ^{L.I} 'Εγένετο Δάμις ἀνὴρ οὐκ ἀσοφος τὴν ἀρχαίαν ποτὲ
 οἰκῶν Νίνον· οὗτος τῷ Ἀπολλωνίῳ προσφιλο-
 σοφήσας ἀποδημάσας τε αὐτοῦ ἀναγέγραφεν, ὥν
 8

LIFE OF APOLLONIUS, BOOK I

foretold the fall of the house, and truly for it ^{CHAP.} did fall, and of how he said that day would be turned into night and stones would be discharged from heaven round Aegospotumi, and of how his predictions were fulfilled? Now these feats are set down to the wisdom of Anaxagoras by the same people who would rob Apollonius of the credit of having predicted things by dint of wisdom, and say that he achieved these results by art of wizardry. It seems to me then that I ought not to condone or acquiesce in the general ignorance, but write a true account of the man, detailing the exact times at which he said or did this or that, as also the habits and temper of wisdom by means of which he came near to being considered a supernatural and divine being. And I have gathered my information partly from ^{THE AUTHOR} the many cities where he was loved, and partly from ^{" by} ^{PLUTARCHUS} the temples whose long neglected and decayed rites he restored, and partly from the account left of him by others and partly from his own letters. For he addressed these to kings, sophists, philosophers, to men of Elius of Delphi, to Indians, and Egyptians, and his letters dealt with the subjects of the gods, of customs, of moral principles, of laws, and in all these departments he corrected the errors into which men had fallen. And the precise details which I have collected are as follows.

III

THERE was a man, Damis, by no means stupid, ^{CHAP.} who formerly dwelt in the ancient city of Nineveh. ^{III} He resorted to Apollonius in order to study wisdom, and having shared, by his own account, his

Such seems
Anthon's call
for a true
Life of
Apollonius

The author
of
Plutarchus

The
memoirs of
Damis used

FLAVIUS PHILOSTRATUS

οἱρ. κοινωνῆσαι καὶ αὐτὸς φησι, καὶ γνωμας καὶ
 λόγους καὶ ὀπέσσα ἐς πρόγυνωσιν εἶπε. καὶ προσ-
 ἡκουν τις τῷ Δάμῳ τὰς δὲλτους τῶν ὑπομη-
 μάτων τούτων οὕπω γυγνώσκομένας ἐξ γνῶσιν
 ἥγαγεν Ἰουλίᾳ τῇ βασιλίδι μετέχοντι δέ μοι
 τοῦ περὶ αὐτὴν κύκλου—καὶ γὰρ τοὺς ἰητορικοὺς
 πάντας λόγους ἔπηνε καὶ ἡσπάζετο—μεταγράψαι
 τε προσεταξε τὰς διατριβὰς ταύτας καὶ τῆς
 ἀπαγγελίας αὐτῶν ἐπιμεληθῆναι, τῷ γὰρ Νινφ
 σαφῶς μέν, οὐ μὴν δεξιῶς γε ἵππηργέλλετο. ἐνδέ-
 τυχον δὲ καὶ Μαξίμου τοῦ Αἰγιέως βιβλίῳ
 ξυνειληφότι τὰ δύν Αἰγαῖς Ἀπολλωνίῳ γεγράφαται, παρ'
 δύν ὑπάρχει μαθεῖν, ὡς ὑποθειάζων τὴν φιλοσοφίαν
 ἔτενετο. οὐ γὰρ Μοιραγένει γε προσεκτέον,
 βιβλία μὲν ξυνθέντι ἐς Ἀπολλωνίου τέτταρα,
 πολλὰ δὲ τῶν περὶ τὸν ἄνδρα ἴγνοισαντι ὡς
 μὲν οὖν ξυνίγαγον ταῦτα διεσπασμάνα, καὶ ὡς
 ἐπειμελήθη τοῦ ξυνθείναι αὐτά, εἴρηκα, ἔχετω δὲ
 ὁ λόγος τῷ τε ἀνδρὶ τιμήν, ἐς δύν ξυγγέμυσται,
 τοῖς τε φιλομαθεστεροῖς ὠφέλειαν ἡ γὰρ ἀν-
 μάθοιεν, ἢ μήπω γιγνώσκουσιν.

IV

οἱρ. Ἀπολλωνίῳ τοίνυν πατρὶς μὲν ἦν Τύανα πόλις
 IV Ἐλλὰς ἐν τῷ Καππαδοκῶν ἔθνει, πατὴρ δὲ
 ὅμώνυμος, γένος ἀρχαῖον καὶ τῶν οἰκιστῶν ἀνημ-
 μένον, πλοῦτος ὑπὲρ τοὺς ἔκει, τὸ δὲ ἔθνος βασίν.
 κνούσην δὲ αὐτὸν τῇ μητρὶ φάσμα ἤλθεν Αἰγυπτίου

LIFE OF APOLLONIUS, BOOK I

wanderings abroad, wrote an account of them. And CHAP.
he records his opinions and discourses and all his
prophecies. And a certain kinsman of Damis drew
the attention of the empress Julia to the documents
containing these memoirs hitherto unknown. Now
I belonged to the circle of the empress, for she
was a devoted admirer of all rhetorical exercises;
and she commanded me to recast and edit these
essays, at the same time paying more attention to
the style and diction of them, for the man of Nine-
veh had told his story clearly enough, yet somewhat
awkwardly. And I also read the book of Maximus
of Aegae, which comprised all the life of Apollonius
in Aegae; and furthermore a will was composed by
Apollonius, from which one can learn how rapturous
and inspired a sage he really was. For we must not
pay attention anyhow to Menagenes, who composed
four books about Apollonius, and yet was ignorant
of many of the circumstances of his life. That then
I combined these scattered sources together and
took trouble over my composition, I have said; but
let my work, I pray, redound to the honour of the
man who is the subject of my compilation, and also
be of use to those who love learning. For surely
they will here learn things of which as yet they
are ignorant.

IV

Apollonius home, then, was Tyrra, a Greek city CHAP.
amidst a population of Cappadocians. His father
was of the same name, and the family was ancient
and directly descended from the first settlers. It
excelled in wealth the surrounding families, though
the district is a rich one. To his mother, just before
the
CHAP.
14
Parentage
and
illustrious
birth of
Apollonius

FLAVIUS PHILOSTRATUS

ελπ. δαιμονος, ο Πρωτεὺς ὁ παρὰ τῷ Ὁμήρῳ ἔξαλλος τῶν λάττων· ή δὲ οὐδὲν δείσασα ἥρετο αὐτὸν, τὸ ἀποκυήσοις οἱ δὲ "ἔμε" εἶπε· "σὺ δὲ τίς," εἰπούσης "Πρωτεὺς," ἔφη, "ὁ Αἰγύπτιος θεός." δοτις μὲν δὴ τὴν σοφίαν ὁ Πρωτεὺς ἐγένετο, τις δὲν ἔξηγοιμην τοῖς γε ἀκούοντις τῶν ποιητῶν, ὡς ποικίλος τε ἦν καὶ ἀλλοτε ἄλλος καὶ κρείττων τοῦ ἄλλωναι, γυμνώσκειν τε ὡς ἔδοκει καὶ προγυμνώσκειν πάντα, καὶ μεμνῆσθαι χρὴ τοῦ Πρωτεῶς, μᾶλιστα ἐπειδὴν προῖῶν ὁ λόγος δεικνύῃ τὸν ἄνδρα πλείω μὲν η ὁ Πρωτεὺς προγυμνότα, πολλῷδη δὲ ἐπορων τε καὶ ἀμηχάνων κρείττων γενόμενον ἐν αὐτῷ μᾶλιστα τῷ ἀπειλῆθει.

V

ΟΔΡ. Τεχθῆναι δὲ ἐν λειμῶνι λέγεται, πρὸς φίνην τὸ λερόν αὐτῷ δικτεπόνηται, καὶ μηδὲ ὁ τρόπος αγνοεῖσθω, διν ἀπετέχθη ἀγούσῃ γάρ τῇ μητρὶ τόκου δραν διαρρήσηται βαδίσαι ἐς τὸν λειμῶνα καὶ διθη κείρας, καὶ δῆτα αφικομένη αἱ μὲν δμωαὶ προσείχον τοῖς ἀνθετινοῖς δικεδασμέναις κατὰ τὸν λειμῶνα, αὐτὴ δὲ ἐξ ὑπουροῦ ἀπήχθη κλιθεῖσα ἐν τῇ πόδᾳ, κύκνοις τοίνυν, οὓς ὁ λειμῶν ἔβοσκε, χαρδὸν διστήσαυτο περι αὐτὴν καθεύδουσαν, καὶ τὰς πτέρυγας, ὅσπερ εἰώθασιν, ἄραντες ἀθρόους ἤχησαν, καὶ γύρη τι καὶ ζεφύρους ἦν ἐν τῷ λειμῶνι, η δὲ ἔξεβορέ τε ὑπὸ τῆς φίδης καὶ ἀπέτεκεν, ἵκανη δὲ πάσα

LIFE OF APOLLONIUS, BOOK I

he was born, there came an apparition of Proteus, CHAP.
who changes his form so much in Homer, in the
guise of an Egyptian demon. She was in no way
frightened, but asked him what sort of child she
would bear. And he answered "Myself." "And
who are you?" she asked. "Proteus," answered he,
"the god of Egypt." Well, I need hardly explain
to readers of the poets the quality of Proteus and
his reputation as regards wisdom, how versatile he
was, and for ever changing his form, and defying
capture, and how he had the reputation of knowing
both past and future. And we must bear Proteus
in mind all the more, when my advancing story
shows its hero to have been more of a prophet than
Proteus, and to have triumphed over many difficulties
and dangers in the moment when they beset him
most closely.

V

Now he is said to have been born in a meadow, CHAP.
hard by which there has been now erected a
sumptuous temple to him, and let us not pass by
the manner of his birth. For just as the hour of his
birth was approaching, his mother was warned in a
dream to walk out into the meadow and pluck the
flowers, and in due course she came there and her
maids attended to the flowers, scattering themselves
over the meadow, while she fell asleep lying on the
grass. Thereupon the swans who fed in the
meadow set up a dance around her as she slept, and
lifting their wings, as they are wont to do, cried out
aloud all at once, for there was somewhat of a breeze
blowing in the meadow. She then leaped up at the
sound of their song and bore her child, for any
The god's
admoni-
tion to
his mother

FLAVIUS PHILOSTRATUS

σαρ^V ἀκτηληξεις μαιεύσασθαι καὶ πρὸ τῆς ὥρας. οἱ δὲ ἐγχώριοι φασιν, ὡς ὅμαν τα τίκτοιτο, καὶ σκηπτὸς ἐν τῇ γῇ πεσεῖσθαι δοκῶν ἐμμετεωρισθεῖν τῷ αἰθέρι καὶ ἀφανισθεῖν ἄνω, τό, οἷμαι, ἐκφανές καὶ ὑπέρ πάντα τὰ ἐν τῇ γῇ καὶ τὸ ἀγχοῦ θεῶν καὶ ὑπόστα δδε ὁ ἀνὴρ ἐγένετο, φαίνουτες οἱ θεοὶ καὶ προσημαίνοντες.

VI

σαρ^{VII} "Ἐστι δέ τι περὶ Τύανα ὕδωρ Ὄρκίου Διόν, δις φασι, καλοῦσι δὲ αὐτὸν Ἀσβαμαῖον, οὗ πηγὴ ἀναδίδοται ψυχρά, παφλάζει δε, δισπερ όθερμαν νόμενος λέβητος. τοῦτο εὑρκοις μὲν θεῶν τε καὶ οὖν ὕδωρ, ἐπιέρκοις δὲ παρά πόδας ἡ δίκη ἀποσκηπτει γάρ καὶ ἡ διθαλμοὺς καὶ ἐς χείρας καὶ ἐς πόδας, καὶ ὑδέροις ἀλίσκονται καὶ φθύαις, καὶ οὐδὲ ἀπελθεῖν διηρετόν, ἀλλ' αὐτάθι ἔχουνται καὶ διοφύρονται πρὸς τῷ ὕδατι ὁμολογοῦντες ἡ ἡπειροκησταν' οἱ μὲν δὴ ἐγχώριοι φασι παῖδα τοῦ Διός τὸν Ἀπολλώνιον γεγονέναι, ὁ δὲ ἀνὴρ Ἀπολλώνιον ἔαυτὸν καλεῖ.

VII

σαρ^{VII} Προιῶν δὲ ἐς ἡλικίαν, ἐν ἣ γράμματα, μαῆμης τε ἰσχυν ἐδήλου καὶ μελέτης κράτος, καὶ ἡ γλώττα Ἀττικῶς εἶχεν. οὐδὲ ἀπήχθη τὴν φωνὴν ὑπὸ τοῦ ἔθνους, διθαλμοὺς τε πάντες ἐς αὐτὸν ἐφέροντο, καὶ γάρ περίθλεπτος ἦν τὴν ὥραν. γεγονότα δὲ αὐτὸν

LIFE OF APOLLONIUS, BOOK I

sudden fright is apt to bring on a premature delivery. CHAP.
But the people of the country say that just at the moment of the birth, a thunderbolt seemed about to fall to earth and then rose up into the air and disappeared aloft, and the gods thereby indicated, I think, the great distinction to which the sage was to attain, and hinted in advance how he should transcend all things upon earth and approach the gods, and signified all the things that he would achieve.

Portents at his birth

VI

Now there is near Tynna a well sacred to Zeus, the OATH god of oaths, so they say, and they call it the well of Askrana. Here a spring flows cold, but bubbles up like a boil as can drown. This water is favourable and sweet to those who keep their oaths, but to perjurers it brings hot-footed justice; for it attacks their eyes and hands and feet, and they fall the prey of dropsy and wasting disease, and they are not even able to go away, but are held on the spot and bemoan themselves at the edge of the spring, acknowledging their perjuries. The people of the country, then, say that Apollonius was a son of Zeus, but the sage called himself the son of Apollonius.

VI
The well of Askrana

VII

On reaching the age when children are taught their letters, he showed great strength of memory and power of application, and his tongue affected the Attic dialect, nor was his accent corrupted by the race he lived among. All eyes were turned upon

VII
Educational
by Ruthy-
domine in
Tarsus

FLAVIUS PHILOSTRATUS

CAP. Ετη τεσσαρεικαλδεκαι ἄγει ἐς Ταρσοὺς ὁ πατήρ παρ'

VII Εὐθύδημον τὸν ἐκ Φοινίκης ὁ δὲ Εὐθύδημος
 φῆτωρ τε ἀγαθὸς ἦν καὶ ἡπαίδευτος τοῦτου, ὁ δὲ τοῦ
 μὲν διδάσκαλος εἶχετο, τὸ δὲ τῆς πόλεως θῆσος
 ἀποτόν τε ἥγειτο καὶ σὺ χρηστὸν εμφιλοσοφῆσαι,
 τρυφῆς τε γὰρ οὐδαμοῦ μᾶλλον ἀπτονται, σκω-
 πτόλαις τε καὶ ὑβρισταῖς πάντες, καὶ δεδώκαστι τῇ
 ὅθινῃ μᾶλλον ἡ τῇ σοφίᾳ Ἀθηναῖος, ποταμὸς
 τε αὐτοὺς διαρρεῖ Κύδνος, φέρεται παρακάθηται,
 καθάπερ τῶν δρυιθῶν οἱ νύροι. τό τοι "παύ-
 σασθε μεθύσοντες τῷ οἰδατί" Ἀπολλωνίῳ πρὸς
 αὐτοὺς ἐν ἐπιστολῇ εἴρηται. μεθίστησιν οὖν τὸν
 διδάσκαλον δεηθεῖται τοῦ πατρὸς δὲ Αἰγὰς τας
 πλησίους, ἀλλὰ τὸν πρόσφορος τῷ φιλοσο-
 φῆσαντι καὶ σπουδαῖς νεανικάτεραι καὶ ιερὸν
 Ἀσκληπιοῦ, καὶ ὁ Ἀσκληπιὸς αὐτὸς ἐπιδηλοετοῖς
 αὐθρώποις. ἐνταῦθα ξυνεφιλοσύφουν μὲν αὐτῷ
 Πλατωνεῖος τε καὶ Χρυσίππειος καὶ οἱ ἀπὸ
 τοῦ περιπάτου, διῆκοντες δὲ καὶ τῶν Ἐπικούρου
 λόγων, οὐδὲ γὰρ τούτους ἀπισπούδαξε, τοὺς δέ γε
 Πυθαγορείους ἀρριγτῷ τινὶ σοφίᾳ ξυνέλαβε· διδά-
 σκαλος μὲν γὰρ ἦν αὐτῷ τῶν Πυθαγόρου λόγων
 οὐ πάνυ σπουδαῖος, οὐδὲ ἐμεργῷ τῇ φιλοσοφίᾳ
 χρώμενος, γαστρὸς τε γὰρ ἦττων ἦν καὶ ἀφρο-
 δισίσιον καὶ κατὰ τὸν Ἐπικούρου ἐσχημάτιστο ἦν
 δὲ οὗτος Εὔξενος ὁ ἐξ Ἡρακλείας τοῦ Πάντου, τὰς
 δὲ Πυθαγόρου δόξας ἔγινον σκεψεῖς, μετάπερ οἱ δρυιθεῖς

LIFE OF APOLLONIUS, BOOK I

him, for he was moreover, conspicuous for his ^{CHAP.} VII beauty. When then he reached his fourteenth year, his father brought him to Tarsus, to Euthydemus the teacher from Phoenicia. Now Euthydemus was a good rhetor, and began his education; but, though he was attached to his teacher, he found the atmosphere of the city harsh and strange and little conducive to the philosophic life; for nowhere are men more addicted than here to luxury, jests and full of insincerity are they all, and they attend more to their fine dress than the Athenians did to wisdom, and a stream called the Cydnus runs through their city, along the banks of which they sit like so many water-fowl. Hence the words which Apollonius addresses to them in his letter: "Be done with getting drunk upon your water." He therefore transferred his teacher with his father's consent to the town of Aegae, which was close by, where he found a peace congenial to one who would be a philosopher, and a more serious school of study and a temple of Asclepius, where that god reveals himself in person to men. There he had as his companions in philosophy followers of Plato and Chrysippus and peripatetic philosophers. And he diligently attended also to the discourses of Epicurus, for he did not despise these either, although it was to those of Pythagoras that he applied himself with unspeakable wisdom and ardour. However, his teacher of the ^{in pro-} Pythagorean system was not a very serious person ^{PERSON} THE HAB. BOSTON nor one who practised in his conduct the philosophy he taught, for he was the slave of his belly and appetites, and modelled himself upon Epicurus. And this man was Eutenes from the town of Heraclea in Pontus, and he knew the opinions of Pythagoras just as

FLAVIUS PHILOSTRATUS

CAP. VII Λι μανθάνοντι παρὰ τῶν ἀνθρώπων, τὸ γὰρ "χαῖρε" καὶ τὸ "εὖ πρᾶττε" καὶ τὸ "Σένες ἔλεως" καὶ τὰ τοιαῦτα οἱ δρυιθες εὔχονται, οὕτε εἰδούτες δὲ τι λέγουσιν οὗτε διακείμενοι πρὸς τοὺς ἀνθρώπους, ἀλλὰ ἐρρυθμισμένοι τὴν γλώτταν ὁ δέ, ὥσπερ οἱ νέοι τῶν ἀετῶν ἐν ἀπαλῷ μὲν τῷ πτερῷ παραπέτονται τοῖς γειναμένοις αὐτοῖς μελετώμενοι ὑπ' αὐτῶν τὴν πτῆσιν, ἐπειδὴν δὲ αἴρεσθαι δυστήθωσιν, ὑπερπέτονται τοὺς γονέας, ἀλλως τε καὶ λίχνους αἴσθωνται καὶ κυλίσης ἔνεκα πρὸς τὴν γῆν πετομένους, οὕτω καὶ ὁ Ἀπολλώνιος προσείχετε τῷ Εὐξένῳ παῖς ἔτι, καὶ ἤγετο ὑπ' αὐτοῦ βασινῶν ἐπὶ τοῦ λογοῦ, προελθών δὲ ἐτος δέκατον καὶ ἅκτον ὄρρυθσεν ἐπὶ τὸν τοῦ Πυθαγόρου βασιν, πτερωθεὶς ἐπ' αὐτὸν ὑπὸ των ιρείτουνος, οἱ μῆνες τόν γε Εὐξενούς ἐπαύσατο ἀγαπῶν, ἀλλ' ἐβασιηδας αὐτῷ προάστειον παρὰ τοῦ πατρὸς, ἐν φειδηστοῖς αἴτιοις ἡσαν καὶ πηγαί, "σὺ μὲν ζῆθε τὸν σεαυτοῦ τρόπον," ἔφη, "ἐγὼ δὲ τὸν Πυθαγόρου ζήσομαι."

VIII

CAP. VIII "Ἔγοι μένου δὲ αὐτὸν τοῦ Εὐξένου μεγάλης διανοίας διπτεοθαί καὶ ἐρομένου, ὅπαθεν ἀρξούτα, "ζθεν περ οἱ ἱατροί," ἔφη, "καὶ γὰρ ἐκεῖνοι καθαίρουντες τὰς γαστρέας τοὺς μὲν οὐδὲ νοσεῖν ἔωσι, τοὺς δὲ ἰῶνται" καὶ ξιπῶν τοῦτο τὰς μὲν ἐμψύχους βρωσεῖς ως οὕτε καθαρὰς καὶ τὸν νοῦν παχυνούστας παρρτίσατο, τραγήματα δὲ καὶ λάχανα ἀστείτο, καθαρὰ εἶναι φύσκων, ὅπόσα ἡ

LIFE OF APOLLONIUS, BOOK I

birds know what they learn from men, for the birds ^{can} well-wish you "farewell," and say "Good day" or "Zeus ^{will} help you," and such like without understanding what they say and without any sympathy for mankind, merely because they have been trained to move their tongue in a certain manner. Apollonius, however, was like the young eagles who, as long as they are not fully fledged, fly alongside of their parents and are trained by them in flight, but who, as soon as they are able to rise in the air ^{out}from the parent birds, especially when they perceive the latter to be greedy and to be flying along the ground in order to snuff the quarry like them. Apollonius attended Euxenus as long as he was a child and was guided by him in the path of argument. But when he reached his sixteenth year he felt an impulse towards the life of Pythagoras, being fledged and urged thereto by some higher power. Notwithstanding he did not cease to love Euxenus, nor be persuaded his father to present him with a villa outside the town, where there were tender groves and fountains, and he said to him, "Now you live there your own life, but I will give that of Pythagoras."

VIII

Now Euxenus realized that he was attached to a ^{near} lofty ideal, and asked him at what point he would ^{begin} begin it. Apollonius answered "At the point at which physicians begin, for they, by purging the bowels of their patients prevent some from being ill at all, and heal others." And having said this he declined to live upon a flesh diet, on the ground that it was unclean, and also that it made the mind gross, so he partook only of dried fruits and vegetables,

FLAVIUS PHILOSTRATUS

CAP VIII γῆ αὐτὴ δίδωσι, καὶ τὸν οἰνον καθαρὸν μὲν ἔφασκεν εἶναι πῶμα ἐκ φυτοῦ οὗτως ἡμέρου τοῖς ἀνθρώποις ἥκουντα, ἐναντιούσθας δὲ τῇ τοῦ νοῦ συστάσει διαθολοῦντα τὸν ἐν τῇ ψυχῇ αἴθέρα. μετὰ δὲ τὴν καθαρσιν τῆς γαστρὸς τοιαύτην γεγομένην ἀνυποδησίαν τε ποιεῖται κόσμημα καὶ λίνου ἐσθῆτα ἀμπίσχεται παραιησίμενος τὴν ἀπὸ τῶν ζῴων, ἀνήκε τε τὴν κόμην καὶ ἐν τῷ Ἱερῷ δέξῃ. ἐπεπληγμένων δὲ αὐτὸν τῶν περὶ τὸ Ἱερόν καὶ τοῦ Ἀσκληπιοῦ ποτε πρὸς τὸν Ἱερέα φίγαντος. δῷ χάρις, θεραπεύων τοὺς νοσοῦντας ὑπὸ Ἀπολληνίφρα μάρτυρι, ξυνήσαν δὲ τὰς Αἰγαὶς εφ' Ἰστορίᾳ Κίλικές τε αὐτοὶ καὶ οἱ πέριξ, δὲ τε Κιλικίος λόγος “ποῖ τρέχεις; ή ἐπὶ τὸν ἔφηβον,” ἐπ' ἁκείνῳ τε ἐλέγετο καὶ παροιμιώδῃ τιμὴν ἔσχεν.

IX

CAP IX Ἀξιον δὲ μηδὲ τὰ ἐν τῷ Ἱερῷ παρελθεῖν βίου γε ἀφγούμενον ἀνδρός, δις καὶ τοῖς θεοῖς ἦν ἐν λόγῳ μειράκιον γὰρ δὴ Ἀσσύριον παρὰ τὸν Ἀσκληπιον ἥκον ἐτρύφα νοσοῦν καὶ ἐν πότοις δέξῃ, μᾶλλον δὲ ἀπέθησκεν ὑδέρῳ δὲ ἄρα εἶχετο καὶ μέθῃ χαῖρον αὐχμοῦ ἡμέλει. ἡμελεῖτο δὴ ὑπὸ τοῦ Ἀσκληπιοῦ διὰ ταῦτα, καὶ οὐδὲ δυναρ αὐτῷ ἔφοίτα.

LIFE OF APOLLONIUS, BOOK I

for he said that all the fruits of the earth are clean ^{CHAP.}
And of wine he said that it was a clean drink because
it is yielded to men by so well-domesticated a plant
as the vine, but he declared that it endangered the
mental balance and system and darkened, as with
mud, the ether which is in the soul. After then
having thus purged his interior, he took to walk-
ing without shoes by way of adornment and clad
himself in linen raiment, declining to wear any
animal product, and he let his hair grow long and
lived in the Temple. And the people round about
the Temple were struck with admiration for him,
and the god Asclepius one day said to the priest that
he was delighted to have Apollonius as witness of his
cures of the sick, and such was his reputation
that the Cilicians themselves and the people all
around flocked to Aegae to see him. Hence the
Cilician proverb "Whither runnest thou? Is it to
see the stripling?" Such was the saying that arose
about him, and it gained the distinction of becoming
a proverb.

IX

Now it is well that I should not pass over, in my ^{CHAP.}
narrative, the life led in the Temple by my hero, ^{IX}
who was held in esteem even by the gods. For an ^{Incidents}
Assyrian stripling came to Asclepius, and though he ^{of the}
was sick, yet he lived the life of luxury, and being ^{Ble} in the
continually drunk, I will not say he lived rather he ^{temple} of
was ever dying. He suffered then from dropsy, and patient
finding his pleasure in drunkenness took no care to ^{Cures &}
dry up his malady. On this account then Asclepius ^{dependent}
took no care of him, and did not visit him even

FLAVIUS PHILOSTRATI'S

ΙΑΡΓ ἐπιμεμφομένῳ δε ταῦτα ἐπιστὰς ὁ θεὸς " εἰ 'Λπολ-
 ΙΧ λωνίψ," ἔφη, " διαλέγοιο, ῥῆμαν ἔσῃ." προσελθὼν
 οὖν τῷ 'Λπολλωνίψ " τί ἄν," ἔφη, " τῇσι σῆς σοφίας
 ἔγδι ἀπολαύσαιμε, κελεύει γάρ με ὁ 'Λσκληπιὸς
 συνεῖναι σοι." " δ," ἢ δ' ὅς, " ἔσται σοι πρὸς τὰ
 παρόντα πολλοῦ ἄξιον ὑγείας γάρ που δέη;"
 " νὴ Δὲ," εἶπεν, " ην γε ὁ 'Λσκληπιὸς ἐπαγγέλ-
 λεται μέν, οὐ δίδωσι δέ." " εὐφήμει," ἔφη, " τοῖς
 γάρ βουλόμενοις δίδωσι, σὺ δὲ ἐναυτίᾳ τῇ μόσφ
 πράττεις, τριφῇ γαρ διδοῦς ὄφοφαγίαν ἐπεσ-
 ἀγεις ὑγροῖς καὶ διεφθορόσι τοῖς σπλάγχνοις
 καὶ ὕδατι ἐπαυτλεῖς πηλόν." ταυτὶ μὲν σαφέ-
 στερα, οἷμα, τῆς 'Ηρακλείτου σοφίας φυρη-
 σμῷδει ὁ μὲν γάρ δεῖσθαι ἔφη τοῦ ποιήσοντος
 ἐξ ἐπομβρίας αὐχμόν, ἐσελθόντος αὐτὸν τουτοὶ
 τοῦ πάθους, οὐκ εὐξύνετά που λέγων, οὐδὲ δῆλα,
 δ' δὲ ἡγαγει ἐς ὑγίειαν τὸ μειράκιον τὰ σοφὰ
 σαφῶς ἐρμηνεύσας.

X

ΙΑΡΓ. " Ιδῶν δὲ ἀθρόον ποτὲ ἐν τῷ βωμῷ πίμα, καὶ
 διακείμενα ἐπὶ τοῦ βωμοῦ τὰ ἱερά, τεθυμένους τε
 βοῦς Αἴγυπτίους καὶ σὺς μεγάλους, καὶ τὰ μὲν
 δέρουτας αὐτούς, τὰ δὲ κόπτοντας, χρυσίδας τε
 ἀνακειμένας δύο καὶ λίθους ἐν αὐταῖς τῶν Ἰνδικω-
 τάτων καὶ θαυμασίων, προσελθὼν τῷ ἱερεῖ " τί
 ταῦτα," ἔφη, " λαμπρῶς γάρ τις χαρίζεται τῷ

LIFE OF APOLLONIUS, BOOK I

in a dream. The youth grumbled at this, and there- CHAP
upon the god standing over him, said, "If you were X
to consult Apollonius you would be easier." He
therefore went to Apollonius, and said, "What is
there in your wisdom that I can profit by? for
Asclepius bids me consult you." And he replied
"I can advise you of what, under the circumstances,
will be most valuable to you, for I suppose you want
to get well." "Yes, by Zeus," answered the other,
"I want the health which Asclepius promises, but
never gives." "Hush," said the other, "for he gives
to those who desire it, but you do things that irritate
and aggravate your disease, for you give yourself up
to luxury, and you accumulate heavy meals upon
your water-logged and worn-out stomach, and as it
were, choke water with a flood of mud. This was
a clearer response in my opinion, than Herophilus,
in his wisdom, gave. For he said when he was
visited by this affection that what he needed was
some one to substitute a drought for his rainy weather,
a very uninterpretable remark, it appears to me, and
by no means clear, but the sage restored the youth
to health by a clear interpretation of the wise saw

X

One day he saw a flood of blood upon the altar, CHAP
and there were victims laid out upon it, Egyptian X
bullocks that had been sacrificed and great hogs, and Onagers—
none of them were being flayed and others were ⁴ worked
being cut up, and two gold vases had been dedicated
set with jewels, the rarest and most beautiful that
India can provide. So he went up to the priest and
said, "What is all this, for some one is making a
⁴ Cidian

FLAVIUS PHILOSTRATI'S

αλφ θεῷ" ὁ δὲ "θαυμάσῃ," ἔφη. "μᾶλλον, ὅτι μήτε
_χ ἰκετευτας ποτὲ ἐνταῦθα μήτε διατρίψας, ὃν οἱ
 ἄλλοι χρόνοι, μήτε ὑγιάντας πω παρὰ τοῦ θεοῦ,
 μηδ' ἀπέρ αἰτήσων ἥλθεν ἔχων. χθὲς γὰρ δὴ
 ἀφιγμένῳ ἔσικεν, ο δ' οὔτως ἀφθύνως θύει. φησὶ
 δὲ πλείω μὲν θύειν, πλείω δὲ ἀναθήσειν, εἰ πρό-
 σοιτο αὐτον ὁ Ἀσκληπιός. ἔστι δὲ τῶν πλου-
 σιωτάτων κέκτηται γοῦν ἐν Κιλικίᾳ βιαν πλείω
 ἢ Κιλικες ὁμοῦ πάντες ἰκετεύει δὲ τὸν θεὸν ἀπο-
 δούνται οἱ τὸν ἔτερον τῶν ὁφθαλμῶν ἔξερρυηκότα."
 ὁ δὲ Ἀπολλώνιος, ποτέρη γεγηρακώς εἰώθει, τοὺς
 ὁφθαλμοὺς ἐς τὴν γῆν στήσας "τί δὲ δυομα αὐτῷ;"
 ἦρετο. ἐπει δὲ ἤκουσε "δοκεῖ μοι," ἔφη, "ὦ
 Ἱερεῦ, τὸν ἀνθρωπον τοῦτον μὴ προσδέχεσθαι
 τῷ Ἱερῷ, μιαρὸς γάρ τις ἴκει καὶ κεχρημάνιον οὐκ
 ἐπὶ τῷ χρηστοῖς τῷ πάθει, καὶ αὐτὸ δὲ τὸ πρὸν
 εὑρέσθαι τι παρὰ τοῦ θεοῦ πολυτελῶς θύειν οὐ
 θύοντος ἔστιν, ἀλλ' ἕαυτὸν παραιτουμένου σχε-
 τλίων τε καὶ χαλεπῶν ἔργων." ταῦτα μὲν ὁ
 Ἀπολλώνιος. ὁ δ' Ἀσκληπιός ἐπιστὰς μύκτωρ
 τῷ Ἱερεῖ "ἀπίτω," ἔφη, "ὁ δεῖνα τὰ ἕαυτοῦ ἔχων,
 ἔξιος γάρ μηδὲ τὸν ἔτερον τῶν ὁφθαλμῶν ἔχειν."
 ἀναμανθάνων οὖν ὁ Ἱερεὺς τὸν ἀνθρωπον, γυνὴ
 μὲν τῷ Κιλικι τούτῳ ἐγεγόνει θυγατέρα ἔχουσα
 προτέρων γάμων, ὁ δὲ ἦρα τῆς κόρης καὶ ἀκολά-
 στως εἶχε ξυνῆν τε οὐδὲ ὡς λαβεῖν ἐπιστᾶσα

LIFE OF APOLLONIUS, BOOK I

very handsome gift to the gods? — And the priest ~~char~~
re, « I You can rather be surprised at a man's
offering all this without having first put up a prayer
in our temple and without having stayed with us as
long as other people do and without having gained
back health from the god and without obtaining all
the things he came to ask for here. But he appears
to have come only yesterday, and yet he is sacrific-
ing on this Jewish issue. And he does even that he
may sacrifice more victims and dedicate more gifts
of incense or sacrifices to him. And he is one of
the richest men in existence; at any rate he owns an
estate bigger than all the Chersonese together
put together. And he is supposing the god to suffice
to him one of his eyes that has fallen out. But
Apollonius said to the priest, « See the ground, as he was
accustomed to do it every day, and asked, « What
is his name? » And when he heard this he said, « It
seems to me O Priest that we ought to believe in some
thing like this. For you know who is the man that has
come here, and that he is still dead in this way, is
due to some sister reason. Not his very conduct in
sacrificing victims, a single bright sacrifice which he has
given to the gods, will blot out a genuine
sacrifice, but rather of a man who is begging himself
off from the penalty of some horrible and cruel
deeds. » Now says what Apollonius said, and
Asclepius appeared to the priest by night and said
« Thou art wise and most clever than thy forefathers,
and let me keep them for his deserts to lose the
other eye as well. » The priest accordingly made
inquiries about the Chersonese, and learned that his wife
had by a former marriage, while a daughter, and he
had fallen in love with the maiden and had seduced
her, and was living with her in open sin. For the

FLAVIUS PHILOSTRATUS

CAP. γάρ ή μήτηρ τῇ εὐνῇ τῆς μὲν ἀμφού, τοῦ δε τὸν
ἄτερον τῶν οφθαλμῶν ἐξέκαψεν ἐναράξασα τὰς
περόνας.

XI

CAP. Τό γε μὴν θύουτας ἡ ἀνατιθέντας μὴ ὑπερ-
_{XI} βάλλειν τὸ μέτριον ὅδε αὐτῷ ἐφίλοσοφεῖτο· πλει-
όνων γάρ ποτε ξυνεληλυθότων ἐς τὸ ἱερὸν ἄρτι
ἐξεληλαμένου τοῦ Κίλικος ἥρετο τὸν ἵερα σύτασιν
“ἄρα,” ἔφη, “οἱ θεοὶ δίκαιοι,” “δικαιότατοι μὲν
οὖν” εἶπε. “τί δέ ξυνετοί,” “καὶ τί,” ἔφη,
“ξυνετώτερον τοῦ θείου;” “τὰ δὲ τῶν διεθρόφπων
ἴσασιν, η ἀπειρος αὐτῶν εἰσι,” “καὶ μὴν τοῦτο;”
ἔφη, “πλεονεκτοδις μάλιστα οἱ θεοὶ τῶν ἀνθρώ-
πων, δτε οἱ μὲν ὑπ' ἀσθενείᾳ οὐδὲ τὰ ἔαυτῶν,
ἴσασι, τοῖς δὲ γυγνώσκειν ὑπάρχει τὰ ἐκείνων τε
καὶ τὰ αὐτῶν.” “πάντα,” ἔφη, “ἄριστα, ὡς ἱερεῦ,
καὶ ἀληθέστατα. ἐπεὶ τοίνυν πάντα γυγνώσκουσι,
δοκεῖ μοι τὸν ἥκοντα ἐτ θεοῦ καὶ χρηστὰ ἔαυτῷ
ξυνειδότα τοιάνδε εὐχὴν εὐχεσθαι ὡς θεοί, δοίητέ
μοι τὰ ὁφειλόμενα· ὁφειλεται γάρ που, ὡς ἱερεῦ,
τοῖς μὲν ὀσίοις τὰ ἀγαθά, τοῖς δὲ φαύλοις τιμαντία,
καὶ οἱ θεοὶ οὖν εὗ ποιοῦντες, διν μὲν ἀν ὄγια τε καὶ
ἄτριτον κακίας εὔρωστι, πέμπουσι δήπου στεφα-
νώσαντες οὐ χρυσοῖς στεφάνοις, ἀλλ' ἀγαθοῖς

LIFE OF APOLLONIUS, BOOK I

another had surprised the two in bed and had CHAR
put out both her eyes and one of his by stabbing
them with her brooch-pin.

XI

Again he recounted the wise rule, that in our ^{that}
sacrifices or dedications we should not go beyond the
just mean in the following way. On one occasion
several people had flocked to the Temple not long
after the expulsion of the canary and he took the
opportunity to ask the priest the following question.
"Are then," he said, "the gods just?" "Very of
course most just," answered the priest. "Well,
and are they wise?" "Not so at all," said the other,
"you can be wiser than the gods!" "But do they
know the affairs of men? or are they without ex-
perience of them?" "Why," said the other, "this
is just the point in which the gods exceed mankind,
for the latter because of their frailty do not under-
stand their own concerns whereas the gods have the
privilege of understanding the affairs both of men
and of themselves." All your answers," said
Apollonius, "are excellent O Priest and very true
Now then they know everything it appears to me
that a person who comes to the house of God and
has a good conscience should put up the following
prayer. "O ye gods, grant unto me that which I
deserve." For he went on "the holy O Priest,
surely deserves to receive blessings and the wicked the
contrary. Therefore the gods as they are benevolent,
if they find anyone who is healthy and whole and
unscathed by vice, will send him away safer after
crowning him, not with golden crowns, but with all

The deities
invariably in
Miletus

The Prayer
of Apollonius

FLAVIUS PHILOSTRATUS

ΣΑΡ^{ΧΙ} πᾶσιν, διν δὲ κατεστυγμένον ιδωσι καὶ διεφύορότα, καταλείπουσι τὴν δίκην, τοσοῦτον αὐτοῖς ἐπιμηνίσαντες, δσον ἐτόλμησαν καὶ ἵερὰ ἐσφοιτᾶν μὴ καθαρὸν θυτεῖς." καὶ ἄμα ἐτὸν Ἀσκληπιον βλέψας "φιλοσοφεῖς." ἔφη "ὦ Ἀσκληπιέ, τὴν ἀρρητόν τε καὶ συγγενῆ σαυτῷ φιλοσοφίαν μὴ συγχωρῶν τοῖς φαύλοις δεῦρο ἥκειν, μηδὲ διν πάντα σοι τὰ ἀπὸ Ἰνδῶν καὶ Σαρδίων ξυμφέρωσιν οὐ γάρ τιμῶντες τὸ θείον θύονται ταῦτα καὶ οὐκάπιτουσιν, ἀλλ' ὡνούμενοι τὴν δίκην, ήμιν οὐξυγχωρεῖτε αὐτοῖς δικαιώτατοι θυτεῖς." πολλὰ τοιαῦτα ἐν τῷ Ἱερῷ διφιλοσάφει διν ἐφήβῳ ἔγι.

XII

ΣΑΡ^{ΧΙΙ} Κάκεινα τῆς ἐν Λίγας διατριβῆς· Κιλίκων ἥρχεν ὑβριστὴς ἀνθρωπος καὶ κακος τὰ ἐρωτικά· ἐτοῦτον ἥλθε λόγος τῆς Ἀπολλωνίου ὕβρας, ὁ δὲ ἐρρώσθαι φράσας οἰς ἐπραττεν ἐν Ταρσοῖς δὲ ἄρα ἀγοράν ἦγεν ἔξωρμήθη ἐτὰς Λίγας νοσεῖν τε ἐαυτὸν φήσας καὶ τοὺς Ἀσκληπιοῦ δεῖσθαι, καὶ προσελθων τῷ Ἀπολλωνίῳ Βαδίζοντι ιδίᾳ "σύστησάν με" ἔφη "τῷ θεῷ." ὁ δὲ ὑπολαβὼν "καὶ τί σοι δεῖ τοῦ συστήσοντος," εἶπεν, "εἰ χρηστὸς εἰ; τοὺς γὰρ σπουδαίους οἱ θεοὶ καὶ ἀνευ τῶν προξενούντων ἀσπάζονται." "ὅτι νὴ Δέ," ἔφη, "Ἀπολλώνε,

LIFE OF APOLLONIUS, BOOK I

worts of blessings, but if they find a man branded CHAP with sin and utterly corrupt, they will hand him over and leave him to justice, after inflicting their wrath upon him all the more, because he dared to invade their Temples without being pure." And at the same moment he looked towards Asclepius, and said "O Asclepius, the philosophy you teach is secret and congenial to yourself, in that you suffer not the wicked to come hither, not even if they pour into your lap all the wealth of India and Sardis. For it is not out of reverence for the divinity that they sacrifice these victims and kindle these fires, but in order to purchase a respite, which you will not concede to them in your perfect justice." And much similar wisdom he delivered himself of in this Temple, while he was still a youth.

XII

This tale also belongs to the period of his CHAP residence in Aegae. ^{XII} Cilicia was governed at the time by a ruffian addicted to infamous forms of passion. No sooner did he hear the beauty of Apollonius spoken of, than he cast aside the muttons he was busy upon (and he was just then holding a court in Tarsus), and hurrying off to Aegae pretended he was sick and must have the help of Asclepius. There he came upon Apollonius walking alone and prayed him to recommend him to the god. But he replied "What recommendation can you want from anyone if you are good? For the gods love men of virtue and welcome them without any introductions." "Because, to be sure," said the other, "the god, O Apollonius, has invited you to be

Administrator
of the
Virtuous
Governess
of Cilicia on
April dates

FLAVIUS PHILOSTRATUS

CAP. σὲ μὲν ὁ θεὸς πεποίηται ξένου, ἐμὲ δὲ οὔπω.”
 XIII “ἀλλὰ κάμοι,” ἔφη, “καλοκάγαθία προύξενησεν,
 ἢ χρώμενος, ώς δινατὸν νέφο, θεράπων τέ εἰμι τοῦ
 Ἀσκληπιοῦ καὶ ἑταῖρος εἰ δὲ καὶ σοὶ καλοκάγα-
 θίας μέλει, χώρει θαρρῶν παρὰ τὸν θεὸν καὶ εὐχοι,
 δι τι εὐθέλεις.” “τὴ Δὲ,” εἶπεν, “ἢν σοὶ γε προ-
 τέρῳ εὐξεμαῖ.” “καὶ τί,” ἔφη, “ἔμαι εὖξε;” “δ,”
 ἢ δ ὅς, “εὐχεσθαι δεῖ τοῖς καλοῖς εὐχόμεθα δὲ
 αὐτοῖς κοινωνεῖν τοῦ κάλλους καὶ μὴ φθονεῖν τῆς
 ὥρας” ἔλεγε δὲ ταῦτα ὑποθρύπτων ἕαυτὸν καὶ
 τοὺς οὐθαλμοὺς ὑγραίνων, καὶ τί γέρ οὐχ ἐλέττων
 τῶν οὕτως ασελγῶν τε καὶ ἐπιρρήτων ὁ δὲ ταιρη-
 δὸν ὑποβλέψας αὐτον “μαίνη,” ἔφη, “ὦ κάθαρμα.”
 τοῦ δὲ οὐ μόνον πρὸς ὀργὴν ταῦτα ἀκονταυτος,
 ἀλλὰ καὶ ἀπειλήσαυτος, ώς ἀποκόφοι αὐτοῦ τὴν
 κεφαλήν, καταγελάσας ὁ Ἀπολλώνιος “ὦ ή δεῖνα
 ἡμέρα” ἀνεβάησε τρίτη δὲ ἄρα ἦν ἀπ’ ἐκείνης, ἐν
 ἣ δῆμοι κατὰ τὴν ὁδὸν ἀπέκτειναν τοι ὑβριστὴν
 ἐκείνουν, ώς ξὺν Ἀρχελάφ τῷ Καππαδόκιας
 βασιλεῖ νεώτερα ἐπὶ Ριωμαίους πράγτοντα. ταῦτα
 καὶ πολλὰ τοιαῦτα Μαξιμῷ τῷ Ληγεῖ ξυγγέ-
 γραπταί, ἡξιωθῇ δε καὶ βασιλείων ἐπιστολῶν
 οὗτος εὐδοκιμῶν τὴν φωνῆν.

XIII

CAP. Ἐπεὶ δὲ τεθνεῶτα τὸν πατέρα ἤκουσεν, ἔδραμεν
 XIII ἐς τὰ Τύνα, κάκεινον μὲν ταῖς ἑαυτού χερσὶν
 ἔθαψε πρὸς τῷ τῆς μητρὸς σῆματι, ἐτεθνήκει δὲ
 κάκεινη οὐ πάλαι, τὴν δὲ οὐσίαν λαμπρὰν οὖσαν

LIFE OF APOLLONIUS, BOOK I

his guest, but so far has not invited me." "Nay," ^{CHAP.} answered Apollonius, "tis my humble merits, so ^{XII} far as a young man can display good qualities, which have been my passport to the favour of Asclepius, whose servant and companion I am. If you too really care for goodness, go boldly up to the god and tender what prayer you will." "By heaven, I will," said the other, "if you will allow me to address you one first." "And what prayer?" said Apollonius, "can you make to me?" "A prayer which can only be offered to the beautiful and which is that they may grant to others participation in their beauty and not grudge their charms." Thus he said with a vile leer and voluptuous air and all the usual wriggles of such infamous cestuiques, but Apollonius with a stern fierce glance at him, said "You are mad, you scum!" The other not only flared up at these words, but threatened to eat off his head, whereto Apollonius laughed at him and cried out loud, "Ha that day is to come." And in fact it was only three days later that the ruffian was executed by the officers of justice on the high road for having intrigued with Archelaus the king of Cappadocia against the Romans. These and many similar incidents are given by Maximus of Aegea in his treatise, a writer whose reputation for oratory won him a position in the emperor's Secretariat.

XIII

Now when he heard that his father was dead, he ^{CHAP.} hurried to Tyana, and with his own hands buried ^{XII} him hard by his mother's sepulchre, for she too had died not long before, and he divided the property,

Apollonius
refuses his
share of
his brother's

FLAVIUS PHILOSTRATUS

CAP. διέλαχε πρὸς τὸν ἀδελφὸν ἀκόλαστον τε καὶ
 XIII φιλοποτην δυτα. καὶ τῷ μὲν τρίτου τε καὶ
 εἰκοστον ἦν ἔτος καὶ ἡλικία σίσ μὴ ἐπιτροπεύεσθαι,
 ὁ δὲ αὖτις γεγόνει καὶ οἱ νομοὶ αὐτὸν ὑπεῖχον
 τοῖς ἐπιτρόποις διατριψας οὖν ἐν Αἰγαῖς πάλιν
 καὶ τὸ ἱερὸν Λύκειον τε ἀποφήνας καὶ Ἀκαδημίαν,
 φιλοσοφίας γὰρ ἥχω πισης ἐν αὐτῷ θε, ἐπαν-
 ἥλθεν δὲ τὰ Τύανα ἀνὴρ ἥδη καὶ κύριος τῶν ἑαυτοῦ
 εἰπόντος δὲ πρὸς αὐτὸν τινος, φτισθεῖσαι τὸν
 ἀδελφὸν προσῆκοι αὐτῷ καὶ μεταβαλεῖν τοῦ
 τρόπου, "τούτῳ μὲν θρασύ," ἔφη, "δοξει, πρε-
 βύτερον γὰρ νέος πάντα δια σφρονιζομε; ὃς δέ μοι
 δινατον, λάσομαι αὐτὸν τούτῳ τῶν παθῶν"
 διδωσι δὴ αὐτῷ τὴν ἡμισειαν τῆς ἑαυτοῦ μοίρας,
 τὸν μὲν πλειστὸν δεῖσθαι φησατ, ἑαυτὸν δὲ ολίγων,
 ἐφιστάς δὲ αὐτὸν καὶ σοφῶς ὑπαγομένος ἐς τὸ
 σωφρονιζοντες πείθεσθαι "οὐ μὲν πατιήρ," ἔφη,
 "μεθεστηκεν, δις ἐπαιδευε τε ἡμᾶς καὶ ἐνουθέτες,
 λοιπος δὲ σὺ ἔμοις καὶ σοι διηπον ἔγω· εἴτ' οὖν
 θηγό τι ἀμαρτανοιμε, σύμβουλος γίγνουν καὶ ίω
 τάμα, εἴτ' αὐτός τι ἀμαρτωνοιτ, ἀνέχοι διδισκον-
 τος" κάκεινον μέν, ὡσπερ οἱ καταψώντες τους
 διυτηγίους τε καὶ μὴ εὐαγγεγοντ τῶν ἵππων, ἐς
 πειθω ἥγαγε καὶ μετερρυθμίσε τῶν ἀμαρτημάτων
 πολλῶν δυτῶν, καὶ γὰρ κύβων ἥττητο καὶ οἶνοι,
 καὶ ἐφ' ἑταίρας ἐκώμαζεν, ἐπαιρούσης αὐτὸν κάμης,
 ἦν καὶ βαφαῖς ἥσκει, σοβάν τε καὶ ἄνω βαίνων.

LIFE OF APOLLONIUS. BOOK I

which was very simple, with his brother, who was an ¹ ~~CHAP~~ incorrigibly bad character and given to drink. Now ² the latter had reached his twenty third year, and was of an age no longer to need a guardian. Apollonius, on the other hand was only twenty, and the law subjected him to guardians. He therefore spent afresh some time in Argos and turned the temple into a Lyceum and Academy, for he resounded with all sorts of philosophical discussions. After that he returned to Tyana, by this time grown to manhood and his own master. Some one said to him that it was his duty to correct his brother and convert him from his evil ways, whereupon he answered "This would seem a bold enterprise, for how can I who am the younger one correct and render wise an older man? but so far as I can do anything I will heal him of these bad passions." Accordingly he gave to him the half of his own share of the property, on the pretence that he required more than he had while he himself needed little, and then he pressed him and cleverly persuaded him to submit to the counsels of wisdom, and said "Our father has departed this life, who educated us both and corrected us, so that you are all that I have left, and I imagine, I am all that you have left. If therefore I do anything wrong, please advise me and cure me of my faults, and in turn if you yourself do anything wrong, suffer me to teach you better." And so he reduced his brother to a reasonable state of mind, just as we break in skittish and unruly horses by stroking and patting them, and he reformed him from his faults numerous as they were, for he was the slave of play and of wine, and he led a riotous life and was vain of his hair, which he dressed up and dyed, strutting

σαρ ἐτελ οὐ καὶ τὰ πρὸς τὸν ἀδελφὸν εὔτροφον εὖ σίχην,
 ξIII δῆτι τοῦτο μᾶλλοντι ἡδη συγγενεῖς ἑταῖροι καὶ τοῦτο
 διομένοις σφῶν ἀκεπτόσατο τὴν λοιπὴν οὐσίαν μικρὰ
 εἴσιτρον ἵπολιτόμενος. ὅτε δη τον μετ Κλαζομενίου
 Ἀλεξανδραν ἀγέλως τε καὶ μηλῶς τὰ ἔαυτοῦ
 ἀντα προβατοῖς ἔφη μᾶλλον ἄνθρωποις φιλοσο-
 φῆσαι. τον δὲ Θηβαίον Κρατῆτα καταποντισάντα
 τὴν οὐσίαν εὗται ἄνθρωποις γενισθαι ἐπιτιθεσον
 εὗται προβιτοιει εύδοκιμοσαντο δι τοῦ Πινθανορον
 δῆτι τῷ λογῳ. δι μέντοι περι τοῦ μη δεῖται περ' ἀλληλού-
 τεραι γυναῖκας ἢ την εαυτοῦ. τούτη μὲν ἐπεροσε ἔφη
 ὑπὸ Πινθανορον προερήσθαι. εἴτε δὲ μήτ ἀν-
 γήματι μητ' ἀν ἐτοιμασίᾳ αφιεσθαι ποτὲ ἀφροδι-
 σιον. ὑπερβαλλομένος καὶ τα του Σοφοκλεοντος ο μεν
 γαρ λυττώντα ἔφη καὶ ἀγύρων διεσπότην ἀποφίνεται
 εἰς γυρας ἀλθων, ο δ' ιπτ' αρετης τε καὶ σωφροσυνης
 οὐδὲ δι μετρακιψ ἥττιθη τοιτον, ἀλλα καὶ μετο ών
 καὶ το σώμα ερρεμένος εκρατει τε καὶ λυττώντος
 διεσποτεν αλλ ὅμητ συκοφτητοῖσι τοντε διτι
 αφροδισιοις εἴτον, ὃτι διαμαρτιψ ἕρωτικὴ χρη-
 σμένον καὶ δια τούτο ἀπεγνιαυτισάντα δε τὸ
 Σκυθῶν ἔθνος, δε εὗται ἐφοιτησε ποτε δε Σκυθες
 εὗται εε δρυτικὰ πιθη ἀπηκεχθη ὁύκουν ούδε
 Ευφρατης ποτε διυκοφινητησεν ἐτι αφροδισιοις
 τον μιδρα, εἴτοι φειδ γράμματα κατ' εἴτοι
 ξυνθε.ε. με ἐτοις περι Εινφρατου λογοις δειξομενη,
 διεφερετο δι πρὸς τον Ἀπολλανηιον, επειδη πινθ
 ὑπερ χρηματικη ειτον πριττοτα επέκοπτεν ούτας

LIFE OF APOLLONIUS, BOOK I

about him an arrogant dandy. So when all was well ³³³ ~~chap.~~ between him and his brother, he at once turned his attention to his other relatives, and concluded such of them as were in want by bestowing on them the rest of his property, leaving only a trifle to himself for he said that Anaxagoras of Clazomenae kept his philosophy for cattle rather than for men when he abandoned his fields to flocks and goats, and that Cteses of Thibes when he threw his money into the sea benefited neither man nor beast. And Pythagoras was celebrated for his saying that "a ³⁴⁰ ~~1000~~ ¹⁰⁰⁰ man should have no intercourse except with his own wife" ^{nowdays} he declared that this was intended by Pythagoras for others than himself for that he was resolved never to wed nor have any connexion whatever with women. In laying such restraint on himself he surpassed Sophocles, who only said that in reaching old age he had escaped from a mad and cruel master, but Apollonius by dint of virtue and temperance never even in his youth was so overcome. While still a mere stripling, in full enjoyment of his bodily vigour he mastered and gained control of the indulging passion. And yet there are those who accuse him falsely of an addiction to venery, alleging that he fell a victim of such sins and spent a whole year in their indulgence among the heretics, the facts being that he never once visited Scythia nor was ever carried away by such passions. Nor even Euphrates ever accused the sage of venery though he traduced him otherwise and composed lying treatises against him, as we shall shew when we come to speak of him below. And his quarrel with Apollonius was that the latter trifled him for doing everything for money and tried to wean him of his

FLAVIUS PHILOSTRATUS

ολιν καὶ ἀπῆγε τοῦ χρηματίζεσθαι τε καὶ τὴν σοφίαν
 XIII καπηλεύειν, οὐλλὰ ταῦτα μὲν ἐς τοὺς αὐτῶν
 χρονους ἀναβεβλήσθε μοι.

XIV

ελκ.
 XIV 'Ερομένου δέ ποτε τὸν Ἀπολλώνιον τοῦ Εὔξε-
 νου, τι δῆτα οὐξιγγυριφοι καίτοι γενναῖων δοξα-
 ξων καὶ ἀπαγγελίᾳ χρώμανος δοκιμῷ καὶ ἐγγυε-
 μενῃ "δτε, "ἔφη, "οὕπω ἐσιωπησα." καὶ ἐνθένδε
 ἄρξάμενος σιωπᾶν φίηθη δεῖν, καὶ τὴν μὲν φωνὴν
 κατείχεν, οἱ δὲ ὄφθαλμοι καὶ ὁ μοῦς πλεῖστα μὲν
 ἀνεγίγνωσκον, πλεῖστα δὲ ἐς μητήρν ἀνελθρωστον
 τό τοι μητηρικὸν ἑκατοντούτης γενομένος καὶ
 ὑπέρ τὸν Σιμωνιδην ἔρρωτο, καὶ ὑμνος αὐτῷ τις ἐς
 τὴν μητηριαστην ἥδετο, ἐν φι πάντα μὲν ὑπὸ τοῦ
 χρονου μαραίνεσθαι φησιν, αὐτὸν γε μὴν τοι
 χρόνον ἀγηρω τε καὶ ἀθανατον παρὰ τῆς μητηρ-
 σύνης εἶναι οὐ μὴν ἀχαρις τά γε ἐτ ἔυκονσιας
 ἦν ταρ' ὅν ἐσιωπα χρόνον, ἀλλὰ πρὸς τὰ λεγό-
 ματα καὶ οἱ ὄφθαλμοι τι ἐπεσημανον καὶ ἡ χειρ
 καὶ τὸ τῆς κεφαλῆς νεῦμα, οὐδὲ ἀμειδὴ ἡ
 σκυθρωπὸς ἐφαίνετο, τὸ γὰρ φιλέταιρον τε καὶ τὸ
 εὐμενες εἶχε. ταῦταν ἐπιπονητατον αὐτῷ φησι
 γενέσθαι τον βίου δλων πέντε ἑταν ἀσκηθεντα,
 πολλὰ μὲν γὰρ εἰπεῖν ἔχοντα μὴ εἰπεῖν, πολλὰ δὲ
 πρὸς ὄργην ἀκούσαντα μὴ πκοῦσαι, πολλοῖς δὲ
 ἐπιπλήξαι προαχθέντα "τέτλαθι δὴ κραδίη τε

LIFE OF APOLLONIUS. BOOK I

love of filly love and of boasting of his wisdom. CHAP
But these matters I must defer to the times in which ³³³ they belong

XIV

On one occasion Fox was asked Apollonius why ³³³
no noble or thinker as he said one who was master of ³³³
a doctor so fine and various did not write a book ^{in the}
He replied 'I have not yet kept silence' ^{years ago} And ^{4th}
forthwith he began to hold his tongue from a sense ^{of silence}
of duty, and kept absolute silence though his eyes ^{and}
his mind were taking note of every thing and ^{every}
thought of all the good things stored in his memory. ^{more}
Indeed when he reached the age of a hundred he ^{4th}
still surpassed Simondes in point of memory and it ^{4th}
used to amaze his friends addressed to memory of which ^{4th}
it is said that everything a man had written away ^{4th}
by time whereas time itself never ages but remains ^{4th}
immortal because of memory. Nevertheless his ^{4th}
company was not without charm during the period ^{4th}
of his silence, for he would maintain a conversation ^{4th}
by the expression of his eyes by gestures of his hand ^{4th}
and nodding his head, nor did he strike such as ^{4th}
gloom or sadness for he retained his fondness for ^{4th}
company and his cheerfulness. This part of his life ^{4th}
he says was the most painful work he knew, since he ^{4th}
practised silence for five whole years, for he says he ^{4th}
often had things to say and could not do so, and he ^{4th}
was often obliged not to bear things the hearing of ^{4th}
which would have enraged him and often when he ^{4th}
was moved and inclined to break out in a rebuke to ^{4th}
others, he said to himself 'Bear up then my heart'

FLAVIUS PHILOSTRATUS

ΧΑΙ' καὶ γλώττα" πρὸς ἴαυτὸν φίγατι. λογων τε προσκρουσαντων αὐτῷ παρεῖναις τὰς ἀλέγεισις τοτε.

XV

ΧΑΙ' Διέτριψέ τε τοὺς τῆς σιωπῆς χρονους τὸν μὲν ἐν Παμφύλῳ, τὸν δὲ ἐν Κιλικίᾳ, καὶ βιβλίων δι' οὗτο τριφωντῶν ιδνοιν οὐδαμοῦ ἐφθέγξατο, οὐδὲ ὑπήχθη γριζαί. ὅποτε μην στασιαζούσῃ πόλις ἀντύχοι, πολλαὶ δὲ ἀστασιαζούσῃς ὑπὲρ θεμάτων οὐ σπουδαίων, παρελθὼν ἀν καὶ δειξας ἰαυτόν, καὶ τι καὶ μελλούσῃς ἐπιπλήξεις τῇ χειρὶ καὶ τῷ προσωπῷ ἀνδειξάμενος, ἀξροττόν ἀν ἀταξία πᾶσα, καὶ ὥσπερ ἐν μυστηρ.οις ἐσιωπών, καὶ το μεν τοις ορχηστῶν τε καὶ ἵππων ἄνεκα στασιάζεις ὥρμπκοτας ἀμασχεῖν οὔποτε μέγα, οἱ γάρ ὑπὲρ τοιστῶν ἀτακτούντες. ἀν πρὸς ἄνδρα ίδωσιν, ἔριθριώσι τε καὶ αὐτῶν ἐπελαμβανοντες καὶ ἥφστα δὴ ἐτοῦν ἡκουνται. λιμῷ δὲ πεπιεσμένην πολιν οὐ ράδιστ εὐηγίσῃ καὶ πιθανῷ λογῳ μεταδιδάξει καὶ ὄργης παῦσαι. ἀλλ' Ἀπολλωνίῳ καὶ ἡ σιωπὴ πρὸς τοὺς οὕτω διακειμένους ἡρκεῖ. ἀφικετα μὲν γαρ ἐτ Ἀστενδον τῷν Παμφύλων— πρὸς Εὑρυμέδοντι δὲ οἰκεῖται ποταμῷ ἡ πόλις εἴτη, τρίτη τῶν ἴκει—δροβεος δὲ ὄντοι καὶ τὰ ἐρωσιν ἀναγκαῖα διεβοσκειν εύτους. τὸν γάρ εἰτον οἱ δυνατοι ξυγκλειστωτες εἶχον, ἵν' ἐκκαπηλευθείη τῇ χώρᾳ. ἀντρέθιστο δη ἐπι τὸν

and tongue — and when reasoning offended him he often
had to give up for the time the refuting of it.

XV

These years of silence he spent partly in Pamphylia and partly in Cilicia, and though his paths lay through such off-natural roads as those, he never spoke nor was ever induced to murmur. Whenever however, he came on a city engaged in a civil conflict and many were divided into factions over spectators of a low kind he would advance and show himself and by indicating part of his intended route by mutual gesture or by touch on his face he would put an end to all the disorder and people checked their voices as if they were engaged in the mysteries. Well, it is not so very difficult to restrain those who have started a quarrel about dances and horses for those who are rioting about such matters if they turn their eyes to a real man, blush and check themselves and easily recover their senses but a city that swelled by famine is not so tractable nor so easily brought to a better mood by persuasive words as to passion quelled. But in the case of Aspendus in Pisidia and the city is built on the river Erymanthus along with two others he found nothing fit to catch on sale in the market and the citizens were feeding upon this and on anything else they could get for the rich men had shut up all the corn and were holding it up for export from the country. Consequently an excited

The noble
oracles
clouds of
superstition

τούς ἀρχαία τῆλεια πᾶσα καὶ πυρις ἐπ' αὐτοις
ἴηπτοντο καίτοι προσκείμενον τοῖς βασιλείοις
ἀνδριάσιν, οἱ καὶ τοῦ Διὸς τοῦ ἐν Ὀλυμπίᾳ
φοβερωτέροι ήσαν τότε καὶ ἀσυλότεροι. Τιθέριον
γε δύτες, ἐφ' οὖ λέγεται τις ἀσεβίστας δοξαί
τυπτήσας τὸν διαιτοῦ δοῦλον φέροντα δραχμὴν
ἀργυρᾶν νενομισμένην ἄς Τιθέριον. προσελθὼν
οὖν τῷ δρχοντι ἥρετο αὐτὸν τῇ χειρὶ, ὃ τι εἴη
τοῦτο, τοῦ δὲ ἀδικεῖν μὲν οὐδὲν φησαντος, ἀδικεῖ-
σθαι δὲ μετὰ τοῦ δημου, λόγου δὲ εἰ μὴ τύχοι,
ξιναπολεῖσθαι τῷ δημῳ, μετεστραφῆ τε εἰς τοὺς
περιεστηκότας ἀπολλωνιος καὶ ἔνευσεν ὡς χρη-
ἀκούσαι, οἱ δὲ οὐ μονον ἐσιεπτησαν ὑπὲπικλήξεως
τῆς πρὸς αὐτόν, ἀλλὰ καὶ τὸ πῦρ ἔβεστο ἐπὶ τῶν
βωμῶν τῶν αὐτοθι. ἀναθαρρισας οὖν ὁ ἀρχαῖος
“ο δεῖνα,” ἐφη,· καὶ ο δεῖνα,· πλείουν εἰπών, “τοῦ
λεμοῦ τοῦ καθεστηκοτος αἵτιοι, τον γάρ σῖτον
ἀπολαβούστες φιλάπττοντος κατ' ἄλλος ἄλλο τῇ
χώρᾳ.” διακελευομένων δὲ τῶν Ἀσπενδων
ἄλληλοις ἐπὶ τοὺς ἀγρους φοιτάν, ἀνένευσεν ὁ
Ἀπολλωνιος μὴ πράττειν τοῦτο, μετακαλεῖσθαι δὲ
μᾶλλον τοὺς δι τῇ αἰτίᾳ καὶ παρ' ἐκόντων
εὑρεσθαι τὸν σῖτον. ἀφικομένων δὲ μικροῦ μὲν
ἔβεστος καὶ φωιτὴν ἐπ' αὐτοὺς ῥῆξαι, παθών τι
πρὸς τὰ τῶν πολλῶν δακρυα—καὶ γάρ παιδία
ξινερρυήκει καὶ γύναια, καὶ ἀλοφύροντα οἱ
γεγηρακότες, ἀς αὐτίκα δὴ ὑποθαυούμενος λιμῷ—

LIFE OF APOLOSTUS, BOOK I

crowd of villagers had set upon the governor and ¹²⁷ were lighting a fire to burn him alive, although he was clinging to the statues of the Ba-priest which were more treasured at that time and more venerable than the Zeus or Olympian gods, for they were statues of Tiberius in whose reign a master was said to have been held guilty of impiety merely because he struck his own slave when he had offered a person a silver drachma covered with the image of Tiberius. Apollonius then went up to the governor and with a sign of his hand asked him what was the matter, and he answered that he had done no wrong, but was indeed being wronged up to as much as the populace, but he said if he could get a hearing he would perish along with the populace. As soon as he turned to the bystanders, and beckoned to them that they must leave, and they not only left their long axes from wonderment at his words, but they put the fire they had kindled in the cart which was there. The governor then plucked up courage and said, "This man and that man," and he named several, "are to blame for the famine which has arisen, for they have taken away the corn and are keeping it out in one part of the country and another in another." The constituents of Asperatus thereupon passed the word to one another to make for these men's estates, but Apollonius signed with his hand, that they should do no such thing, but rather summon those who were to blame and obtain the corn from them with their consent. And when, after a little time the guilty parties arrived he very nearly broke out in speech against them so much was he affected by the tears of the crowd, for the children and women had all flocked together and the

FLAVIUS PHILOSTRATUS

CAP. τιμῶν δὲ τοῦ τῆς σιωπῆς δόγμα γράφει ἐς γραμματέων ἐπίπληξιν, καὶ δίδωσιν ἀναγυνῶν τῷ ἀρχοντι· ή δὲ ἐπιπληξις ὥδε εἰχεν· “Ἄπολλάνιος σιτοκαπῆλοις Ἀσπενδίων. ή γῆ πάντων μήτηρ, δικαία γάρ, ὑμεῖς δὲ ἄδικοι δύτες πεποίησθε αὐτὴν αὐτῶν μόνων μητέρα, καὶ εἰ μὴ παύσεσθε, οὐκ ἔάσω ὑμᾶς ἐπ’ αὐτῆς ἔστων.” ταῦτα δείσαντες ἐνέπλησαν τὴν ἀγορὰν σιτου καὶ ἀνεβίω ἡ πόλις.

XVI

CAP. ^{XVI} Ἐπεφοίτησε καὶ Ἀντιοχείᾳ τῇ μεγαλῇ πεπαι-
μένῳς τοῦ σιωπᾶν, καὶ παρῆλθεν ἐς τὸ Ἱερὸν τοῦ
Δαφναίου Ἀπόλλανος, φέροντα τοὺς Ἀσσύριοι
τὸν μῆθον τὸν Ἀρκάδα τὴν γὰρ τοῦ Λάδωνος
Δάφνην ἐκεῖ μεταφέννα λέγουσι, καὶ ποταμὸς
αὐτοῖς ἦν Λιδῶν, καὶ φυτὸν τυμάται παρ’ αὐτοῖς
δάφνης, τοῦτο δη τὸ ἀντὶ τῆς παρθένου, κυπαρίστων
τε ὥψη ἀμήχανα περιέστηκε κύκλῳ τὸ ιερόν, καὶ
πηγὰς ἐκδιδώσιν ὁ χῶρος ἀφθύνους τε καὶ ιῆρεμού-
σας, αἷς τον Ἀπόλλω φασὶν φαίνεσθαι. ἐνταῦθα κυ-
παρίστου τε ἔρνος ἡ γῆ ἀναδεδωκεν, ἐπὶ τοῦ Κυπαρίστῳ
φασὶν ἐφίβῳ Ἀσσυρίῳ, καὶ πιστοῦται τὴν μετα-
βολὴν ἡ δρα τοῦ φυτοῦ. καὶ ἵσως νεανικώτερον
ἐπτεσθαι δοκῶ τοὺς λόγους διαμυθολογῶν τὰ τοι-
αῦτα ἀλλ’ οὐχ ὑπὲρ μυθολογίας ταῦτα. τί δέ μοι

LIFE OF APOLLONIUS, BOOK I

old men were groaning and moaning as if they were ~~dead~~,
on the point of dying by hunger. However, he
respected his vow of silence and wrote on a writing
board his indictment of the offenders and handed it
to the governor to read out aloud, and his indict-
ment ran as follows. "Apollonius to the corn-dealers
of Aspendus. The earth is mother of us all, for she
is just, but you because you are unjust have
pretended that she is your mother alone, and if you
do not stop, I will not permit you to remain upon
her." They were so terrified by these words, that
they filled the market-place with corn and the city
revived.

XVI

AFTER the term of his silence was over he also ~~travelled~~
visited the great Amboch, and passed into the Temple
of the Apollo of Daphne to which the Assyrians
attach the legend of Arcadia. For they say that
Daphne, the daughter of Ladon, there underwent her
metamorphoses, and they have a river flowing there,
the Ladon and a laurel tree is worshipped by them
which they say was substituted for the maiden, and
cypress trees of enormous height surround the
Temple, and the ground sends up springs both simple
and placid, in which they say Apollo purified himself
by ablution. And there it is that the earth sends up
a shoot of cypress, they say in honour of Cyparissus,
an Assyrian youth; and the beauty of the shrub
lends credence to the story of his metamorphosis.
Well, perhaps I may seem to have fallen into a
somewhat juvenile vein to approach my story by
such legendary particulars as these, but my interest

Amboch of
Assyria
unconquered

FLAVIUS PHILOSTRATUS

ελι' ὁ λόγος βούλεται: ὁ Ἀπολλώπιος ἴδων τὸ ιερὸν
 καρίεν μὲν, σπουδὴν δὲ ἐν αὐτῷ οὐδεμίαν, ἀλλ' ἀν-
 θρώπους ἡμιβαρβίλρους καὶ ἀμούσους “Ἀπολλον.”
 ἔφη, “μεταβαλε τοὺς ἀφώνους ἐς δευδρα, ἵνα κάν-
 ώτε κυπάριστοι ἥχῶσιν.” τὰς δὲ πηγὰς ἐπισκεψά-
 μενος, ὡς γαλ νην ἄγουσι καὶ κελαρύζει σφῶν
 οὐδεμία, “ἢ ἀφωνία,” εἶπεν, “ἢ ἐνταῦθα οὐδὲ
 ταῖς πηγαῖς ξυγχωρεῖ φθέγγεσθαι.” πρὸς δὲ τὸν
 Λιδωνα ἴδων “οὐχ ἡ θιγάτηρ,” ἔφη, “σοὶ μόνῃ
 μετέβαλεν, ἀλλὰ καὶ σὺ τῷ δύξαι βάρβαρος
 ἐξ “Ἐλληνός τε καὶ Ἀρκαδος.” ἐπειδὴ δὲ ἔγρω
 διαλέγεσθαι, τὰ μὲν ὄμιλούμενα τῶν χωρίων
 καὶ ἀτακτοῦντα παρῆτεστο, φήσας οὐκ ἀνθρώπων
 ἑαυτῷ δεῖν, ἀλλ' ἀνδρῶν, τὰ δὲ σεμιότερα ἐσεφοίτα
 καὶ φέκει τῶν ιερῶν τὰ μὴ κληηστά. ἡλίου μὲν
 δὴ ἀισχούστος ἐφ' ἑαυτοῦ τινα ἐπραττεν, ἀ μόνοις
 ἐποίει δῆλα τοῖς ἐτῶι τεττάρων σιωπᾶν γεγυμνα-
 σμένοις, τὸν δὲ μετὰ ταῦτα καιρόν, εἰ μὲν Ἐλλὰς
 ἢ πόλις εἴη καὶ τὰ ιερὰ γυνώριμα, ξυγκαλῶν ἀν-
 τοὺς ιερέας ἐφιλοσόφει περὶ τῶν θεῶν καὶ διωρ-
 θοῦτο αὐτούς, εἴ που τῶν νομιζομένων ἐξαλλάττοιεν,
 εἴ δε βάρβαρά τε καὶ ίδιότροπα εἴη, διεμάνθανε
 τοὺς ἰδρυσαμένους αὐτὰ καὶ ἐφ' ὅτῳ ἰδρύθη,
 πυθόμενός τε, δηπῃ θεραπεύεται ταῦτα καὶ ὑπο-
 θεμένος, εἴ τι σοφώτερον τοῦ δραμένου ἐνθυμηθείη.

LIFE OF APOLLONIUS, BOOK I

is not really in mythology. What then is the purpose of the narrative? Apollonius when he build a Temple so graceful and yet the home of no serious studies, set or a of men half barbarous and uneducated, remarked "O Apollon, change these dumb dogs into trees, so that at least as experience they may become real." And when he had inspected the springs and noted how calm and quiet they were, and how not one of them made the least noise, he remarked "The profound dumbness of this place does not permit even the springs to speak." And when he saw the Laddon he said "It is not your daughter alone that underwent a change but you too, as far as one can see have become a barbarian after being a Heliopolitan and an Areopadian." And when he was attracted to conversion, he avoided the frequenting of groves and the dusty earth and said that it was not a rabble he wanted but real men, and he resorted to the more uncommon and places, and led a such lives as were not at all ^{to be seen} up. At sunrise indeed he performed certain rites by himself rites which he only communicated to those who had displayed themselves by a four years spell of silence, but during the rest of the day in case the city was a Greek one and the sacred rites familiar to him, he would call the priests together and talk much about the gods and would correct them, supposing they had departed from the traditional forms. If however the rites were barbarous and perverse then he would find out who had founded them and on what occasion they were established and having learnt the sort of cult it was he would make suggestions in case he could think of any improvement upon them, and then he

FLAVIUS PHILOSTRATUS

χλρ^η μετήσ επὶ τους ὄμιλητὰς καὶ ἐκέλευεν ἔρωτᾶν, ἀ
βούλουνται ἕφασκε γάρ χρῆναι τους οὗτα φιλο-
σοφοῦντας ἡσῦς μὲν ἀρχομένης ξυνεῖναι θεοῖς,
προιούσης δὲ περὶ θεῶν, τὸν δὲ μετὰ ταῦτα καιρὸν
ἀνθρώπειων πέρι τὰς ξυνουσίας ποιεῖσθαι. εἰπὼν
δ' αὐτὸς τοὺς ἑταίρους, ὅπόστα ἥρώτων, καὶ
ἴκανῶς τῆς τοιαύτης ξυνουσίας ἔχων ἐπὶ τὴν διά-
λεξιν ἀνίστατο λοιπὸν τὴν ἐς πάντας, οὐ πρὸ^τ
μεσημβρίας, ἀλλ' ὅπότε μάλιστα ἡ ἡμέρα ἐστίκοι.
καὶ διαλεχθεῖς ἀν δια παρκεῖν φετο, ἥλειφετό τε
καὶ τριψιμενος ἵει ἑαυτὸν ἐι ὑδωρ ψυχρόν, γῆρας
ἀνθρώπων καλῶν τὰ βαλανεῖα· τῆς γοῦν Ἀιτίο
χείας ἀποκλεισθείσης ἐι αὐτὰ ἐπὶ μεγάλοις
ἀμαρτήμασιν "ἔδωκεν ὑμῖν," ἔφη, "ὁ βασιλεὺς
κακοῖς οὖσι βιώναι πλείονα ἔτη." Ἐφεσίων δὲ
βούλομένων καταλιθώσαι τὸν ἄρχοντα ἐπὶ τῷ μὴ
ἐκπυροῦν τὰ βαλανεῖα "ὑμεῖς μεν τὸν ἄρχοντα,"
ἔφη, "αἰτιᾶσθε, ἐπειδὴ πονηρῶς λοῦσθε, ἐγὼ δὲ
ὑμᾶς, δτε λοῦσθε"

XVII

χλρ^η Δογαν δὲ ιδέαν ἐπήσκησεν οὐ διθυραμβωδη
καὶ φλεγμαίνουσαν ποιητικοῖς ὀνομασιν, οὐδὲ αὖ
κατεγλωττισμένην καὶ ὑπεραττικίζουσαν, ἀηδὲν
γάρ τὸ ὑπὲρ τὴν μετριαν Ἀτθίδα ἤγειτο, οὐδὲ
λεπτολογίᾳ θέδίσαν, οὐδὲ διῆγε τοὺς λόγους,
46

LIFE OF APOLLONIUS, BOOK I

would go in quest of his followers and bid them ask CHAP.
any questions they liked. For he said that it was XVI
the duty of philosophers of his school to hold con-
verse at the earliest dawn with the gods, but as the
day advanced, about the gods, and during the rest
of the day to discuss human affairs in friendly inter-
course. And having answered all the questions
which his companions addressed to him, and when he
had had enough of their society, he would rise and
give himself up for the rest of the day to the general
public, not however before mid-day, but as far as
possible just when the day stood still. And when he
thought he had had enough of such conversation, he
would be anointed and rubbed, and then fling himself
into cold water, for he called hot baths the old
age of men. At any rate when the people of ^{Quadenaria} Antioch were shut out of them because of the ^{hot baths}
enormities committed there, he said. 'The Emperor,
for your sins, has granted you a new lease of life.'
And when the Ephesians waited to stone their
governor because he did not warm their baths
enough he said to them. 'You are blaming your
governor because you get such a sorry bath, but
I blame you because you take a bath at all.'

XVII

The literary style which he cultivated was not CHAP.
dithyrambic or tunid and swollen with poetical XVII
words, nor again was it far-fetched and full of ^{its literary}
affected Atticism, for he thought that an excessive ^{and} ^{abundant}
degree of Atticism was unpleasant. Neither did he ^{style}
indulge in subtleties, nor spin out his discourses, nor

FLAVIUS PHILOSTRATUS

CAP. οὐδὲ εἰρωνευομένου τις ἥκουσεν ἡ περιπατοῦντος
 καὶ τοὺς ἀκροωμένους, ἀλλ' ὥσπερ ἐκ τρίποδος
 ὅτε δ' αλεγούστο "οἶδα" ἐλεγε καὶ "δοκεῖ μαι"
 καὶ "ποῖ φέρεσθε," καὶ "χρὴ εἰδέναι," καὶ
 αἱ δόξαι βραχεῖαι καὶ ἀδαμάντινοι, κύριά τε
 διύματα καὶ προστεφυκότα τοῖς πράγμασι, καὶ
 τὰ λεγόμενα ἡχώ εἰχεν, ὥσπερ ἀπὸ σκῆπτρου
 θεμιστευόμενα. ἔρομένοι δὲ αὐτὸν τὰν στενολε-
 σχούντων τινός, δτοι διεκα οὐ ζητοίη, "ὅτι," ἔφη,
 "μερίκιοι δὲν ἔζητησα, μήν δὲ οὐ χρὴ ζητεῖν,
 ἀλλὰ διδάσκειν ἢ εὑρηκα." "πῶς οὖν, Ἀπιλλωνιε,
 διαλέξεται ὁ σοφός," πάλιν ἐπερομένου αὐτὸν
 "ώς μοροθέτης," ἔφη, "δεῖ γὰρ τὸν μοροθέτην,
 ἢ πέπεικεν ἑαυτὸν, ταῦτα ἐπιτάγματα ἐν τοὺς
 πολλοὺς ποιεῖσθαι." ὧδε αὐτῷ τὰ ἐν Ἀντιοχείᾳ
 ἐσπουδάζετο, καὶ ἐπέστρεφεν ἐς ἑαυτὸν ἀνθρώπους
 ἀμουσοτάτους.

XVIII

CAP. Μετὰ δὲ ταῦτα λογισμὸν ἑαυτῷ διδοὺς ἀποδη-
 μιας μείζονος, ἐνθυμεῖται τὸ Ἰνδικὸν ἔθνος καὶ
 τοὺς ἐν αὐτῷ σοφούς, οἱ λέγονται βραχμᾶνές τε
 καὶ Ἄρκάνιοι εἶναι, προσήκειν φήσας οὐδὲν ἀνδρὶ¹
 ἀποδημεῖν τε καὶ ὑπερορίῳ αἴρεσθαι. εὑρῆμα δὲ
 τοὺς μάγους ἐποιεῖτο, οἱ Βαθυλῶνα καὶ Σοῦσα
 οίκούσι, καὶ γὰρ ἀν καὶ τὰ ἐκείνων διημαθεῖν ὅδῷ
 χρώμενοι, καὶ πρὸς τοὺς διμελητὰς ἐπτὰ δύτας
 ἀνέφηνε τὴν γυνάμην. πειρωμενων δὲ αὐτῶν

LIFE OF APOLLONIUS, BOOK I

did anyone ever hear him disengaging in an ironical ^{CHAPTER} way, nor addressing to his audience methodical arguments, but when he conversed he would assume an oracular manner and use the expressions, "I know," or "It is my opinion," or, "Where are you drifting to?" or, "You must know." And his sentences were short and crisp, and his words were telling and closely fitted to the things he spoke of and his words had a ^{the spoke as} ring about them as of the dooms delivered by a ^{you used to} authority sceptred king. And when a certain quibbler asked him, why he asked no questions of him he replied: "Because I asked questions when I was a strapping, and it is not my business to ask questions now, but to teach people what I have discovered." "How then," the other asked him afresh, "O Apollonius, so bold the sage converse?" "Like a law-giver," he replied, "for it is the duty of the law-giver to deliver to the many the instructions of whose truth he has persuaded himself." This was the line he pursued during his stay in Antioch, and he converted to himself the most unrefined people.

XVIII

After this he formed the scheme of an extensive ^{CHAPTER} voyage, and had in mind the Indian race and ^{PROJECTS} the sages there, who are called Brashmans and Hyrcanians, for he said that it was a young man's duty to go abroad and to embark upon foreign travel. But he made a great deal of the Magi, who live in Babylon and Susa. For, he said, he was determined to acquaint himself thoroughly with their lore, even if it cost him a journey. And he announced his intention to his followers, who were

FLAVIUS PHILOSTRATUS

CAP. XXIII Ξυμβούλευεν ἔτερα, εἰ τη ἀφελχθεί τῆς ορμῆς ταύτης, "Ἔγὼ μὲν θεούς," ἔφη, "συμβούλους πεποίημαι καὶ τὰ δεδογμένα εἴρηκα, ὑμῶν δὲ βάσανου ἐποιούμην, εἰ πρὸτι ἀπέρ ἐγώ ἔρρωσθε ἐπεὶ τοίνυν μαλακῶς ἔχετε, ὑμεῖς μὲν ὑγιαίνετε," ἔφη, "καὶ φιλοσοφεῖτε ἐμοὶ δὲ βαδιστέα, οὐ σοφία τε καὶ δαίμων μι αἴγει." ταῦτα εἰπὼν ἔξελαύνει τῇ Ἀντιοχείᾳ μετὰ δυοῖν θεραποντοιν, αὕτη πατρικῷ ἡστην, ὁ μὲν ἐς τάχος γράψων, ὁ δὲ ἐς κιλλος

XIX

CAP. XIX Καὶ ἀφικνεῖται ἐς τὴν ὄρχαλαν Νίνον, ἐν τῇ ἄγαλμα ἰδρυται τρόπον βάρβαροι, ἕστε δὲ ἄρα Ἱὼν ἡ Ἰνάχου καὶ κέρατα τῶν κροτίφων ἐκκρούει μικρὰ καὶ ολον μέλλοντα. ἐνταῦθα διατρίβουτε καὶ πλείω ξυνιέντι περὶ τοῦ ἀγάλματος ἢ οἱ ἱερεῖς καὶ προφῆται, προσεφοίτησε Δαμις ὁ Νίνιος, διν καταρχὰς ἔφην ξυναποδημῆσαι οἱ καὶ ξυγέμπορον γενεσθαι τῆς σοφίας πάσης καὶ πολλὰ τοῦ ἀνδρὸς διασώσασθαι, δι γασθεις αὐτὸι καὶ ξηλώσας τῆς ὁδοῦ "ἴωμεν," ἔφη, "'Απολλωνιε, σὺ μὲν θεῷ ἐπόμενος, ἐγὼ δὲ σοι, καὶ γάρ με καὶ πολλοῦ ἄξιοι εὔροις ἀν· εἰ μὲν ἄλλο τι οὐκ οἶδα, τὸ δὲ σὸν ἐς Βαβυλῶνα ἤκουι, πόλεις τε, υπόστας εἰσὶν, οἴδα

LIFE OF APOLLONIUS, BOOK I

seven in number, but when they tried to persuade CHAP.
him to adopt another plan, in hopes of drawing him XVIII
off from his resolution, he said "I have taken the ^{His} followers,
gods into counsel and have told you their decision,
and I have made trial of you to see if you are strong
enough to undertake the same things as myself.
Since therefore you are so soft and effeminate, I
wish you very good health and that you may go on
with your philosophy, but I must depart whither
wisdom and the gods lead me." Having said this he
quitted Antioch with two attendants, who belonged
to his father's house, one of them a shorthand writer
and the other a calligraphist.

XIX

AND he reached the ancient city of Nineveh, where CHAP.
he found an ido. set up of barbarous aspect, and it is, XIX
they say, Io, the daughter of Inachus, and horns short ^{Bacchis} Nineveh.
and, as it were, budding project from her temples. ^{The image} The image
While he was staying there and forming wiser con- of Io
clustors about the image than could the priests and
prophets, one Damis, a native of Nineveh, joined him ^{Damis joins} him
as a pupil, the same, as I said at the beginning, who
became the companion of his wanderings abroad and
his fellow-traveller and associate in all wisdom, and
who has preserved to us many particulars of the sage.
He admired him, and having a taste for the road,
said "Let us depart, Apollonius, you following God,
and I you, for I think you will find me of con-
siderable value. For, if I know nothing else, I have
at least been to Babylon, and I know all the cities

FLAVIUS PHILOSTRATUS

ΣΑΓ. ἀνελθὼν οὐ πάλαι καὶ κώμας, ἐν αἷς πολλὰ
 ΧΙΧ ἄγαθά, καὶ μὴν καὶ τὰς φωνὰς τῶν βαρβάρων,
 ὅπόσαι εἰσίν, εἰσὶ δὲ ἄλλῃ μὲν Ἀρμενίων, ἄλλῃ
 δὲ Μήδων τε καὶ Περσῶν, ἄλλῃ δὲ Καδουσίων,
 μεταλαρβάνω δὲ πάσας" "ἔγω δέ," εἶπεν, "ὡ
 ἔταιρε, πασῶν ξυνίημ, μαθὼν μηδεμίαν." θαυμά-
 σαντος δὲ τοῦ Νικίου "μὴ θαυμάσῃς," εἶπεν, "εἰ
 πάσας οἵδα φωνὰς ἀνθρώπων οἵδα γὰρ δὴ καὶ
 δσα σιωπῶσιν ἀνθρώποι." ὁ μὲν δὴ Ἀσσύριος
 προστύχατο αὐτὸν, ὡς ταῦτα ἤκουσε, καὶ ὥσπερ
 δαίμονα ἔβλεπε, συνῆν τε αὐτῷ ἐπιδιδοὺς τὴν
 σοφίαν καὶ δ τι μάθοι μνημονεύων. φωνὴ δὲ ἦν
 τῷ Ἀσσυριῷ ξυμμέτρως πρόττουσα, τὸ γὰρ
 λογοειδὲς οὐκ εἶχεν, ἀτε παιδευθεὶς ἐν βαρβάρωις.
 διατριβὴν δὲ ἀναγράψας καὶ συνονσίαν καὶ δ τι
 ἤκουσεν ἢ εἶδεν ἀναγυπῶσαι καὶ ὑπόμυημα τῶν
 τοιούτων ξυνθεῖται σφυραὶ ἵκανὸς ἦν, καὶ ἀπετι-
 δειε τοῦτο ἀριστα ἀνθρώπων. η γοῦν δέλτος ἡ
 τῶν ἀκφατισμάτων τοιοῦτον τῷ Δάμῳ νοῦν
 εἶχεν ὁ Δάμος ἔβούλετο μηδὲν τῶν Ἀπολλεοντού
 ἀγνοεῖσθαι, ἀλλ' εἰ τι καὶ παρεφθέγξατο η
 ἀμελῶς εἶπεν, ἀναγεγράψας καὶ τοῦτο, καὶ
 ἄξιόν γε εἶπεν δικαιοσύνην καὶ πρὸς τὸν μεμφάμενον τὴν
 διατριβὴν ταύτην ἀπεφθέγξατο. διασύροντος
 γὰρ αὐτὸι ἀνθρωπου ράθυμον τε καὶ βασκίνου,
 καὶ τὰ μὲν ἄλλα ὄρθως ἀναγράφειν φησαντος,
 ὄπόσαι γνώμοι τέ εἰσι καὶ διξαὶ τοῦ ἀγδρός,

LIFE OF APOLLONIUS, BOOK I

there are, because I have been up there not long ^{xx} ago, and also the villages in which there is much good to be found, and moreover, I know the languages of the various barbarian races, and there are several; for example the Armenian tongue, and that of the Medes and Persians, and that of the natives of Iadus, and I am familiar with all of them.

"And I," said Apollonius, "my good friend understand all languages, though I never learnt a single one." The native of Niszech was astonished at this answer, but the other replied, "You need not wonder at my knowing all human languages, for, to tell you the truth, I also understand all the secrets of human science." Thereupon the Assyrian worshipped him, when he heard this, and regarded him as a demigod; and he stayed with him increasing in wisdom and committing to memory whatever he learnt. In his Assyrian's language however, was of a mediocre quality, for he had not the gift of expressing himself, having been educated among the barbarians, but he kept a journal of their intercourse and recorded in it whatever he heard or saw, and he was very well able to put together a memoir of such matters and managed this better than anyone else could do. At any rate the volume which he calls his scrap book was intended to serve such a purpose by Damis, who was determined that nothing about Apollonius should be passed over in silence nor, that his very solecisms and negligent utterances should also be written down. And I may mention the answer which he made to one who cavilled and found fault with this journal. It was a lazy fellow and malignant who tried to pick holes in him, and remarked that he had recorded well enough a lot of

Apollonius
in to
all
languages

Damis
the life of
Apollonius
Their style

FLAVIUS PHILOSTRATI S

ΛΑΡ. ταυτὶ δὲ τὰ οὗτοι μικρὰ ἔνδειγμένου παρα-
πλήσιόν ποι τοῖς κυσὶ πράττειν τοῖς σιτου-
μένοις τὰ ἐκπίπτοντα τῆς δακτοῦ, ὑπολαβὼν ο
Δάρμις “εἰ δαῖτες,” ἔφη, “θεῶν εἰσι καὶ σιτοῦνται
θεοί, πάντως που καὶ θεραπούντες αὐτοῖς εἰσιν, οἱ
μέλεις τοῦ μηδὲ τὰ πίπτοντα τῆς ἀμφρασίας ἀπόλ-
λυσθαι.”

XX

ΣΑΡ. Τοιοῦτε μὲν ἔταιροι καὶ ἔραστοι ἔτυχεν, φ τὸ
πολὺ τοῦ βίου συνεπορεύθη. παριώντας δὲ
αὐτοὺς ἐς τὴν μέσην τῶν ποταμῶν ὁ τελώνης
ὁ ἐπιβεβλημένος τῷ Ζεύγματι πρὸς τὸ πινάκεον
ῆγε καὶ ἡρώτα, δ τι ἀπάγοιεν, ὁ δὲ Ἀπολ-
λώνιος “ἀπάγω” ἔφη “σωφροσύνην δικαιοσύνην
ἀρετὴν ἐγκράτειαν ἀνδρείαν ἀσκησιν,” πολλὰ
καὶ οὕτω θῆκε εἴρας ὄνδρατα. ὁ δὲ δῆδη βλέπων
τὸ ἑαυτοῦ κέρδος “ἀπόγραψαι οὖν” ἔφη “τὰς
δοῦλας.” ὁ δὲ “οὐκ ἔξεστιν,” εἶπεν, “οὐ γάρ
δοῦλας ἀπάγω ταύτας, ἀλλὰ δεσποίνας.” τὴν
δὲ τῶν ποταμῶν μέσην ὁ Τύρις ἀποφαίνει
καὶ ὁ Εὐφράτης, ρέοντες μὲν ἐξ Ἀρμενίας καὶ
Ταύρου λόγγοντος, περιβάλλοντες δὲ ἡπειρον, ἐν γῇ
καὶ πάλεις μέν, τὸ δὲ πλεῖστον κῶμα, ἔθη τε

LIFE OF APOLLONIUS, BOOK I

tlings, for example, the opinions and ideas of his CHAP.
hero, but that in collecting such trifles as these he
^{XXX} renounced him of dogs who pick up and eat the
fragments which fall from a feast. Damis replied
thus "If the banquets are those of gods, and it is
gods who are being fed, surely they must have
attendants whose business it is that not even the
parcels of ambrosia that fall to the ground should be
lost."

XX

Such was the companion and admirer that he had CHAP.
met with, and in common with him most of his
^{XXX} travels and life were passed. And as they fared on
into Mesopotamia, the tax-gatherer who presided
over the Bridge (*Zeugma*) led them into the
registry and asked them what they were taking out
of the country with them. And Apollonius replied
"I am taking with me temperance, justice, virtue,
continence, valour, discipline." And in this way he
strung together a number of feminine nouns or
names. The other, already scenting his own per-
quisites, said "You must then write down in
the register these female slaves." Apollonius
answered "Impossible, for they are not female
slaves that I am taking out with me, but ladies of
quality."

Anecdote
of the
Bridge

Now Mesopotamia is bordered on one side by the Character of
Tigris, and on the other by the Euphrates, rivers
which flow from Armenia and from the lowest slopes
of Taurus; but they contain a tract like a continent,
in which there are some cities, though for the most
part only villages, and the races that inhabit them

Mesopo-
tamia

PLATES & PREDICATE

Αρμενίοις εἰς Αράβια ἐξηγελεῖσαντες οἱ πότεροι
ἔχουσιν ὅτι εἴπειν οἱ τολλαιοὶ στεγκυόντες
οὐτῷ τι μηδέποτε γενικοὺς πομπούς οὐδὲ
θελεῖσσας τὰ καταδίωκτά φέρεσσιν αὐτὸς τῶν
πότεροις θεοῖς οὔτε δύο τα τομεῖσθαι τίκ τῆς
τοῦ τούτουντος εἰδῶν πατοτορμηταῖς ταρ-
ταῖς προσηρμένην ἡπειρον ἔτι τὰ μητέ ιεραὶ¹
θελεῖσσας εἰσι. Καὶ φέρεται ὃς αφεντικεῖσθαι
τοὺς οὐλοὺς τοῦ Ηγεμονοῦ καὶ τελεῖσθαι τοὺς πότεροις
τούτοις ἐν τῷ τοῦ ληγούν Εἴ δέντε βραχίονες
εφεγγεῖσθαι. Φιλοσοφεῖται εἰτος ότι τῷ τοῦ μεγάλης
εἰς λιγύττουν πλεονεκτεῖσθαι. Λειλήψις εὐτερηριῶν
τυνθανεῖ περιβολοῦντος μηδὲ διεσπειραντος
μηδὲ παραληπεῖσθαι μηδὲ τοῦ γεγραμμένου ὑπό²
τοῦ Ζεύδος εἰσοιλεμηνή ἐν εἴπειν τα δια τοῦ
μερικήρως τούτων περιεργώντος εποιεῖσθαι τα
εἰτοις ἐμπλεῖνται δι πηγας ο ληγος ετε τα μηδὲ τα
εισ βαρκασιστηρα ει πηγας ετε διαστηρα
τούτοις τη το μηδέποτε ο ληγος ετε ληγος
ποιει διεπορευθη Ζεύδαρε εἴηται ληγος εισ
ητο Ρηγμανίας πη δια τη μηδέποτε ο ληγος ετε
ληγος ποιει τροποι ει είναι τη τη ληγος φέρεται
μηδέποτε δια τούτοις τη ληγος ποιει ληγος
εισ τη μηδέποτε πλεονεκτεῖσθαι επινειει
χρησιμοις ἐμπλεῖσθαι δι τη μηδέποτε πιστο-
μην τη ληγος ποιει μηδέποτε φέρεται ο δι
τηρ.

LIFE OF APOLLONIUS, BOOK I

are the Armenian and the Arab. These races are so ~~MAP~~
shut in by the rivers that most of them who lead the
life of nomads are so convinced that they are
founders, as to say that they are going down to the
sea, when they are merely on their way to the rivers,
and think that these rivers border the earth and en-
circle it. For they curve round the continental tract in
question, and discharge their waters into the same
sea. But there are people who say that the greater
part of the Euphrates is lost in a marsh, and that
this river ends in the earth. But some have a bolder
tale to which they adhere, and declare that it runs
under the earth to turn up in Egypt and mingle
itself with the Nile. Well for the sake of accuracy
and truth and in order to leave out nothing of the
things that Diodorus wrote, I should have liked to
relate all the incidents that occurred on their journey
through these barbarous regions, but my subject
hurries me on to greater and more remarkable
episodes. Nevertheless I must perforce dwell upon
two topics on the courage which Apollonius showed,
in making a journey through races of barbarians and
robbers, which were not at that time as yet subject
to the Romans, and at the cleverness with which
after the manner of the Arabs he managed to under-
stand the language of animals. For he learnt this
on his way through these Arab tribes who best
understand it and practise it. For it is quite com-
mon for the Arabians to listen to the birds prophesy-
ing like any oracles but they acquire this faculty of
understanding them by feeding themselves, as they
say, either on the heart or the liver of serpents.

Apollonius
comes from
Arabia & de-
velops the
faculty of
languages

XXI

CAP. Κτησιφῶντα δὲ ὑπερβαλῶν καὶ παριὸν ἐς τὰ
 ξανθοῦ λόγους ὅρια, φρουρά μὲν αὐτοῖς ἦν ἐκ βασιλέως,
 ἢν οὐκ ἀντὶ παρῆλθε τις μὴ οὐκ ἔρωτηθεὶς ἐαυτὸν τε
 καὶ πόλιν καὶ ἐφ' ὅ τι ἦκοι. σατραπῆς δὲ τῇ φρουρᾷ
 ταῦτη ἐπετέτακτο, βασιλέως τις, οἵμαι, ὁφθαλμός,
 ὃ γάρ Μῆδος ἄρτε ἐς τὸ ἄρχειν ἤκων οὐκ ἔυτεχώρει
 ἐαυτῷ ἀδεῶς ζῆν, ἀλλὰ δύτα τε καὶ οὐκ δύτα δεδιὼς
 ἐς φοβουμένης κατεπεπτώκει καὶ πτοίας ἔγονται
 τοίνυν παρὰ τὸν σατράπην Ἀπολλάνιός τε καὶ οἱ
 ἀμφ' αὐτοῖς, ὃ δὲ ἔτυχε μὲν σκηνὴν ἐφ' ἀρμαμάξης
 πεποιημένος καὶ ἔξελαύνων ποι, ἴδων δὲ ἀνδρας
 αὐχμοῦ πλέων ἀνέιραγέ τε ἀσπερ τὰ δειλὰ τῶν
 γυναιῶν καὶ ξυνεκαλύψατο, μόγις τε οὐναθλέψας
 ἐς αὐτόν· "πόθεν ἡμῖν ἐπιπεμφθεὶς ἦκεις," οἶον
 δαίμονα ἦρώτα. ὃ δὲ "ὑπ' ἐμαυτοῦ," ἐφη, "εἰ πη
 καὶ ἀκούτες ἀνδρες γένονται." πάλιν ἦρετο, ὅστις
 δὴν ἐσφοιτᾷ τὴν βασιλέως χώραν, ὃ δὲ "ἐμιή," ἐφη,
 "πᾶσα ἡ γῆ καὶ ἀνεῖται μοι δὲ αὐτῆς πορεύεσθαι,"
 τοῦ δὲ "βασανιώ σε, εἰποντος "εἰ μὴ λέγοις,"
 "εἰ γάρ ταῖς σαυτοῦ χερσίν," εἰπεν, "ὦς αὐτὸς
 βασανισθεῖης, θιγάνων ἀνδρός." ἐκπλαγεῖς δὲ αὐτὸν
 ὃ εὔνοῦχος, ἐπει μηδὲ ἔρμημεως ἔώρα δεόμενον,
 ἀλλ ὑπολαμβάνοντα τὴν φωνὴν ἀλέπτως τε καὶ

LIFE OF APOLLONIUS, BOOK I

XXI

He left Ctesiphon behind, and passed on to the ^{xi} From the
Greek.
In Arabic
it is
written
in
Arabic
script. borders of Babylon, and here was a frontier garrison belonging to the king which one could not pass by without being questioned who one was, and as to one's city, and one's reasons for coming there. And there was a satrap in command of this post, a sort of "Eye of the King." I imagine, for the Mede had just succeeded to the throne and instead of being content to live in security, he worried himself about things real and imaginary and fed into fits of fear and panic. Apollonius then and his party were brought before this satrap, who had just set up the awning of his wagon and was driving out to go somewhere else. When he saw a man so dried up and parched, he began to look out like a rascally woman and hid his face and could hardly be induced to look up at him. "Whence do you come to us," he said, "and who sent you?" as if he was asking questions of a spirit. And Apollonius replied, "I have sent myself, to see whether I can make men of you, whether you like it or not." He asked a second time who he was to come trespassing like that into the king's country, and Apollonius said, "All the earth is mine, and I have a right to go all over it and through it." Whereupon the other said, "I will torture you if you don't answer my questions." "And I hope," said the other, "that you will do it with your own hands, so that you may catch it well, if you touch a true man." Now the tunnich was astonished to find that Apollonius needed no interpreter but understood what he said without the least trouble or difficulty.

FLAVIUS PHILOSTRATI'S

ΙΑΡ εύκόλως "προς θεού," εἶπε, "τίς εἰ," λιπαρῶν
 XXI ἥδη καὶ μεταβαλμού τοῦ τυγχ. ὑπολαβὼν δὲ ὁ
 Ἀπολλωνίος "ἐπειδὴ μετρίως," ἔφη, "ταῦτα καὶ
 οὐκ ἀπανθράπτω ἥρου, ἄκουε, δε εἰμι εἰμι μὲν ὁ
 Τυαρεὺς Ἀπολλώνιος, οὗ δὲ ὅδος παρὰ τὸν Ἰνδῶν
 βασιλέα καθ' ἴστορίαν τῶν ἔκει. βουλοίμην δ' ἀν
 καὶ τῷ σῷ βασιλεῖ ἐντυχεῖν φασὶ γὰρ αὐτὸν οἱ
 ξυγγεγονοτες οὐ τῶν φαύλων εἶναι, εἰ δὴ Οὐαρ-
 δινῆς οὗτος, ὁ τὴν πρχην ἀπολωλυίαν ποτ' αὐτῷ
 νῦν ἀνακεκτημένος." "ἴκεινος," ἔφη, "θεῖε Ἀπο-
 λωνίε πάλαι γάρ σε ἡκουαμεν. σοφῷ δὲ ἀνδρὶ καὶ
 αὐτοῦ παραχωρησεις τοῦ χρυσοῦ θρόνου, καὶ πέ-
 ποι δὲ ἀν ὑμᾶς ἐς Ἰνδοὺς ἐπι καμῆλου ἔκαστον. ἦγε
 δε καὶ ξένον ἔμαυτον ποιοῦμαί σε καὶ διδωμι σοι
 τούτων τῶν χρημάτων, "ὅμα θησαυρὸν χρυσοῦ
 δελξας "οπόσα βούλει δράττεσθαι. καὶ μὴ δε
 ἀπαρξ, ἀλλὰ δεκακις." παραιτησαμένου δὲ αὐτοῦ
 τὸ χρηματα "οὐ δ' ἀλλὰ οἶνον," ἔφη, "Βαβυ-
 λωνίου, προπίνει δὲ αὐτοῦ βασιλεὺς δέκα ἡμίν
 σατράπαις, ἀμφορέα ἔχει, συνέν τε καὶ δορκάδων
 τειμάχη διπτά, ἀλευρά τε καὶ ἀρτοὺς καὶ δ τι
 θέλεις. ή γὰρ μετὰ ταῦτα ὄδος ἐπὶ πολλὰ
 σταδια κῶμαί εἰσιν οὐ πάνυ εὔσιτοι." καὶ
 λαβόμενος ἑαυτοῦ ὁ εὐνοῦχος, "οἶον," ἔφη, "ῶ
 θεοί, ἐπαθον ἀκούων γὰρ τὸν ἀνδρα μήτ' ἀπὸ
 ζέρων σιτεῖσθαι μήτε οἶνον πίνειν, παχέως αὐτὸν
 καὶ ἀμαθῶς ἔστια." "ἄλλ' ἔστι σοι," ἔφη, "καὶ

LIFE OF APOLLONIUS, BOOK I

"By the gods," he said, "who are you?" this time CHAP.
 altering his tone to a whine of entreaty. And Apollonius replied. "Since you have asked me civilly
 this time and not so rudely as before, listen, I will
 tell you who I am. I am Apollonius of Tyana, and
 my road leads me to the king of India, because I
 want to acquaint myself with the country there,
 and I shall be glad to meet your king, for those
 who have associated with him say that he is no bad
 fellow, and certainly he is not, if he is this Vardun
 who has lately recovered the empire which he had
 lost." "He is the same," replied the other, "O
 divine Apollonius, for we have heard of you a long
 time ago, and in favour of so wise a man as you he
 would I am sure, step down off his golden throne and
 send your party to India, each of you mounted on a
 camel. And I myself now invite you to be my
 guest, and I beg to present you with these
 treasures. And at the moment he pointed out a
 store of gold to him saying "Take as many handfuls
 as you like fit your hands, not once, but ten times." And when Apollonius refused the money he said
 "Well, at any rate you will take some of the Baby-
 lonian wine, in which the king pledges us, his ten
 satraps. Take a jar of it with some roast steaks
 of bacon and venison and some meal and bread and
 anything else you like. For the road after this,
 for forty stades, leads through villages which are ^{Apollonius'}
 ill-stocked with provision. And here the eunuch ^{vegetarianism}
 caught himself up and said "Oh! ye gods, what
 have I done? For I have heard that this man
 never eats the flesh of animals, nor drinks wine,
 and here I am inviting him to dine in a gross and
 ignorant manner." "Well," said Apollonius, "you

FLAVIUS PHILOSTRATUS

CAP λεπτῶς με ἔσπιαν, ήν ἄρτους τε δῷς καὶ τραγη-
XXI μάτα." "δώσω," ἔφη, "ξυμίτας τε ἄρτους καὶ
φοίνικος βαλίνους ἀλεκτρωδεῖς τε καὶ μεγάλας.
δῶσω καὶ λάχανα, δπόσα ο Τύρις κηπεύει."
"ἄλλ' ήδιω," εἶπεν ὁ Ἀπολλώνιος, "τὰ ἄγρια
καὶ αὐτόματα λαχανα τῶν ηναγκασμένων καὶ
τεχνητῶν." "ήδιω μὲν," ἔφη ὁ σατράπης, "ἡ
χώρα δὲ ήδιν ἡ ἐπὶ Βαβυλῶνος ἀφινθίου πλήρης
οὖσα ἀηδῆι αὐτὰ φυει καὶ πικρά." πλὴν ἀλλὰ
τοῦ σατράπου γε ἀπεδεξατο, καὶ οἴπισιν ήδη "ὦ
λαφστε," ἔφη, "μὴ λήγε μόνον καλῶς, ἀλλὰ καὶ
ἄρχους," νουθετῶν που αὐτον ἐπὶ τῷ "βασανισ-
σε," καὶ οἰς ἐν ἀρχῇ βαρθαρίζοντος ήκουσε

XXII

XXII Προελθόντες δὲ εἶκοσι στάδια λειλνη ἐντυγχά-
νουσιν ἀπεσφαγμάνη ἐν θήρᾳ, καὶ ἦν τὸ θηρίου
μέγα καὶ δσον οὖτοι είδον, ἐβόων τε οἱ ἐκ τῆς
κώμης συνερρυηκότες, καὶ, νῆ Δὲ, οἱ τεθηρακότες,
ὅς τι μέγα θαῦμα ἐν αὐτῷ ὄρδυντες καὶ ἦν ἀτεχ-
νῶς θαῦμα· σκύμνουν γὰρ ἀνατμηθεῖσα ὁκτὼ
εἶχεν. ὁ δὲ τῆς λειλνης τύκος, αἱ λέαιναι μηνῶν
μὲν κυτσουσιν ἔξ, τρίς δὲ ἀπότικτουσιν, ἀριθμος
δὲ τῶν σκύμνων παρὰ μὲν τὴν πρώτην τρεῖς, ἐπὶ

LIFE OF APOLLONIUS, BOOK I

can offer me a lighter repast and give me bread and CHAP
dried fruits." "I will give you," said the other,
^{XXII} "leavened bread and palm dates, like amber and of
good size. And I will also supply you with
vegetables, the best which the gardens of the Tigris
afford." "Well," said Apollonius, "the wild herbs
which grow free are nicer than those which are
forced and artificial." "They are nicer," said the
satrap, "I admit, but our land in the direction of
Babylon is full of wormwood so that the herbs
which grow in it are disagreeably bitter." In the
end Apollonius accepted the satrap's offer, and as he
was on the point of going away, he said "My
excellent fellow, don't keep your good manners to
the end another tune, but begin with them." This
by way of rebuking him for saying that he would
torture him, and for the barbaric language which
he had heard to begin with.

XXII

After they had advanced twenty stades they
chanced upon a lioness that had been slain in a chase
^{XXIII} and the brute was bigger than any they had ever
seen, and the villagers rashed up and cried out, and
to tell the truth, so did the huntsmen, when they
saw what an extraordinary thing lay before them.
And it really was a marvel, for when it was cut
asunder they found eight whelps within it. And
the lioness becomes a mother in this way. They
carry their young for six months, but they bring
forth young only three times, and the number of the
whelps at the first birth is three and at the second
The portent of the slaying of the lioness

FLAVIUS PHILOSTRATUS

ελπίδαν, δὲ τῆς δευτέρας δύο, τρίτου δὲ ἀποτομένη τόκου
 χαρά, διατήρησις σκύμνων ἀποτίστει μεγαν, οἷμα, καὶ
 ἴνγριώτερον τῆς φύσεως οὐ γάρ προσεκτέα τοῖς
 λέγοντις, ὡς ξιναντες οἱ σκύμνοι τὰς τῶν λεα-
 νῶν μήτρας ἐκδεδονται τοῦ σπλαγχνοῦ. δοκεῖ
 γάρ τῇ φύσει τῷ τιετομένῳ πρὸ τὸ τίκτον ἐπιτή-
 δεια εἶναι ὑπὲρ σωτηρίας τοῦ γένους. ενιδων οὖν
 ὁ Ἀπολλώνιος τῷ θηριῷ καὶ πολὺν χρονιν ἀπι-
 σχὼν ὁ Διομής, "ἔφη, "ο χρόνος τῆς παρὰ βασιλέα
 ἀποδημίας ἐνιαυτοῦ ἔσται καὶ μαρνῶν ὅκτω, οὗτοι
 γάρ ἕκανος ἀνησκει θάττον, οὗτε ἡμίν λόφον ἀπελ-
 θεῖν πρὸ τούτον. τεκμαίρεσθαι δὲ χρη τῶν μεν
 σκύμνων οὐ μῆνας, τῆς λεαίης δὲ οὐτε ἐνιαυτόν, τέ-
 λεια γάρ τελείους παραβλητέα." "οἱ δὲ δη στρον-
 θοί," ἔφη ὁ Διόμης, "οἱ παρὰ τῷ Ὁμηρῷ τί φισου-
 σιν, οὐδε ο δριάκων μὲν ἐν τῇ Λύλιδῃ ἐδοίσατο ὅκτω
 δυτας, ἐνυάττην ἐπ' αὐτοῖς τὴν μητέρα ἐλαν, Καλχας
 δὲ ἔξηγουμενος ταῦτα ἐννέα ενιαυτοῖς ἀνείπε κατα-
 πολεμήσεσθαι τὴν Τροίαν καὶ δρα μή καθ"
 "Ομηρόν τε καὶ Κάλχαντα οὐ ἐννέα ἡμίν ἔτι οὐ
 ἀποδημία τέλην." "καὶ εἰκοτως," ἔφη, "ὁ Διόμης,
 καὶ τοὺς νεοττοὺς Ὁμηρος ἐνιαυτοῖς εἰκάζει, γεγυ-
 γαστι γάρ ηδη καὶ εἰσω, ἐγὼ δὲ ἀτελῆ θηρία καὶ
 μήπω γεγονότα, ίσως δὲ μηδ ἀν γενομένα, πῶς διν
 ἐνιαυτοῖς εἰκάζοιμι; τὰ γάρ παρὰ φύσιν αἴτ' άν
 γένοιτο, ταχεῖάν τε ίσχει διαφθορίαν, καὶ γένηται,
 ἀλλ' ἔπου δὴ τῷ λόγῳ, καὶ ίσημεν εὔξομενοι τοῖς
 θεοῖς οἱ ταῦτα φαίνουσι."

LIFE OF APOLLONIUS, BOOK I

two, and if the mother makes a third attempt it can bear only a single whelp, but I believe a very big one and prematurely fierce. For we must not believe those who say that the whelps of a lioness make their way out into the world by clawing through their mother's womb, for nature seems to have created the relationship of offspring to mother for their nourishment with a view to the continuance of the race. Apollonius then eyed the animal for a long time with attention and then he said: "O Deos the length of our stay with the king will be a year and eight months, for neither will he let us go sooner than that nor will it be to our advantage to quit him earlier. And you may guess the number of the months from that of the whelps and that of the years from the census, for you must compute whence with whence." And Deos replied: "But what of the speckles in Homer? what do they mean the ones which the dragon devoured in Aulis which were eight in number when he seized their mother for a month?" Lachus surely supposed these to signify four years and predicted that the war with Troy would last so long, so take care that Homer may not be right and Lachus too, and that our stay may not extend to nine years almost." He replied Apollonius: "Homer was surely quite right in comparing the nestlings to years, for they are already hatched out and in the world, but what I had in mind were incomplete animals that were not yet born and perhaps never would have been born; how could I compare them to years?" For things that violate nature can hardly come to be, and they are however quickly given to destruction, even if they do come into existence. So follow my arguments and let us go and pray to the gods who reveal them much to us.

CAP.
XXIII. Προελθόντι δὲ αὐτῷ ἐπὶ τὴν Κισσίαν χώραν καὶ πρὸς Βαβυλῶνα ἥδη ὅντι, δοξα ἐνυπνίον ἐφοίτησεν ἃδε τῷ φυγαντὶ θεῷ ξυντεθεῖσα ἵχθυς ἐκπεπτωκυτες τῆς θαλάττης ἐν τῇ γῇ ἡσπαρον, θρῆνον ἀνθρώπων ιεντες καὶ ὀλοφυρόμενοι τὸ ἀκεβεβηκέναι τοῦ ἥθους, δελφίνα τε τῇ γῇ παρακόντα ἵκέτευον ἀμύναι σφίσιν ἐλεεῖνοι διτεν, ὡσπερ τῶν ἀνθρώπων οἱ ἐρ τῇ ξενῃ κλαυστετες. ἐκτλαγέοις δὲ οὐδὲν ὑπὸ τοῦ ἐρυπνον, ξυμβιάλλεται μὲν αὐτοῦ ὅπως καὶ ὅπῃ εἶχε, διαταριπτειν δὲ βαυλόμενοι τὰ Δαρει, καὶ γὰρ τῶν εὐλαβεστέρων αυτον ἰγυγιωσκεν, ἀπαγγέλλοι πρὸτε αὐτὸν τὴν δψιν, δάσος πλασόμενος ὡς ἐπὶ πονηροῖς, οἰς εἰδεν ὁ δὲ πιεβοησε τε ὡς αὐτὸς ἴδων ταῦτα, καὶ ἀπῆγε τὸν Ἀπολλωνιον τοῦ πρόσω "μή πη," ἔφη, "καὶ ἡμεῖς ὡσπερ ἵχθυς ἐκπεσόντες τῶν ιθῶν ἀπολωμέθα, καὶ πολλά ἐλεινα ἐν τῇ ἀλλοδαπῇ εἴπωμεν καὶ που καὶ εν ἄμυχανον ἀμπεσούτες ἵκετεύσωμεν διναστην τίνα ἡ βασιλέα. ὁ δὲ ἡμᾶς ἀτιμίσῃ, καθάπερ τοὺς ἵχθυς οἱ δελφῖνες" γελάσας δὲ ὁ Ἀπολλωνιος "σι μὲν οὕτω φιλοσοφεῖς," εἶπεν, "εἰ δεδιας ταῦτα, εγὼ δε οἱ τὸ ἐνυπνίον τέλειοι δηλωσω Ἰερετριεῖτ γάρ τὴν Κισσίαν ταῦτην χώραν οἰκοῦσιν οἱ εξ Ευβοίας ποτὲ Δαρειψ ἀναχθέντες ἐτη ταῦτα πεντακοσια, καὶ λέγοιται, ὡσπερ ἡ δψις ἀφινη, ἵχθυων πάθει περὶ τὴν ἀλησιν χρήσασθαι σαγητισθῆναι γαρ δη καὶ ἀλλοναι πάντας.

LIFE OF APOLLONIUS, BOOK I

XXIII

As he advanced into the Cissian country and ~~was~~
 was already close to Babylon he was visited by a
 dream and the god who revealed it to him fashioned
 its imagery as follows: there were fishes which had
 been cast up from the sea on to the land and they
 were gasping and uttering a lament almost human,
 and bewailing that they had quitted their element,
 and they were dragging a dolorous ~~that was swimming~~
 past the shore to keep them in their misery just like
 human beings who are weeping in a foreign land.
 Apollonius was not in the least frightened by his
 dream but set himself to consider its meaning and
 do it, but he was determined to give Darius a shock,
 for he found that he was the most nervous of men.
 So he related his vision to him and grieved as if
 it foreboded evil. But Darius began to bewail as
 if he had seen the dream himself and tried to dismiss
 it. A sibyl from ~~going~~ ~~as~~ further "Lead," he
 said, "we also like the fishes get thrown out of our
 element and perish and have to weep and wail in a
 foreign land. Now we may even be reduced to
 slavery and have to go down on our knees to some
 potentate or king who will float us as the delphine
 did the fishes." Then Apollonius laughed and said,
 "You are not become a philosopher yet if you are
 afraid of this sort of thing. But I will explain to
 you the true drift of the dream. For this land of
 Cissia is inhabited by the Fratres who were brought
 up here from Babylon by Darius five hundred years
 ago and they are said to have been treated at their
 capture like the fishes that we saw in the dream for
 they were netted in, as they say, and captured one

FLAVIUS PHILOSTRATUS

ἔσκασιν οὖν οἱ θεοὶ κελευσιν με ἐξ αὐτούς παρελθούτα επιμεληθῆναι σφῶν, εἴ τι δυναίμην. ἵσως δέ καὶ αἱ ψυχαὶ τῶν Ἑλληνῶν, οἵπερ ἔλαχον τὴν ἐνταῦθα μοῖραν, ἐπάγουνται με ἐπ' ὀφελειᾳ τῆς γῆς· ἴωμεν οὖν εξαλλίξαντες τῆς ὁδοῦ περὶ μονού ἔρωτῶντες τοῦ φρεατος, πρὸς οὐκοῦσι " λέγεται δὲ τοῦτο κεκράσθαι μὲν ἀσφάλτου καὶ ἀλαζού καὶ ὄβατος, ἐκχεαντος δὲ τοῦ ἀνιμήσαντος ἀποχυρωῆν ταῦτα καὶ ἀπ' ἀλλιῆλων κρίνεσθαι. παρελθεῖν μὲν δὴ ἐς τὴν Κισσίαν καὶ αὐτὸς ὀμολογηκεν ἐν οἷς πρὸς τοὺς Κλαζομένιους σοφιστὴν γράφει, χρηστὸς γὺροῦ πῦτω τι καὶ φιλότιμος ἦν, τῷ ἐπειδὴ Ἐρετρίεας εἶδε, σοφιστοῦ τε ἀναμνησθῆναι καὶ γράψαι πρὸς αὐτὸν ἃ τε εἶδεν ἢ τε ὑπὲρ αὐτῶν ἐπραξεν καὶ παρακελεύεται οἱ παρὰ τὴν ἀπίστολην πᾶσαν ἔλεειν τοὺς Ἐρετρίεας, καὶ ὅποτε μελετώῃ τὸν περὶ αὐτῶν λόγον, μηδὲ τὸ κληπεῖν επ' αὐτοῖς παραστεῖσθαι.

XXIV

ΟΔΡ. Εὐνυφδὲ δὲ τούτοις καὶ ὁ Δάρμις περὶ τῶν Ἐρετριέοντος ἀναγέγραφεν οἰκοῦσι γάρ ἐν τῇ Μηδικῇ, Βαβυλώνος οὐ πολὺ ἀπέχουντες ἡμέρας ὅδοις δρομικῷ ἀνδρί, ἡ χώρα δὲ ἀπολιε. ἡ γὺρος Κισσία κῶμαι πᾶσα, καὶ τι καὶ νομάδων ἐν αὐτῇ γένος μικρὰ τῶν ἕππων ἀποβιαίνοντες ἡ δὲ τῶν Ἐρετριέων οἰκεῖται μὲν τῶν ἄλλων μέση, περιβέβληται δὲ ποταμοῦ τίφρου, ἦν αὐτοὶ βαλ-

LIFE OF APOLLONIUS, BOOK I

and all. It would seem then that the gods are in CHAP.
STRUCTING me to visit them and tend their needs,
supposing I can do anything for them. And perhaps
also the souls of the Greeks whose lot was cast in
this part of the world are enlisting my aid for their
land. Let us then go on and diverge from the high-
road, and ask only about the well hard by which
their settlement is.' Now this we I is said to con-
sist of a mixture of pitch and oil and water, and if
you draw up a socket and pour it out, these three
elements divide and part themselves from one
another. That he really did visit Cissia, he himself
acknowledges in a letter which he wrote to the sophist Letter
of Clazomenae, for he was so kind and munificent,
that when he saw the Eretrians he remembered the
Sophist and wrote to him an account of what he
had seen, and of what he had done for them; and all
through this letter he urges the sophist to take pity
on the Eretrians and pray for them, in case ever he
should compose a discourse about them, not to
depreciate even the shedding of tears over their fate.

b. 111
Sophist of
Clazomenae
Menippus
about 600

XXIV

And the record which Darius has left about the CHAP.
Eretrians is in harmony with this. For they live in
the territory of the Medes, not far distant from
Babylon a day's journey for a fleet traveller, but
their country is without cities, for the whole of
Cissia consists of villages, except for a race of nomads
that also inhabits it, men who seldom dismount from
their horses. And the settlement of the Eretrians
is in the centre of the rest, and the river is carried

XXV
The story
of India
and the
Eretrians
in the
east of
Asia

FLAVIUS PHILOSTRATUS

ΓΑΡ ἔσθαι περὶ τῆς κώμης λέγονται, τεῖχος αὐτῆν ποιού-
 ξαντοι προς τους ἐν τῇ Κισσίᾳ βαρβάροις. Ὅπαρ-
 βρος δε ἀσφιλτῷ ἡ χωρα καὶ πικρὰ ἐμφυτεῦσαι,
 βραχυβιώτατοι τε οἱ ἔκεινη ἄνθρωποι, τὸ γῆρ
 ἀσφαλτῶδες ποτὸν ἐς τολλὰ τῶν σπλαγχνῶν
 ξέπινει. τρέφει δὲ αὐτοὺς λόφος ἐν ὅροις τῆς κωμῆς,
 θν ὑπεραιρούτα τοῦ παρεφθαρύτος χωρίου στελ-
 ρουσι τε καὶ ἴργονται γῆι. φασὶ δε πικοῦσαι τῶν
 ἄγχωρίων. ὡς ἐπτακύσιοι μὲν τῶν Ἐρετριέων πρὸς
 τοῦς ὄγδοηκοντα ἥλωσαν, οὕτα πηνι μίχιμοι
 πάντες, ἢν γάρ τε καὶ θῆλυ ἐν αὐτοῖς γένονται καὶ
 γεγυρακύς, ἢν δέ, οἷμαί, τε καὶ παιδία, τὸ γῆρας πολὺ^{τῆς Ἐρετρίας τὸν Καφηρέα ἀνέφυγε καὶ ὅ τε ἀκρι-}
 τατον τῆς Εἰβοίας ἀνιγχθησαν δε ἄνδρες μὲν
 ἀμφὶ τους τετρακοσίους, γυναικα δὲ ἵστι δέκα, οἱ δε
 λοιποὶ απ' Ἰωνας τε καὶ Λιδίας πρᾶξιμοι διεφθι-
 ρησαν ἀλαυνομενοι ἄνω. λιθοτομησαν δε αὐτοῖς παρε-
 χομένου τοῦ λοφου, καὶ τινες καὶ λιθουργούς εἰδυτες
 τέχνας, ἵερα τε ἔδειμαντο Ἐλληνικὰ καὶ ἱγοράν,
 ὅποσην εἰκὸς ἦν. θωμούς τε ἰδρύσαντο Δαρειφ μὲν
 δύο, Ξέρῃ δὲ ἓνα, Δαριδπίφ δὲ πλείους διετέλεσαν
 δε ἐς Δαριδαιον ἔτη μετὰ τὴν ἀλισσιν δέκτῳ καὶ
 ὄγδοηκοντα γρύφοντες τὸν Ἐλλήνων τριπον, καὶ
 οἱ τιφοι δὲ οἱ πράχαιοι σφῶν "ο δέωνα τοῦ δεῖνος"
 γεγυρύφαται, καὶ τὰ γρύματα Ἐλληνῶν μέν, ἀλλ'
 οὐποι ταῦτα ἰδεῖν φασι. καὶ ναῦς ἐγκεχαραγ-

LIFE OF APOLLONIUS, BOOK I

round it in a trench for they say that they them selves diverted round the village in order to form a moat of defence against the barbarians of the country. But the soil is drenched with pitch, and is bitter to plant in, and the inhabitants are very short lived because the pitch in the water forms a sediment in most of their bowels. And they get their sustenance off a bit of rising ground on the confines of the village, where the ground rises above the tainted country, or this they sow their crops and regard it as their land. And they say that they have heard from the natives that $\frac{7}{8}$ of the Fratians were captured not of course all of them fighting men, for there was a certain number of women and old men among them, so that there was I think no actual number of 10,000, but for the greater portion of the population of Fratria had fled to Capricos and to the furthest extremities of Babria. But anyhow the men who were brought up numbered about 600, and there were ten women perhaps, but the rest, who had started from Pontus and Lydia perished as they were driven up. And they managed to open a quarry on the hill, and as some of them at first set the art of cutting stone, they in it builded in the Greek style and a work a place large enough for their purpose, and they dedicated various altars, two to Diana and one to Arcey and several to Harpalus. But up to the time of Harpalus 48 years after their capture they continued to write in the manner of the Greeks and what is more, their ancient graves are inscribed with the legend "We Apollonius built our graves". And so, the son of so and so. And though the letters are Greek, they said that they never yet had made them out. And there were signs engraved on

FLAVIUS PHILOSTRATUS

ελπίδης τοῖς τάφοις, ὡς ἔκαστος ἐν Εύβοίᾳ ἔζη
 πορθμεύων ἡ πορφυρεύων ἡ θαλάττιον ἡ καὶ ἀλ-
 αυργὸν πράττων, καὶ τι καὶ ἐλεγεῖον ἀναγνῶναι
 γεγραμμένου ἐπὶ ναυτῶν τε καὶ ναυκληρῶν σηματι-

Οἶδε ποτ' Λίγαίοιο βαθύρρουν οἰδμα πλέοντες
 Ἐκβατάνων πεδίῳ κείμεθ' ἐνὶ μεσάτῳ,
 χαῖρε κλυτή ποτε πατρίς Ἐρέτρια, χαίρετ'
 Ἀθῆναι,
 γείτονες Ηὔβοιης, χαῖρε θάλασσα φίλη.

Τοὺς μὲν δὴ τάφους διεφθορότας ἄνακλαθεῖν τα
 αὐτὸν ἁ Δαμιτ φησὶ καὶ ξυγκλεῖσαι, χέασθαί τε
 καὶ ἀπενεγκεῖν σφισιν, ὅπόσα νόμιμα, πλὴν τοῦ
 τεμεῖν τις ἡ καθαγίσαι, δακρύσαντά τε καὶ ὑπο-
 πλησθέντα ὄρμῆς τάδε τὸ μέσοντος ἄναφθέγξασθαι
 Ἐρέτριεis οἱ κλιρῷ τύχης δεῦρ' ἀπενεχθέντες,
 ὑμεῖς μέν, εἰ καὶ πόρρω τῆς αὐτῶν, τέθαφθε γοῦν,
 οἱ δὲ ὑμᾶς ἐνταῦθα φιψαντες ἀπώλοντο περὶ την
 ὑμετέραν υῆσσαν ἄταφοι δεκάτῳ μεθ' υμᾶς ἔτεν τὸ
 γὰρ ἐν ποιλῃ Εύβοίᾳ παθος θεοι φασουσιν.¹
 Απολλώνιος δὲ πρὸς τὸν σοφιστὴν ἐπὶ τέλει τῆς
 ἐπιστολῆς "καὶ ἀπεμελήθην," φησάν, "ὦ Σκοπε-
 λιανέ, τῶν σῶν Ἐρέτριέων νέος ὁν έτι, καὶ
 ὀφέλησα δ τις ἐδυνάμην καὶ τοὺς τεθυεώτας αὐτῶν
 καὶ τοὺς ζῶντας." τί δῆτα ἀπεμεληθη τῶν ζωντων,
 οἱ πρόσοικοι τῷ λόφῳ Βάρβαρος σπειρόντων τῶν
 Ἐρέτριέων αὐτὸν ἐληξόρτο τὰ φυόμενα περὶ τὸ

LIFE OF APOLLONIUS, BOOK I

the tombstones, to show that the various individuals CHAP.
had lived in Eubœa, and engaged either in seafaring XXV
trade, or in that of purple, as sailors or as dyers, and
they say that they read an Elegiac inscription
written over the sepulchre of some sailors and sea-
farers, which ran thus

Here we who once sailed over the deep-flowing
bowls of the Aegean sea
Are lying in the breast of the plain of Peloponnesus.
Farewell once famed fatherland of Eretria, farewell
Athens,
Ye neighbourhoods of Eubœa, farewell, thou darling sea.

Well, Darnis says that Apollonius restored the
tombstones that had gone to ruin, and closed them up,
and that he purified the sailors and made offerings
to their immortals, all that remained standing, except
that he did not slay or sacrifice any victim; then after
weeping and in an access of emotion, he debarred
himself of the following apostrophe in their midst:

"Ye Eretrians, who by the lot of fortune have
been brought hither, ye, even if ye are far from your
own land, have at least received burial, but those
who sent you hither perished unburied round the
shores of your island ten years after yourselves, for
the gods brought it about this calamity in the hollows
of Eubœa."

And Apollonius at the end of his letter to the
soothsayer writes as follows: "I also attended, O
barbarians, to ye ir Eretrians, while I was still a
young man, and I gave what help I could both to
their dead and their living." What attention then
did he show to their living? This—the barbarians,
in the neighbourhood of the hill, when the Eretrians

ελίγει καὶ ὅδε ἔστη τὸ ζεῦγμα. τὰ δὲ βασίλεια χαλκῷ,
^{XXXV} μὲν ἡρεπταις καὶ ἀπ' αὐτῶν ἀστραπτεῖ, θύλαμοι
 δὲ καὶ ἀνδρῶνες καὶ στοάι, τὰ μὲν ἄργυρο, τὰ δὲ
 χρυσοῖς ὑφάσμασι, τὰ δὲ χρυσῷ αὐτῷ καθάπερ
 γραφαῖς ἥγλασται, τὰ δὲ ποικίλματα τῶν πέπλων
 ἐκ τῶν Ἑλληνικῶν σφίσιν ἔκει λόγων, Ἀνδρομέδαις
 καὶ Ἀμυμῶναις καὶ Ὀρφεὺς πολλαχοῦ. χαρουσι
 δὲ τῷ Ὀρφεῖ, τιαραν ἴσως καὶ πίναξινίδα τιμῶντες,
 οὐ γάρ μουσικήν γε, οὐδὲ φύσις, αἰτεῖ ἔθελγεν.
 ἐνύφανται που καὶ ὁ Δάτις τὴν Νικῆν ἐκ τῆς
 θαλάττης ἀνασπῶν, καὶ Ἀρταφέριης περιεστηκὼν
 τὴν Ἐρέτριαν, καὶ τῶν ἀμφὶ Ερέτρην, οὐ νικᾶν
 ἔφασκεν Ἀθῆνας γάρ δὴ ἔχουσαν εἰσὶ καὶ θερμο-
 πύλαις καὶ τὰ Μηδικώτερα ἔτι, ποταμοὶ ἔξαιροι-
 μενοι τῆς γῆς καὶ θαλάττης ζεῦγμα καὶ ὁ Ἀθως
 ὡς ἐτμόθη. φασὶ δὲ καὶ ἀνδρῶνις ἐντυχεῖν, οὐ τὸν
 δροφον ἐς θόλου ἀνῆχθαι σχῆμα οὐρανῷ των
 εἰκασμένου, σαπφειρίνη δὲ αὐτὸν κατηρεφθαι λιθῷ
 —κνανωτατῇ δὲ ἡ λίθος καὶ οὐρανία ἰδεῖν—καὶ
 θεῶν ὑγιαλμάτα, οὐτε νομίζουσιν, θρυταὶ δυσ καὶ
 χρυσᾶ φαινεται, παθωτερ, ἐξ αἰθέρος δικάζεις
 μὲν δὴ ὁ βασιλεὺς ἐνταῦθα, χρυσαῖ δὲ Ἰηργες
 ἀποκρέμανται τοῦ ὄφου τέτταρες, τὴν Ἀδρά-
 στειαν αὐτῷ παρεγγυῶσαι καὶ τὸ μη ὑπέρ τοὺς
 ἀνθρώπους αἴρεσθαι. ταύτας οἱ μάγοι αὐτοὺς
 φασιν ἀρμόττεσθαι, φυτῶντες δὲ τὰ βασίλεια,
 καλοῦσι δὲ αὐτὰς θεῶν γλώσττας.

LIFE OF APOLLONIUS, BOOK I

stood solid. And the palaces are roofed with bronze, CHAP
and a gutter goes off from them, but the chambers
of the women and of the men and the porticos are
adorned partly with silver and partly with golden
tapestries or curtains, and partly with solid gold in
the form of pictures, but the subjects embroidered
on the stuffs are taken by them from Hellenic story,
Andromedas being represented and Amymonee, and
you see Orpheus everywhere. And they do glist on
Orpheus, perhaps out of regard for his peaked cap
and breeches, for it cannot be for his music or the
songs with which he charmed and soothed others.
And women into the pattern you perceive Datis
drawing up Naxos out of the sea, and Artaphernes
besieging Eretria and such like as of Xerxes as he
is to meet. For a little further off there
is Athens and Thermopylae, and other pictures still
more to the Media taste such as those trained from
off the land and a bridge over the sea and the piercing
of Athos. But they say that they also visited a
man's apartment of which the roof had been carried
up in the form of a dome, to resemble in a manner
the heavens and that it was robed with sapphires,
a stone that is very blue and like heaven to the eye,
and there were images of the gods, which they
worship fixed about, and looking like golden figures
shouting out of the ether. And it is here that the
king gives judgement and golden wrynecks are hung
from the ceiling four in number, to remind him of
Adrastea, the goddess of justice, and to engage him
not to exalt himself above humanity. These figures
the Magi themselves say they arranged, for they
have access to the palace, and they call them the
tongues of the gods.

Crook
Works of
Art in
Dayton

Journal 2
1914

FLAVIUS PHILOSTRATUS

XXVI

CAP. ΧΧVI Περὶ δὲ τῶν μάγων Ἀπολλόνιος μὲν τὸ ἀποχρῶν εἶρηκε, συγγενέσθαι γὰρ αὐτοῖς καὶ τὰ μὲν μαθεῖν, τὰ δὲ ἀπελθεῖν διδάξας. Δύμις δὲ τοὺς μὲν λόγους, οἷοι ἐγένοντο τῷ ἀνδρὶ πρὸς τοὺς μάγους οὐκ οἰδεν, ἀπαγορεῦσται γάρ αὐτῷ μὴ συμφοιτᾶν παρ' αὐτοὺς ιόντι, λέγει δ' οὖν φοιτᾶν αὐτὸν τοῖς μάγοις μεσημβρίας τε καὶ πριμῇ μέσας νύκτας, καὶ ἔρεσθαι ποτε "τί οἱ μάγοι," τὸν δὲ ἀποκρίνασθαι "σοφοὶ μέν, ἀλλ' οὐ πάντα."

XXVII

CAP. ΧΧVII Ταυτὸν μὲν θστερον. ἀφικομένηρ δὲ αὐτῷ εἰς Βαθυλῶνα ὁ σατράπης ὁ ἄπλι τῶν μεγάλων πυλῶν μαθὼν δτε ὑπέρ ιστορίας ἥκει, ὀρεγετ χρυσῆν εἰκόνα τοῦ βασιλέως, ἦν εἰ μὴ προσκυνήσει τις, οὐ θεμιτὸν ἦν ἐσφοιτᾶν ἔστω. πρεπείνοντες μὲν οὖν παρὰ τοῦ Ἐρματίου ἀρχοντος οὐδεμία ἀνάγκη τούτοις, παρὰ βαρβάρωι δε ἕκοντα ἡ ἀφιστοροῦσι τὴν χώραν, εἰ μὴ τὴν εἰκόνα προθεραπεύσειεν, ἄτεμον ἀπειλῆθαι καὶ σατραπεύεται παρὰ τοῖς βαρβάροις τα οὕτως εὐηθῆ. ἐπεὶ τοίνυν τὴν εἰκόνα εἶδε "τις," ἔφη. "οὗτος," ἀκούσας δὲ ὅτι ὁ βασιλεὺς "οὗτος," εἶπεν, "οὐ νῦνεδις προσκυνεῖτε, εἰ ἐπαινεθεῖτε ὑπ' ἐμοῦ καλὸς κάγαθὸς δόξας μεγάλων τενήστας" καὶ εἰπὼν

LIFE OF APOLLONIUS, BOOK I

XXVI

With respect to the Magi, Apollonius has said all CHAP.
that there is to be said, how he associated with them XCVI
and learned some things from them, and taught them others before he went away. But Damis is not acquainted with the conversations which the sage held with the Magi, for the latter forbade him to accompany him in his visits to them, so he tells us merely that he visited the Magi at mid-day and about mid-night, and he says that he once asked his master "What of the Magi?" and the latter answered "They are wise men, but not in all respects."

Apollonius interviews the Magi

XXVII

But of this later on. When then he arrived at CHAP.
Babylon, the satrap in command of the great gates XCVII
having learnt that he had come to see the country,
held out a golden image of the king, which everyone must kiss before he is allowed to enter the city.
Now an ambassador coming from the Roman Emperor has not this ceremony imposed upon him,
but anyone who comes from the barbarians or just to look at the country, is arrested with dishonour unless he has first paid his respects to this image.
Such are the silly duties committed to satraps among barbarians. When therefore Apollonius saw the image, he said "Who is that?" And on being told that it was the king, he said "This king whom you worship would require a great boon, if I merely commended him as of an honourable and good reputation." And with these words he passed through

He informs us where to worship the king's image

FLAVIUS PHILOSTRATUS

CAP XXVII ταῦτα διὰ πυλῶν ἔσει. θαιμάσας δὲ ὁ σατράπης αὐτὸν ἐπηκολούθησέ τε καὶ κατασχὼν τὴν χείρα τοῦ Ἀπολλωνίου δι' ἐρμηνέος ἡρετοῦντος τε αὐτοῦ καὶ οἰκους καὶ διὰ τοῦ ἐπιτιθέντος καὶ ἐφ' διὰ τοῦ φοιτήθη, καὶ ἀπογραφάμενος ταῦτα διὰ γραμματεῖον στολήν τε αὐτοῦ καὶ εἶδος ἐκείνου μὲν περιμένει κελεύει,

XXVIII

CAP XXVIII Δραμῶν δὲ αὐτὸς παρὰ τοὺς ἄνδρας οἱ δῆμοι νομίζουσι ταῖς βασιλέως ὅτα, ἀνατυποῖ τὸν Ἀπολλώνιον, προειπὼν διὰ μῆτρας προσκυνεῖν βιβλεῖσται μῆτρες τε ἀνθρωπῷ δοικεῖν οἱ δὲ ἄγειν κελεύουσι τιμῶντά τε καὶ μηδὲν ὅθρει πράττοντα, ἐπειδὴ δὲ ἥλθεν, ἡρετοῦντος ὁ πρεσβύτατος διὰ τοῦ μαθῶν καταφρονήσεις τοῦ βασιλέως, οἱ δὲ "οἴπω," ἔφη, "κατεφρόνησα" "καταφρονήσειας δέ" ἄν; "πάλιν φρομένου, "οὐδὲ" Δέ," εἶπεν, "ἢν γε ξυγγενόμενος μὴ καλύν τε καὶ ἀγαθὸν εἴρω αὐτὸν." "Ἄπαγεις δὲ δὴ τίνα αὐτῷ δῶρα;" τοῦ δὲ αὖτις τὴν τε ἀνδρεῖαν καὶ δικαιοσύνην καὶ τὰ τοιαῦτα φίσαντος "πότερον," ἔφη, "ὦδε οὐκέ θέμοντι," "μὰ Δέ," εἶπεν, "ἄλλ' ὡς μαθησομένῳ χρῆσθαι, θν θέχυ αὐτάν," "καὶ μὴν χρώμενος τούτοις," ἔφη, "τὴν τε βασιλεῖαν, ήν δέρας, ἀπολωλεῖαν αὐτῷ ἀνέλαβε, τον τε οἰκους ἐπανίγαγε τοῦτον, οὐκ ἀπόνως οὐδὲ διαθύμως." "πόστον δὲ δὴ τοῦτα δέτος τῇ ἀνακτηθείσῃ ἀρχῇ;" "τρίτου,"
80

LIFE OF APOLLONIUS, BOOK 1

the gate. But the satrap was astonished, and followed him, and taking hold of his hand, he asked him through an interpreter his name and his family and what was his profession and why he came thither, and he wrote down the answers in a book and also a description of his dress and appearance, and ordered him to wait there.

XXVIII

BUT HE HIMSELF ran off to the persons who are CHAP.
known as the 'Ears of the King' and described Apollonius to them after first telling them both that he refused to do homage and that he was not the least like other men. They bade him bring him along, and show him respect without using any violence, and when he came the head of the department asked him what induced him to flout the king, and he answered "I have not yet flouted him." "But would you flout him?" was the next question. "Why, of course I will," said Apollonius, "if on making his acquaintance I find him to be neither honourable nor good." "Well, and what presents do you bring for him?" Apollonius answered afresh that at present it courage and justice and so forth. Do you mean, said the other, to imply that the king lacks these qualities? "No, indeed," he answered, "but I would fain teach him to practise them, in case he possesses them." "And surely it was by practising these qualities," said the other, "that he has recovered the kingdom, which you behold, after he had lost it, and has restored his house,—no lig it task this not easy." "And how many years is it since he recovered his kingdom?"

(The proud
bearing
towards
the great
king)

81

FLAVIUS PHILOSTRATUS

ΟΑΡ.
ΧΙVΙΙΙ

ἴφη, "ἀρχόμεθα, δύο ίδη που μῆνες" ἀναστησας
οὖν, δισπερ εἰώθει, τὴν γνώμην "ὦ σφιαστοφύλαξ;"
εἶπεν, "ἢ δ τί σε προσήκει καλεῖν, Δαρεῖος ὁ Κύ-
ρον καὶ Ἀρτιξέρξου πατὴρ τὰ βασιλεῖα ταῦτα
κατασχὼν ἔξηκαντα, οἵμα, ἐπὶ λέγεται τελευτὴν
ὑποττευσας τοῦ βίου τῷ δικαιοσύνῃ θύσαν καὶ
"ὦ διάποικα," εἶπεν, "ἢ τίς ποτε εἰ;" ὡσπερ
ἐπιθυμήσας μὲν πάλαι τῆς δικαιοσύνης, αὐπάς δὲ
αὐτὴν γιγνωσκειν, αὐδε δοκῶν κεκτήσθαι, τὸ παῖδε
τε οὕτως ἀμαθῶς ἐπιδευσεν, ὡς ὅπλα ἐπ' αἰλλούς
ἀρασθαι, καὶ ὁ μὲν τρωθῆναι ὁ δὲ ἀποθνήσαι ὑπο
τοῦ ἑτέρου, σὺ δ' ἦδη τοῦτον ἵστως οὐδὲ μη τῷ βα-
σιλείφ θρονῷ καθῆσθαι εἰδότα ξυνειληφέναι ὅμοι
πάσας ἀρετὰς βουλεῖ καὶ ἐπαιρεῖται αὐτὸν ποι
φερων, οὐκ ἔμοι, κερδος, εἰ βελτίων γένοιτο."

Βλέψας οὖν ὁ βαρθαρος δε τον πλησιον "ἔρμα-
ον," ἔφη, "θεῶν τις ἄγει ταυτονι τὸν ἀνδρα ἐνταῦθα,
ἄγαθδε γάρ ξυγγενόντος ἀγαθῷ πολλῷ βελτιώ
τὸν βασιλέα ἡμῖν ἀποφανεῖ καὶ συφρονέστερον
καὶ ἥδια, ταυτὶ γάρ διαφαίνεται τοῦ ἀνδρος" "ἴστεθον οὐτε εὐαγγελιζομένοι πᾶσιν, δτε ανηρ ἐπὶ^{τοις} βασιλέως θυραις ἔστι, καὶ σοφος τε καὶ" Ἐλλην
καὶ ξύμβονλος ἀγαθος

LIFE OF APOLLONIUS, BOOK I

"This is the third year since," answered the other "which year began about two months ago. 105. II Apollonius, then as was his custom, upheld his opinion and went on. "O bodyguard or whatever I ought to call you, Darius the father of Cyrus and of Artaxerxes was master of these places, I think, for 60 years, and he is said, when he felt that his end was near at hand, to have offered a sacrifice to Justice and to have addressed her thus— O lady matron, or whomever thou art. This shows that he had long loved justice and desired her but as yet knew her not, nor deemed that he had won her, and he brought up his two sons so foolishly that they took up arms against one another, and the one was wounded and the other killed by his fellow. Well, here is a king who perhaps does not know that he is freely seated on the throne and you would have me believe that he combines already all virtues and you extol him, though if he does turn out fairly good, it is you and not I that we gain thereby."

The barbarian then glanced at his neighbour and said. "Here is a wadda" to one of the gods who has brought this man here, for as one good man associating with another improves him so he will much improve our king and render him more temperate and more gracious, for these qualities are conspicuous in this man." They accordingly ran into the palace and told everybody the good news, that there stood at the king's gates a man who was wise and a sage, and a good counsellor.

XXIX

CAP. ^{XXX}
θυσιαν παρουστῶν αὐτῷ τῶν μάγων, τὰ γὰρ ἵερὰ ὑπ’ ἐκείνοις δρῦται, καλέσας δὲ αὐτῶν ἦισα “ῆκει,” ἔφη, “τὸ ἐνύπνιον, ὃ διηγουμὴν σοι τίμερον ἐπισκοπούμενῳ με δι τῇ εὐη̄.” Βιαρ δὲ ἄρα τῷ βασιλεῖ τοιοῦτον ἀφίκτο ἐδύκει Ἀρταξέρξης εἶραι ὁ τοῦ Πέρξου καὶ μοθεστιγκέπις ἐς ἐκείνου τὸ εἰδος, περιδεῶς τε εἶχε, μηδέ μεταβολὴν ἔδη τὰ πράγματα ἥκῃ πάντω, ἢ τι μότι εἴηγμα μέ, φ τι μεταβολὴν τοῦ εἰδούς επει δε ἰκουσαειν “Ιδλιημά τε καὶ σοφὸν είναι τὸν ἡκουτι, θσιλθει αὐτὸι. Ημεστοκλής ὁ Ἀθηναῖος, δε ἀπὸ Ἑλλήνων ποτὲ ἡκουι ξυνεγένετο τῷ Ἀρταξέρξῃ καὶ πολλαῦ ἔξιν ἐκεῖνον τε ἀποίησεν ἐαυτον τε πιρέσχετο καὶ προτείνας τὴν δεξ αὐτοῦ “κάλει.” ἔφη, “καὶ γὰρ οἱ καὶ ἀπὸ τοῦ καλλίστου ἀρξίτο ξυνθυσας τε καὶ ξυνενέάμενος.”

XXX

CAP. ^{XXX}
Εἰσῆσει μὲν δη παραπεμπόμενος ὑπὸ πλειστῶν, τοιτὶ γὰρ φαντο καὶ τῷ βασιλεῖ χαρίζεσθαι μαθούτες ὡς χαίροιτε οὐφυμένηψ, διιὼ δὲ τὰ βασιλεια σὺ διεβλέψεν ἐς οὐδει τῶν βαυμαζομενων, ἀλλ’ ὕσπερ ὅδοιπορῶι διηται αὐται, καὶ καλέσας τὸν Δάμιν “ἥροι με,” ἔφη, “πρώην, ὃ τι δυομα ἦν τῇ Πημφύλῳ γυναικεί, ή δη Σαπφοῖ τε ὄμιλῆσαι

LIFE OF APOLLONIUS, BOOK I

XXIX

When these tidings were brought to the king, he ^{CHAP.} happened to be sacrificing in company with the ^{XXIX} Magi, for religious rites are performed under their supervision. And he called one of them and said "The dream is come true, which I narrated to you to-day when you visited me in my bed." Now the dream which the king had dreamed was as follows, he thought that he was Artaxerxes the son of Xerxes, and that he had altered and assumed the attire's form, and he was very much afraid lest some change should come over the face of his affairs, for so he interpreted his change of appearance. But when he heard that it was a H. Ilene, and a wise man that had come, he remembered about Themistocles of Athens, who had also come from Greece and had lived with Artaxerxes, and had not only held the king in singular esteem, but had made himself equally esteemed by him. So he held out his right hand and said "Call him in, for it will make the best of beginnings, if he will join with me in my sacrifice and prayer."

XXX

Accompanied Apollonius entered escorted by a ^{CHAP.} number of people, for they had learnt that the king ^{XXX} was pleased with the new comer and thought that this would gratify him, but as he passed into the palace he did not grieve at anything that others admired, but he passed them by as if he was still travelling along the high-road, and calling Damis to him he said "You asked me yesterday what

The king
welcomes
him as a
second
Time late-
comer

Apollonius
Incomparable
to the
palace
splendours

CAP.
XXXI λέγεται καὶ τοὺς ὅμιλους, οὓς ἐς τὴν "Ἄρτεμιν τὴν Περγαλαν" μέδουσι, ξυνθεῖναι τὸν Λίολεων τε καὶ Παμφύλων τρόπον." "ἡρόμην," ἔφη, "τὸ δὲ δυνατόν οὐκ εἶπας." "οὐκ, ὁ χρηστέ, εἶπου, ἀλλ' ἔξηγουσι μηνὶ σοι τοὺς νόμους τῶν ὅμιλων καὶ τὰ ὄντα, καὶ δηποτανά τα Λίολέων ἐς τὸ ἀκρότατόν τε καὶ τὸ ἴδιον Παμφύλων παρῆλλαξε· πρὸς ἀλλῷ μετὰ ταῦτα ἐγενόμεθα, καὶ οὐκέτ' ἥρου με περὶ τοῦ δυνατοῦ καλεῖται τοίνυν ἡ σοφὴ αὐτη Δαμοφύλη, καὶ λέγεται τὸν Συπφοῖν τρόπον παρθένους τε διμιλητρίας κτήσασθαι ποιήματά τε ξυνθεῖντι τα μὲν ἀρωτικά, τὰ δὲ ἔμιλους. τά τοι δε τὴν "Ἄρτεμιν καὶ παρέδηται αὐτῇ καὶ ἀπὸ τῶν Συπφόνων γῆσται" δοσον μὲν διὸ ἀπεῖχε τοῦ ἐκπεπλῆγθαί βασιλέα τε καὶ ὄγκου, ἐδίζλου τῷ μηδὲ ὀφθαλμῶν ἄξια ἤγεισθαι τὰ τοιαῦτα, ἀλλὰ ἐτέρων πέρι διαλέγεσθαι κακεῖνα δίητου οὐχ ἤγεισθαι ὄραν.

XXXI

CAP.
XXXII Προιδὼν δὲ ὁ βασιλεὺς προσιδύτα, καὶ γύρ τι καὶ μῆκος ἡ τοῦ ἱεροῦ αὐλὴ εἶχε, διελάλησέ τε πρὸς τοὺς ἔγγυς, οἷον ἀναγνωρισκούς τὸν ἄνδρα, πλησίου τε ἕδη γνησομένου μέγα ἀναβοήσας, "οὗτος," ἔφη, "ὁ Ἀπολλώνιος, ὃν Μεγαβάτης ὁ

LIFE OF APOLLONIUS, BOOK I

was the name of the Pamphylian woman who is CHAP
said to have been intimate with Sappho, and to have composed the hymns which they sing in honour of Artemis of Perga, in the Aeolian and Pamphylian modes." "Yes, I did ask you," said Damis, "but you did not tell me her name." "I did not tell you it, my good fellow, but I explained to you about the keys in which the hymns are written, and I told you their names, and how the Aeolian strings were altered into the highest key of all, that which is peculiar to the Pamphylians. After that we turned to another subject, for you did not ask me again about the name of the lady. Well, she is called,—this clever lady is, -Damophyle, and she is said, like Sappho, to have had girl friends and to have composed poems, some of which were love-songs and other hymns. The particular hymn to Artemis was composed by her, and has been sung by the following of Sappho." How far then he was from being astonished at the king and his pomp and ceremony, he showed by the fact that he did not think such things worth looking at, but went on talking about other things, as if he did not think the palace worth a glance.

XXXI

Now the king caught sight of him approaching, CHAP.
for the vestibule of the Temple was of considerable length, and insisted to those by him that he recognised the sage, and when he came still nearer he cried out with a loud voice and said. "This is Apollonius, whom Megabates, my brother, said he

XXXI
Believed to
around the
king's
sacrifice
of a horse

FLAVIUS PHILOSTRATUS

^{CAP}
XXXI έμδις ἀδελφὸς ἵδεν ἐν Ἀντιοχείᾳ φησὶ θαυμαζό-
μενόν τε καὶ προσκυνούμενον ὑπὸ τῶν σπουδαίων,
καὶ ἀπέζωγράφησε μοι τότε τοιεῦτον αὐτὸν,
ὅποιος ἦκει.” προσελθούτα δὲ καὶ ἀσπασίμενοι
προσεῖπε τὸ ὁ βασιλεὺς φωνῇ Ἰελλάδι, καὶ δη
ἐκέλευσε θυεῖν μετ’ αὐτοῦ λευκὸν δὲ ἄρα ἵππον
τῶν σφόδρα Νισαίων καταθυσεῖν ἔμελλε τῷ
Ἡλίῳ φαλαροὶ κασμῆσαι, ὥσπερ ἐξ πομπῆς,
ὁ δὲ ὑπολαβὼν “σὺ μὲν, ὁ βασιλεῦ, θῦε,” ἔφη,
“τον σαυτοῦ τρόπον, φιλοὶ δὲ ἔντελλον θύεσαι
τὸν ἐμαυτοῦ” καὶ δραξίμενος τοῦ λιβανωτοῦ,
“Ἡλίῳ,” ἔφη, “πέμπε με εφ' ὅσον τὴν γῆν φρίβε
τε καὶ σοι δοκεῖ, καὶ γυγνώσκομεν ἄνδρας ἴγαθούν,
φαύλους δὲ μήτε ἕγω μάθομεν μήτε ἐμε φαῦλοι.”
καὶ εἰπὼν ταῦτα τὸν λιβανωτὸν ἐξ τὸ πῦρ ἤκει,
ἐπισκεψιμενος δὲ αὐτὸ δπῃ διακόσταται καὶ δπῃ
θολοῦται, καὶ ὀπόσαις κορυφαῖς φττει, καὶ ποι καὶ
ἔφαπτόμενος τοῦ πυροῦ, δπῃ εὔσημην τε καὶ
καθαροῦ φαίνετο “θῦε,” ἔφη “λοιπόν, ὁ βασιλεῦ,
κατὰ τὰ σαυτοῦ πάτρια, τὰ γαρ πατρια τάμα
τοιεῦτα.”

XXXII

^{CAP}
XXXII Καὶ ἀνεχώρησε τῆς Θυσίας, ὡς μὴ κοινωνοί τοῦ
αἵματος, μετὰ δὲ τὴν θυσίαν προσῆλθε καὶ “ὦ
βασιλεῦ,” ἔφη, “τὴν φωνὴν τὴν Ἰελλάδα πάσταν
γυγνώσκεις, η σμικρὰ αὐτῆς ὑπὲρ τοῦ εὐένυμβόλου
ἴσως καὶ τοῦ μη αηδῆς δοκεῖν, εἰ τις ἀφίκοντο
88

LIFE OF APOLLONIUS, BOOK I

saw in Antioch, the admired and respected of serious people, and he depicted him to me at that time just such a man as now comes to us." And when Apollonius approached and saluted him, the king addressed him in the Greek language and invited him to sacrifice with him, and it chanced that he was on the point of sacrificing to the Sun as a victim a horse of the true Nisacan breed, which he had adorned with trappings as if for a triumphal procession. But Apollonius replied "Do you, O king, go on with your sacrifice, in your own way, but permit me to sacrifice in mine." And he took up a handful of frankincense and said. "O thou Sun, send me as far over the earth as is my pleasure and thine, and may I make the acquaintance of good men, but never bear anything of bad ones, nor they of me." And with these words he threw the frankincense into the fire, and watched to see how the smoke of it curled upwards and how it grew tardy, and in how many points it shrank up, and in a manner he caught the meaning of the fire, and watched how it appeared of good omen and pure. Then he said "Now, O king, go on with your sacrifice in accordance with your own traditions, for my traditions are such as you see."

XXXII

AND he quitted the scene of sacrifice in order not to be present at the shedding of blood. But after the sacrifice was over he approached and said. "O king, do you know the Greek tongue thoroughly, or have you a smattering of it perhaps, in order to be able to express yourself and appear polite in

CHAP.
XXXII

Expounds
My self
discarding
to the King

FLAVIUS PHILOSTRATUS

ΟΑΡΓ^{ταῦτη} "Ελλῆνος;" "πᾶσαν," εἶπεν, "ἴσα τῇ ἐπιχωρίᾳ
 ταύτῃ, καὶ λέγε ὅτι βούλει, διὰ τοῦτο γάρ που
 ἔρωτῷς" "διὰ τοῦτο," ἔφη, "καὶ ἀκούει η μὲν
 ὄρμή μοι τῆς ἀποδημίας Ἰνδοῖ εἰσι, παρελθεῖν δὲ
 οὐδὲ ὑμᾶς ἐβούληθην, σέ τε ἀκούων ἄνδρα, οἷον ἐξ
 δυνχος ἥδη ὄρῳ, σοφίαν τε, ἢπερ ὑμῖν ἔστιν
 ἐπιχωρίος μελετῶμένη μάγοις ἄνδράσι, κατιδεῖν
 δεόμενοι, εἰ τὰ θεῖα, ὡς λέγονται, σοφοί εἰσιν
 σοφία δὲ ἐμοὶ Πυθαγόρου Σαμίου ἄνδρός θεούν
 τε θεραπεύειν ὡδέ με ἐδιδίξατο· καὶ ξυνιέναι σφῆν
 ὄρωμένων τε καὶ οὐχ ὄρωμένων, φυτῶν τε ὃν
 διάλεξειν θεῶν, καὶ γηῖν φ τούτῳ ἔριψε θεάθει,
 οὐ γάρ προβάτου ἐπέχθη, ἀλλ' ἀκίρατος ἀκηρά-
 των φύεται, διδατός τε καὶ γῆς δῶρα, ὄθόνη· καὶ
 αὐτὸς δὲ τὸ ἀνετον τῆς κόμης ἐκ Πυθαγόρου ἐπή-
 σκησα, καὶ τὸ καθαρεύειν ζῴου βορᾶς ἐκ τῆς
 ἐκείνου μοι σοφίας ἤκει. Ξυμπότης μὲν δὴ καὶ
 κοινωνὸς δραστώντης ἡ τριφῆς οὖτ' ἀν σοι γενοίμην
 οὖτ' ἀν ἑτέρῳ οὐδενί, φροντίδων δὲ ἀπόρων τε καὶ
 δυσευρέτων δοίην ἀν λύσαις, οὐ γυνώσκων τὰ
 πρακτέα μόνον, ἀλλὰ καὶ προγυμνωσκων." ταῦτα
 ὁ Δάμις μὲν διαλεχθῆναι φησι τὸν ἄνδρα, Ἀπολ-
 λώνιος δὲ ἐπιστολὴν αὐτὰ πεποίηται, πολλὰ δὲ
 καὶ ἄλλα τῶν ἑαυτῷ ἐς διάλεξιν εἰρημένων ἐς
 ἐπιστολὰς μνετυπώσατο.

LIFE OF APOLLONIUS, BOOK I

case any Greek arrives?" "I know it thoroughly,"
replied the king "as well as I do my native
language, so say you what you like, for this I
suppose is the reason why you put the question to
me." "It was my reason," said the other, "so
hasten. The goal of my voyage is India, but I had
no intention of passing you by, for I heard that
you were such a man as from a slight acquaintance I
already perceive you to be and was desirous also of
examining the wisdom which is indigenous among
you and is cultivated by the Magi and of finding
out whether they are such wise theologians as they
are reported to be. Now my own system of wisdom
is that of Pythagoras a man of Samos, who taught
me to worship the gods in the way you see, and to
be aware of them whether they are seen or not seen,
and to be frequent in my converse with them, and to
dress myself in this kind of wool, for it was never worn
by sheep but is the spiceman's product of spotless
parents the gift of water and of earth, namely
linen. And the very fashion of letting my hair
grow long I have learnt from Pythagoras as part of
his discipline, and also it is a result of his wisdom
that I keep myself pure from all meat food. I cannot
therefore be come other for you or for anybody else
a companion in drinking or an associate in idleness
and luxury, but if you have problems of conduct
that are difficult and hard to settle I will furnish you
with solutions, for I not only know matters of
principle and duty but I even know them beforehand.
Such was the conversation which Demus declares the
sage to have held, and Apollonius himself composed
a letter containing them, and has sketched out in his
epistles much else of what he said in conversation.

XXXIII

ΕΑΡ. Τοις δὲ χαίρειν ὁ βασιλεὺς ἔφη καὶ ἀγαπάλλεσθαι
ΧΑΙΡ. ήκουτι μᾶλλον, οὐ εἰ τὰ Περσῶν καὶ Ινδῶν προς
 τοῖς οὖσιν αὐτῷ ἐκτιησατο, ξένον τε ποιεῖσθαι καὶ
 καινωνὸν τῆς βασιλείου στέγης, "εἰ δύω σε, ὁ
 βασιλεὺς," εἶπεν, "ἐς πατρίδα τὴν ἡμήν Τύανα
 ἡκούτα ἥξοντα οἰκεῖν οὐ ἔγω, οἰκήσαι δὲ ηρετοῦ,
 "μὰ Διός," εἶπεν, "εἰ μὴ τοσαύτην γε οἰκιαν οἰκή-
 σαιν ἐμελλον ὄπόσιν δορυφοροῦς τε καὶ σωματο-
 φύλακας ἀμους αὐτούν τε ἴμε λαρυπρῶν δέξιαπθαι."
 "ὁ αὐτὸς οὖν," ἔφη, "καὶ παρ' ἐμοῦ λίγον εἰ γαρ
 ὑπὲρ θμαυτῶν οἰκήσω, πουηρῶς διαιτησομαι, το
 γάρ ὑπερβάλλον λυπεῖ τους σοφοὺς μᾶλλον οὐ
 ὑμᾶς τὸ ἐλλεῖπον· ξενιζέτω με οὖν ἴδιώτης ἔχων
 ὄποσα ἔγω, σοι δὲ τցω ξυνίσομαι ὄπισα βούλει."
 ξυνεχώρει ὁ βασιλεὺς, ὃς μὴ ληδές τι αὐτῷ
 λίθοι πριξας, καὶ φίκησε παρ' ἀνδρὶ Ηαβυλωνίῳ
 χρηστῷ τε καὶ ἀλλως γενναῖον. δειπνοῦντε δὲ
 ήδη εὐνοῦχος ἐφίσταται τῶν τὰς ἀγγελιας δια-
 φερόντων, καὶ προσειπτων τὸν ἄνδρα "βασιλεὺς,"
 ἔφη, "δωρεῖται σε δέκα δωρεαῖς καὶ ποιεῖται κυριον
 τοῦ ἐπαγγεῖλαι αὐτας, δεῖται δὲ σου μὴ μικρὰ
 αἰτήσαι, μεγαλοφροσύνην γάρ ἐνδείξασθαι σοι τε
 καὶ ημῶν θουλεται" ἐπαινέσας δὲ τὴν ἐπαγγελίαν
 "πότε οὖν χρή αἰτεῖν, "ηρετο, ο δέ "αὔριον," ἔφη,
 καὶ ἀμα ἐφάντησε παρὰ πάντας τοὺς βασιλέων

LIFE OF APOLLONIUS, BOOK I

XXXIII

Since the king said that he was more pleased and ~~than~~
delighted with his arrival than if he had added to ^{THEIR}
his own possessions the wealth of Persia and India, ^{THEIR}
and added that Apollonius must be his guest and ^{TRAVEL} ^{IN THE}
^{WORLD} share with him the royal roof, Apollonius remarked
"Supposing, O king, that you came to my country of Lydia and I invited you to live where I live,
where you can't do so?" "Why not?" answered
the king. "Indeed I had a house to live in that was
big enough to accommodate not only my escort and
bodyguard, but myself as well, in a handsome
manner." Then said the other, "I may use the
same language to you, for I am honored above my
rank, I will live at ease for superiority & stressless
wise more than before my address you. Let
me therefore be entertained by some private person
who has the same means as myself and I will visit
with you as often as you like." The king conceded
this point, lest he should be betrayed into doing
anything that might annoy him, and Apollonius
took up his quarters with a gentleman of Bagy or
of good character and besides highly minded. But
before he had finished dinner one of the couriers
who carry messages presented himself and addressed
him thus: "The king," he said, "bestows upon you
ten presents and leaves you free to name them,
but he requires that you should not ask for small
trifles, for he wishes to exhibit to you and to us his
generosity." Apollonius commended the message,
and asked: "Then when am I to ask for them?"
And the messenger replied: "To-morrow, and at
once went off to all the king's friends and kinmen-

PLAVIUS PHILOSTRATUS

ΣΑΡ^{XXXIII} φίλους τε καὶ ξυγγενεῖς, παρεῖναι κελεύων αἰτοῦντι
 καὶ τιμωμένῳ τῷ ἀνδρί. φίστι δὲ ὁ Δάμις ξυνιέναι
 μέν, δτι μηδέν αἰτήσοι, τόν τε τρόπον αὐτοῦ
 καθευρακώς καὶ εἰδὼς εὐχόμενον τοῖς θεοῖς εὐχὴν
 τοιαυτηγ "ὦ θεοί, δοιῆτε μας μικρὰ ἔχειν καὶ
 δεῖσθαι μπενός" ἀφιστηκότα μεντοι ορῶν καὶ
 ἐνθυμουμένῳ δμοιον οὔσθαις ὡς αἰτησοις μεν,
 βασανίζοις δέ, δ τι μάλλον αἰτησειν. ὁ δε ἀσκερας
 ἥδη "ὦ Δάμι," ἔφη, "θεωρῶ πρὸς ἐμαυτόν, ἐξ
 ὅτου ποτὲ οἱ βιβρίθαροι τοὺς εὐνούχους σωφρονας
 ἴργονται καὶ ἐς τὰς γυναικωμπτίδας ἀσάγονται"
 "ἄλλα τοῦτο," ἔφη, "ὦ Ἀπολλωπιε, καὶ παιδί¹
 δῆλον· ἀπειδὴ γάρ ή τομὴ τὸ ἀφροδισιαζεῖν
 ἀφαιρεῖται σφᾶς, ἵνείνται σφισιν αἱ γυναικωμ-
 τίδες, καν ξυγκαθεύδειν ταῖς γυναιξὶ θουλωνται"
 "τὸ δὲ ἔραν," εἶπεν, "ἢ τὸ ξυγγίγνεσθαι γυναιξὶν
 ἀκτερμῆσθαι αὐτοὺς οἵεις," "ἄμφω," ἔφη, "εἰ γάρ
 σθεσθείη τὸ μορίου ὑφ' οὖν διοιστρεῖται τὸ σῶμα,
 οὐδὲ ἀν τὸ ἔραν ἀπέλθοι οὐδενί" ὁ δὲ βραχὺ²
 ἀπισχῶν "αἴριον," ἔφη, "ὦ Δάμι, μάθοις ἄν, ὅτι
 καὶ εὐνούχοι ἔρωσι καὶ τὸ ἀπιθυμητικον, ὅπερ
 ἀσάγονται διὰ τῶν δφθαλμῶν, οὐκ ἀπομαραίνεται
 σφῶν, ἀλλ' ἐμμένει θερμοὶ τε καὶ ζωτιροι, δεῖ
 γαρ τι περιπεσειν, ὃ τον σὸν ἐλέγχει λόγον. εἰ
 δε καὶ τέχνη τις ἡν ἀνθρωπεια τυραννός τε καὶ
 δυνατη τὰ τοιαῦτα ἀξιωθεῖν τῆς γυνώμης, οὐκ ἀν
 μοι δοκεῖ τοὺς εὐνούχους ποτὲ ἐς τὰ τῶν σωφρο-
 νούντων ἥθη προσγράψαι, κατηναγκασμένους τὴν

LIFE OF APOLLONIUS, BOOK I

and bade them be present when the sage should ~~CRAP~~
prefer his demand and receive the honour. But ~~XXXIII~~
Damas says that he expected him to ask for nothing,
because he had studied his character and knew that
he offered to the gods the following prayer. "O ye ~~No~~^{True} gods, grant unto me to have little and to want ~~more~~^{less}
nothing." However as he saw him much pre-
occupied and, as it were, bewailing he determined
that he was going to ask and was anxiously turning
over in his mind, what he should ask. But at
eve-tide "Damas," said Apollonius ^{Reasons} "I am thinking ~~now~~
~~with~~ ~~them~~ over with myself the question of why the barbarians
have regarded eunuchs as men sufficiently chaste to
be allowed the free entry of the women's
apartments." "But," answered the other. "O
Apollonius a child could tell you. For inasmuch as
the operation has deprived them of the faculty, they
are freely admitted into those apartments, no matter
how far their wives may go." "But do you suppose
the operation has removed their desires or the further
aptitude?" "Both," replied Damas, "for if you
extinguish in a man the unruly member that lashes
the body to madness the fit of passion will come on
him no more." After a brief pause, Apollonius said.
"To-morrow, Damas, you shall learn that
even eunuchs are liable to fall in love, and that
the desire which is contracted through the eyes
is not extinguished in them, but abides alive and
ready to burst into a flame, for that will occur
which will refute your opinion. And even if there
were really any human art of such terrible force
that it could expel such feelings from the heart, I
do not see how we could ever attribute to them any
charity of character, seeing that they would have

FLAVIUS PHILOSTRATUS

CAP. ΙΙ σωφροσύνην καὶ βιαλφ τεχνη ἐς τὸ μὴ ἔρῶν
 ἡγμένους σωφροσύνη γὰρ το δρεγόμενον τε καὶ
 ὄρμῶντα μὴ ἡττᾶσθαι ἀφροδισίων, ἀλλ' ἀπέχεσθαι
 καὶ κρείττω φαίνεσθαι τῆς λύττης ταύτης."
 ὑπολαβόν οὖν ὁ Διομής "ταῦτα μὲν καὶ αὐδίς
 ἐπισκεψόμεθα," ἔφη, "ὦ Ἀπολλώνιε, ἢ δὲ χρὴ
 ἀποκρινασθαι αὔριον πρὸς τὴν τοῦ βασιλέως
 ἐπαγγελμαν λαμπρὰν οὐσταν διεσκέφθαι προσῆκει.
 αἰτίσεις μὲν γὰρ ἵστως οὐδέν, τὸ δ' δπως ἀν μὴ
 ἄλλαρ, φασί, τύφῳ παραιτεῖσθαι δοκοίης, ἅπερ ἀν
 ὁ βασιλεὺς διδῷ, τοῦτο δρα καὶ φυλάττοι αὐτῷ,
 ὥρῶν οἱ τῆς γῆς εἰ καὶ ὅτι ἐπ' αὐτῷ κείμεθα. δεῖ
 δε φυλάττεσθαι διεβολάς, φεις ὑπερυψιφ χρώμενοι,
 γιγνώσκειν τε φει νῦν μὲν ἐφοδιάς δστιν ἡμῖν δπύσσα
 ἐς Ἰνδους πέμψαι, ἐπανιοῦσι δε ἐκεῖθεν οὗτ' ἀν
 ἀποχρήσαι ταῦτα, γένοιτο δε οὐκ ἀν ἔτερα."

XXXIV

CAP. ΙV Καὶ τοιδε ὑπέθαλπεν αὐτὸν τέχνη, μὴ ἀπαξιώ-
 σαι λαθεῖν, δ τ. διδοίη, ὁ δε Ἀπολλώνιος δσπερ
 ἔντλαμβάνων αὐτῷ τοῦ λόγου "παραδειγμάτων
 δέ," εἶπεν, "ὦ Διόμη, ἀμελήσεις, ἐν οἷς δστιν, ώς
 Αἰσχίης μὲν ο τοῦ Λισσαίου παρὰ Διοινύσιον ἐς
 Σικελίαν ὑπὲρ χρημάτων φχετο. Πλάτων δε τρὸς
 ἀναμετρῆσαι λέγεται τὴν Χάριθδιν ὑπὲρ πλοουτου
 Σικελικοῦ. Αρίστιππος δε ὁ Κυρηναῖος καὶ Ἐλέκων
 ὁ ἐκ Κυζίκου καὶ Φύτων, ὅτ' ἔφενγεν, ὁ Ρηγίνος,

LIFE OF APOLLONIUS, BOOK I

no choice having been by sheer force and artificially CHAP.
deprived of the faculty of falling in love. For XXXII
chastity consists in not yielding to passion when the
longing and impulse is felt, and in the abstinence
which rises superior to this form of madness." Accordingly Damis answered and said "Here is a
thing that we will examine another time, O Apollonius, but we had better consider now what
answer you can make tomorrow to the king's magnificent offer. For you will perhaps ask for
nothing at all, but you should be careful and be on
your guard lest you should seem to decline any gift
the king may offer, as they say, out of mere empty
pride, for you see the land that you are in and that
we are wholly in its power. And you must be on
your guard against the accusation of treating him
with contempt, and understand, that although we
have sufficient means to carry us to India yet what
we have will not be sufficient to bring us back
thence, and we have no other supply to fall back
upon."

XXXIV

And by such devices he tried to wheedle Apollonius CHAP.
into not refusing to take anything he might be offered,
but Apollonius by way of assisting him in his argu- XXXIV
ment, said "But, O Damis, are you not going to give
me some examples? Let me supply you with some
Aeschines, the son of Lysantus, went off to Dionysius
in Sicily in quest of money, and Plato is said thrice
to have traversed Charybdis in quest of the wealth
of Sicily, and Aristippus of Cyrene, and Helicon of
Cyzicus, and Phyton of Rhegium, when he was in

Refusing
kingly
gifts, and
robberies
particular
for his
goodness

FLAVIUS PHILOSTRATUS

οὗτοι τι ἐς τους Διογούσιους κατέδυσαν θησαυρούς,
ἀς μογεις ἀνασχεῖν διεῖθεν. καὶ μην καὶ του
Κυδιον φασιν Κύδοξον, ἐς Λίγυπτον ποτε ἀφικό-
μενον, ὑπέρ χρημάτων τε ομολογεῖν ἤκει καὶ
διαλέγεοθαι τῷ Βασιλεῖ ὑπέρ τουτου, καὶ ἵνα μὴ
πλειστος διαβιβλλω. Σπενσιππον τὸν Ἀθηναίον
οὗτοι τι ερασιχριμάτων γενοθαν φασίν, ὡς ἐπὶ
τού Κασινδρου γηπον δε Μακεδονιαν κημεσαι
ποιηματα Ψυχρὰ ξυνθίντα, καὶ δημοσίᾳ ταῦθ
ὑπέρ χρημάτων δοαι ἐγὼ δε ἥγοῦμαι, ἢ Δαρι,
τοι ἀνδρα του σοφον πλεισ κινδυνειν ή οἱ πλεον-
τές τε καὶ ξυν δηλοις μαχιμενοι, φησοκος γαρ ἐπ'
αὐτὸν στείχει, καὶ σιωπῶντας καὶ φθεγγομενοι,
καὶ ξυνταινοντα καὶ φιέντα, καὶ παρέλθη τι
καὶ προσέλθη τῷ, καὶ προσειππ καὶ μὴ προσειπη.
δει δε πεφραχθαι τοι ἀνδρα, γεγυνωσκει τε ὡς
ἄργιας μὲν ἡττηθεις ὁ σοφος ἡ χολῆς ἡ δρυτος
ἡ φιλοποσιας. ἡ ετοιματεραι τι τού καιροῦ πριξει.
Ισως δι καὶ ξυγγινωμην φεροιτο, χριμασι δε ιπο-
θειει θαυτον αὐτ δε ξυγγινωσκοιτο καὶ μισοιτ'
δι, ὡς ὄμοι πασαι καειας συνειληφωτε μὴ γάρ
δι ἡττηθῆναι χρηματων αὐτόε, εἰ μὴ γραστρος
ἡττητο καὶ ἀμπεχοντης καὶ οίνου καὶ τού δε
ἴταιρας φερεσθαις συ δ ίσων ἥγη το δι Βαβυλων
άμαρτειν ἡττοι είναι τού Ἀθηνησιν ἡ Ὀλυμ-
πιασιν ἡ Πιθοι, καὶ οὐκ θιβυμη δι τι σοφφ ἀνδρε
Ἐλλὰς ταυτα, καὶ οὐδεν δρημον ἡ βαρβαρον
χωριον αύτε ἔργασται ὁ σοφος αύτε κομει, ζῶν
γε ὑπό τοις τῆς ἀρετῆς ὀφθαλμοις, καὶ βλέπει
αδ

LIFE OF APOLLONIUS, BOOK I

exile buried their noses so deep in the treasures ^{CHAR} of houses of Dionysius, that they could barely tear themselves away. Moreover they tell of how Eudoxus of Cnidus once arrived in Egypt and both admitted that he had come there in quest of money, and conversed with the king about the matter. And not to take away more character, they say that Sappho the Athenian was so fond of money that he recited fatal songs when he reached Macellum, a honour of Cassander's marriage, which were tragic compositions and that he sang these songs to pass for the sake of money. Well I think, O Diogenes that a wise man runs more risk than do others and ventures no action for ~~envy~~ it is ever asking him whether he holds it to give or speak whether he says to himself or to all whether he passes by walking or taken care to visit anyone whether he addresses others or neglects to address them. And so a man must truly know I suppose that a wise man who goes to banquets or anger or passion, or love of drink or who commits any other action prompted by impulse and inopportune will probably find his fault exposed, but if he stoops to greed he will not be guarded but render himself obvious as a ~~commun~~ ^{commun} of all vices at once. For surely they will not allow that he could be the slave of money when he was already the slave of his stomach or of fine garment or of wine or of riotous living. But you perhaps imagine that it is a lesser thing to go wrong in Babylon than to go wrong at Athens or at the Olympia or Pythian games. And you do not reflect that a wise man finds He has everywhere and that a sage will not regard or consider any place to be a desert or barbarous,

FLAVIUS PHILOSTRATUS

ΙΑΡ^η μὲν ὄλιγος τῶν ἀνθρώπων, μυρίαις δὲ ὅμμασιν
 XXXIV αὐτοὶ ὑρύται. εἰ δὲ καὶ ἀθλητὴ ξυνῆσθα τούτων
 των, ὁ Δαρεὶς, οὐ παλαιέστε τε καὶ παγκρατιέστε
 ἀσκοῦσιν, ἀρα ἀντίξους αὐτὸν, εἰ μὲν Ὀλύμπια
 ἀγωμένοιστο καὶ ἐς Ἀρκαδίαν ἵστοι, γενναῖον τε καὶ
 ἀγαθὸν εἶναι, καὶ τὴν Δὲ', εἰ Πύθια ἀγοῖστο ἡ
 Νέμεα, ἀπομελεῖσθαι τοῦ σώματος, ἐπειδὴ φανεροὶ
 οἱ ἀγῶνες καὶ τὰ σταδία ἐν σπουδαιῷ τῆς
 Ἑλλάδος, εἰ δὲ θυσὶ Φίλιππος Ὀλύμπια πόλεις
 γῆρηκε, ἢ ὁ τούτου παῖς Ἀλέξανδρος ἐπὶ ταῖς
 ἱαντοῦ μίκαις ἀγῶνα ἀγοι, χείρου ἥδι, παρασκευί-
 ζειν τὸ σῶμα καὶ μὴ φιλονίκως ἔχειν, ἐπειδὴ ἐν
 Ὀλύμφῳ ἀγωνιεῖται ἡ Μακεδονίᾳ ἡ Λίγυπτῳ,
 ἀλλὰ μὴ ἐν "Ἑλλῆσι καὶ σταδίοις τοῖς ἑκεῖ," ὑπὸ
 μὲν δὴ τῶν λόγων τούτων ὁ Δάμις οὕτω διατεθῆ-
 ναί φησιν, ὡς ξυγκαλύπτασθαι τε ἐφ' οἷς αὐτὸν
 εἰρηκες ἔτιχε, παρατείσθαι τε τὸν Ἀπολλώνιον
 ξυγγένωμην αὐτῷ ἔχειν, εἰ μήπω καταγενοηκὼς
 αὐτὸν ἐς ξυμβουλίαν τε καὶ πειθὼ τοιαύτην
 ἀρμῆσεν. ὁ δὲ ἀναλαμβάνων αὐτὸν "θάρρει,"
 ἐφη, "οὐ γάρ ἐπίπληξι ποιαύμενος, ἀλλὰ τούμὸν
 ἴπογράφων σοι ταῦτα εἴποι."

LIFE OF APOLLONIUS, BOOK I

because he, at any rate, lives under the eyes of ~~all~~^{xxxiv} virtue and although he only sees a few men yet he is himself looked at by ten thousand eyes. Now if you came across an athlete Dama one of those who practise and train themselves in wrestling and boxing surely you would require him in case he were contending in the Olympic games or went to Agraeia to be both noble in character and good, nay more, if the Pythian or Nemean contest were going on you would require him to take care of his phys. ~~etc.~~ because those arenas and racecourses are well known and held in respect by Hellas. would you then if Philip were sacrificing with Olympic rites after capturing certain cities or if his son Alexander were holding games to celebrate his victories tell the man forthwith to neglect the training of his body and to leave off being keen to war because the contest was to be held in Olvithus or in Macedonia or in Egypt rather than among the Hellenes and on your native race courses? These then were the arguments by which Dama desired that he was so impressed as to brush at what he had said, and to ask Alexander to pardon him for having through imperfect acquaintance with him ventured to tender such a charge and one such argument. If it the sage enlighten up and said. Never mind, for I was not by way of rebuking and humiliating you that I spoke to you but in order to give you some idea of my own point of view.

XXXV

CAP.
XXXV

Αφικομένου δὲ τοῦ εὐνούχου καὶ καλούντος αὐτὸν ταρὰ τὸν βασιλέα "ἴφεξομαι," εἶπεν, "επειδὴ τὰ προς τους θεοὺς εὖ μοι ἔχη" θυσας οὖν καὶ εὐξημένος ἀπῆρε, περιβλεπόμενος τὰ καὶ θαυμαζόμενος τοῦ σχηματος ὡς δε ἐστι παρῆλθε. "Δίδωμι σοι," ἔφη ὁ βασιλεὺς, "δεκα δωρεάς, ἄγδρα σε ἰγούμενος οἵος αὕτῳ τις ἂπο Εὐλήνων δεῦρ ήλθεν." ὁ δέ ὑπολαβών "οὐ πιστας," εἶπεν, "ὦ βασιλεῦ, παρεπτήσομαι, μιαν δε, ἢν πολλῶν δεκάδων αἱροῦμαι. προθύμως αἰτήσω" καὶ ἅμα τὸν περὶ τῶν Ἱερετριέων διῆλθε λογος. ἀναλαβὼν ἄπο τοῦ Δάτιδος "αἰτῶ οὖν," ἔφη, "μὴ περικοπτεοθαί τοις ἀθλίοις τούτοις τῶν ὄρεον τα καὶ τοὺς λόφους, ἀλλὰ μέμονθαί σφᾶς μετρού τῆς γῆς. ὁ Δαρειος ἐνομισε δεινον γάρ, εἰ τίς αὐτῶν ἐκπεσόντες μηδ' ἦν ἀντ' ἐκείνης ἔχοντο, δέξονται." ξυντιθέμενος οὖν ὁ βασιλεὺς "Ἴερετρεῖς," εἶπεν, "ἐδὲ μὲν τὴν χθες ὥμεραν ἴμοι τε πολεμοι καὶ πατέρων ἴμων ἥσταν, ἐπειδὴ ὅπλων ποτε ἐφ' ἡμᾶς ἤρξαν, καὶ παρεπόρθητο, ὡς το γενος αὐτῶν ἀφανισθειη, λοιπον δὲ φίλοι τε ἀναγγευριψονται καὶ σατραπευσει αὐτῶν ἵντηρ ἱγανθος, δε δικαιώσει τὴν χωραν. τας δὲ ἐκκέα δωρεάς." ἔφη, "διετί οὐ ληψη, " "ὅτε, ὦ βασιλεῦ," εἶπεν, "αὕτῳ φίλους ἐνταῦθα ἐπτησαμην." ὁ αὐτος

LIFE OF APOLLONIUS, BOOK I

XXXV

Now when the eunuch arrived and summoned him before the king he said "I will come as soon as I have duly discharged my religious duties." Accordingly he sacrificed and offered his prayer and then departed and everyone looked at him and wondered at his learning. And when he had come within the king's sight "I present you with ten gifts because I consider you such a man as never before has come hither from Hellas." And he answered and said "I will not O king decline all your gifts but there is one which I prefer to many tens of gifts and for that I am most eager to exert." And he at once told the story of the Fratricide beginning it from the time of Herakles. I ask then he said "that these poor people should not be driven away from their borders and from the sea but should be left to cultivate the span of earth which Demetra allowed them for it is very hard if they are not to be allowed to retain the land which was substituted for their own when they were driven out of the cities." The king then consulted and said "The Isthmians were ~~and~~ yesterday the enemies of myself and of my fathers for they once took up arms against us and they have been neglected in order that their race might perish but nevertheless they shall be written among my friends and they shall have as a son a good man who will judge their country justly." But why he said "will you not accept the other nine gifts?" Because he answered "I have not yet O king made any friends

1117
1118
1119
1120
1121
1122
1123

FLAVIUS PHILOSTRATUS

^{ΣΑΤΡ}
^{ΣΙΚΣΥ} δὲ οὐδενὸς δέη". "Φήσαντος" "τῶν γε τραγη-
μάτων," ἔφη, "καὶ τῶν ἄρτων, ἀ μηδέως τε καὶ
λαμπρῶς ἐστιἄ."

XXXVI

^{ΣΛΙ}
^{ΣΙΚΣΥ} Τοιαῦτα δὴ λαλούντων πρὸς ἄλληλους, κραυγὴ
τῶν βασιλείων εξεφοίτησεν εὔνούχων καὶ γυναι-
κῶν ὅμα εἰληπτο δὲ ἄρα εἴνοῦχός τις ἐπὶ μᾶ-
των τοῦ βασιλέως παλλακῶν ξυγκατακείμενός τε
καὶ ὅποσα οἱ μοιχοὶ πράττων, καὶ ἵγουν αὐτον οἱ
ἀμφὶ τὴν γυναικωνάτιν ἀπισπάντες τῆς κάρης δν
δὴ ἀγονται τροπον οἱ βασιλέως δοῦλοι ἐπει δὲ
ο πρεσβύτατος τῶν εὐνούχων ἔρωντα μὲν τῆς
γυναικος πάλαι ἡσθίσθαις ἔφη, καὶ προειρηκέναι
οι μὴ προσδιαλεγεσθαι αυτῇ, μηδὲ ἀπτεσθαι
δέρης η χειρος, μηδὲ κοσμεῖν ταύτην μόνην τῶν
ἔνδον, οὐν δὲ καὶ ξυγκατακείμενοι εύρηκέναι καὶ
ανδρεζομενον ἐπι τὴν γυναικα, ο μεν Ἀπολλωνιος
էι τον Δαμιν είδεν, ὡς δὴ τοῦ λόγου ἀποδεδειγ-
μένοι, δε ἐφιλοσοφείτο αὐτοῖς περὶ τοῦ καὶ
εὐνοιχων τὸ ερᾶν είναι, ο δὲ βασιλεὺς πρὸς τοὺς
παρουντας "ἄλλ αισχρόν γε," εἶπεν, "ὦ ἄνδρες,
παρόντος ιμῦν Ἀπολλωνιου περὶ σωφροσύνης
τιμᾶς, ἄλλὰ μὴ τούτοις, αποφαιμεσθαι τι οὖν
κελευεις, Ἀπολλώνιε, παθεῖν αὐτον, "τί δὲ ἄλλο
η ξῆν;" εἶπε παρὰ τὴν πάντων ἀποκριμανος
δόξαν ἀνερυθριασας οὖν ο βασιλεύς "είτα οὐ
πολλῶν," ὔφη, "θανάτων ἄξιος, οὐφέρπων αὕτως

LIFE OF APOLLONIUS, BOOK I

here?" "And do you yourself require nothing?" CHAP
and the king "Yes," he said, "I need dried fruits ^{XXXIV}
and bread, for that is a repast which delights me
and which I find magnificent."

XXXVI

While they were thus conversing with one another CHAP
a hubbub was heard to proceed from the palace of ^{XXXV}
eunuchs and women shrieking all at once. And in fact an eunuch had been caught misbehaving with ^{one of}
^{the} ^{adulterous}
one of the royal concubines just as if he were an ^{one of}
^{the} ^{adulterer}
adulterer. The guards of the harem were now dragging him along by the hair in the way they do royal slaves. The senior of the eunuchs accordingly declared that he had long before noticed he had an affection for this particular lady, and had already forbidden him to talk to her or touch her neck or hand, or assist her to eat though he was free to wait upon all the other members of the harem, yet he had now caught him behaving as if he were the lady's lover. Apollonius therefore glanced at Darius as if to indicate that the argument they had conducted on the point that ever eunuchs for in love was now demonstrated to be true, but the king remarked to the bystanders "Say but it is disgraceful gentlemen, that, in the presence of Apollonius we should be enlarging on the subject of chastity rather than he. What then O Apollonius, do you urge us to do with him?" "We, to let him go, of course" answered Apollonius to the surprise of them all. Whereupon the king reddened and said "Then you do not

FLAVIUS PHILOSTRATUS

ΟΔΡ. τὴν εὐηήν τὴν ἐμηγν., " "ἀλλ' οὐχ ὑπέρ ξυγ
 XXXVI γνώμης," ἔφη, "βασιλεῦ, ταῦτα εἴπον, ἀλλ' ὑπέρ
 τιμωρίας, ἡ ἀποκνιάσει αὐτόν εἰ γὰρ ζῆσεται
 νοσών καὶ ἀδυνάτων ἀπτόμενος, καὶ μήτε σίτα
 μήτε ποτὲ θάψει αὐτὸν μήτε θεάματα, ἢ σέ τε καὶ
 τούς σοι συνόντας εὐφρανεῖ, πηδήσεταί τε ἡ
 καρδία θαμὰ ἐκθρώσκουτος τοῦ ὑπνού, δὲ δὴ
 μάλιστα περὶ τοὺς ἐρῶντας φασι γίγνεσθαι, καὶ
 τίς μὲν οὕτω φθόη τῇξει αὐτόν, τίς δὲ οὕτω λεμὸς
 ἐπιθρύψει τὰ σπλαγχνα; εἰ δὲ μὴ τῶν φιλο-
 ψύχων εἶη τις αὐτος, ὁ βασιλεῦ δεῖσεται σού
 ποτε καὶ ἀποκτεῖναι αὐτόν, ἡ έαυτόν γε ἀποκτενεῖ,
 πολλὰ δὲοφυρόμενος τὴν παροῦσαν ταύτην
 ήμέραν, ἐν ᾧ μὴ εὐθὺς ἀπέθανε." τοῦτο μὲν δὴ
 τοιοῦτον τοῦ Ἀπολλωνίου καὶ οὕτω σοφόν τε καὶ
 ἡμερον, ἐφ' ὃ ὁ βασιλεὺς ἀνῆκε τὸν θάνατον τῷ
 εὐνούχῳ.

XXXVII

ΟΔΡ. τοῖς παραδείσοις θηρίων, ἐφ' οὓς λέοντες τε ἀπό^{XXXVII}
 κεινται τοῖς βαρβάροις καὶ ἄρκτοις καὶ παρδάλεις,
 ηξίου τὸν Ἀπολλώνιον παρατυχεῖν οἱ θηρῶντε, ὁ
 δέ "ἐκλέλησαι, ὁ βασιλεῦ," ἔφη, "ὅτι μηδὲ
 θύοντί σοι παρατυγχανω, καὶ ἀλλως οὐχ ἥδη
 θηρίοις βεβασανισμένοις καὶ παρα τὴν φύσιν τὴν
 έαυτῶν δεδουλωμένοις ἐπιτίθεσθαι" ἔρομενου δὲ
 αὐτού τοῦ βασιλέως, πὼς ἦν βεβαλεως καὶ
 τοῦ

LIFE OF APOLLONIUS, BOOK I

think he deserves to die many times for thus trying ~~to~~ CHAR.
to usurp my rights?" "Nay, but my answer, O XXXVI
king, was suggested not by any wish to condone his
offence, but rather to mete out to him a punishment
which will wear him out. For if he lives with
this disease of impotence on him, and can never take
pleasure in eating or drinking, nor in the spectacles
which delight you and your companions, and if his
heart will throb as he often leaps up in his sleep, as
they say is particularly the case of people in love,—
is there any form of consumption so wasting as this,
any form of hunger so likely to enfeeble his bowels?
Indeed, unless he be one of those who are ready to
live at any price, he will entreat you, O king, before
long even to slay him, or he will slay himself,
deeply deplored that he was not put to death
straight away this very day.

Such was the answer rendered on this occasion
by Apollonius, one so wise and humane, that the
king was moved by it to spare the life of his
eunuch.

XXXVII

One day the king was going to hunt the animals CHAR.
in the parks in which the barbarians keep lions and XXXVII
bears and leopards, and he asked Apollonius to accom-
pany him on the chase, but the latter replied "You
have forgotten, O king, that I never attend you,
even when you are sacrificing. And moreover, it is
no pleasure to me to attack animals that have been
ill-treated and enslaved in violation of their nature.
And the king asking him what was the most stable
and secure way of governing, Apollonius answered

Apollonius
lives peace-
the king's
guard
with the
barbarians
ever certain
villagers

FLAVIUS PHILOSTRATIS

λαὶ, δοσφαλῶς ἄρχοι, "πολλοίς," ἔφη, "τιμῶν,
πιστευοντος δὲ ὀλίγοις" πρεσβευομένου δὲ ποτε
τοῦ τῆς Συρίας ἄρχοντος περὶ κωμῶν, οἴμαι, δύο
προσοίκων τῷ Ζευγμάτῳ, καὶ φάσκοντος ὑπακη-
κόνται μὲν αὐτὸς Ἀντιοχφ καὶ Σελεύκφ παῖδες,
νῦν δὲ ὑπ' αὐτῷ εἶναι Φωμαίοις προσηκούστας, καὶ
τοὺς μὲν Ἀραβίους τε καὶ Ἀρμενίους μὴ ἐνοχλεῖν
τὰς κωμας, αὐτὸν δὲ ὑπερβαίνοντα τοσαύτην γῆν
καρποῦσθαι σφᾶς, ὡς αὐτοῦ μᾶλλον ἡ Φωμαίων
οὖσας, μεταστησομένος ο βασιλεὺς τοὺς πρέσβεις
"τὰς μὲν κωμας ταύτας," ἔφη, "'Ἀπολλωνία,
ξυνεχωρησαν τοῖς ἔμοις προγόνοις οἱ βασιλεῖς,
οὓς εἶπον, τροφῆς δικα τῶν θηρίων, ἢ παρ'
ἡμῶν ἀλισκομένα φοιτῷ δὲ τὴν ἔκειναν διὰ τοῦ
Εἰσφράτου, οἱ δ, ὥσπερ ἐκλαθομένοι τούτου
καινῶν τε καὶ ἀδίκων ἀπτοντας τις οὖν φαίνεται
σοι τῆς πρεσβείας ὁ ναός." "μέτριος ἡ βασιλεῦ,"
ἔφη, "καὶ ἐπιεικεῖς, εἰ, ἢ δύνανται καὶ ἀκοντος
ἔχειν ἐν τῇ ἑαυτῶν δύτα, βούλονται παρ' ἐκοντος
εὑρίσκεσθαι μᾶλλον." προσετίθει δὲ καὶ τὸ μῆ
δεῖν ὑπὲρ κωμῶν, ὃν μείζους κέκτηνται τάχα καὶ
ἰδιώτας, διαφέρεσθαι πρὸς Φωμαίους, καὶ πολεμον
οὖδε ὑπὲρ μαγιᾶλων αἴρεσθαι. ιοσοῦντι δὲ τῷ
βασιλεῖ παρῶν, τοσαύτη τε καὶ οὕτω θεῖα περὶ
ψυχῆς διεξῆλθεν, ὡς τον βασιλέα παντούστας,
καὶ πρὸς τοὺς παρόντας εἶπεῖν, ὅτι "'Ἀπολλωνίος
οὐκ ὑπὲρ τῆς βασιλείας μονῆς ἀφροντιστεῖν
εἴργασται με, ἀλλὰ καὶ ὑπὲρ τοῦ θανάτου '

LIFE OF APOLLONIUS. BOOK I

To respect none and sacrifice no few. And ~~now~~
on one occasion the governor of Armenia was summoned
about these villages which I think are close to the
Hedge ~~saying~~ that these villages had long since
been subject to Artashes and Sevazus. But at
present they were under his sway and belonged to the
Romans and that whereas the Aramaeans and Armenians
did not disturb these villages yet the king had
intended a great alliance in order to implant them
in it ~~and~~ if they belonged to himself rather than to the
Romans. The king sent the envoys aside and said—
Apollonius these villages were given to
my forefathers by the kings whom I mentioned that
they might sustain the wild animals which are taken
by us in our country and sent to them across the
frontiers and they as I then had forgotten that
fact were reassured upon it that it was new and we all
What then do you think are the intentions of the
~~enemies~~? Apollonius replied— Best intentions
Of king is moderate and fair seeing that their
only desire to obtain from you with your consent,
places which as they are in their territory they
can easily well retain without it. And he added
his opinion that it was a mistake to quarrel with
the Romans for so large a party but probably
larger ones were owned even by private individuals.
He now said that it was a mistake to go to war even
over large issues. And when the king was in
visited him and discussed so weightily and in
such a full strain about the soul that the king
recouered and said to his courtiers that Apollonius
had so wrought upon him that he now left a
contempt, not only for his kingdom but also for
death.

XXXVIII

^{ΟΑΡ^η}_{ΙΙ} Τὴν δέ σήραγγα τὴν ὑπὸ τῷ Εὐφράτῃ δεικνύντος
 αὐτῷ ποτε τοῦ βασιλέως καὶ "τί σοι φαίνεται τὸ
 θαῦμα," εἰπόντος, καταβάλλων τὴν τερατουργίαν
 ὁ Ἀπολλώνιος "θαῦμα ἀν την ὁ βασιλεῦ," ἔφη,
 "εἰ διδ τοῦ ποταμοῦ βαθέος οὔτω καὶ ἀπόρου
 δυτος πεζῇ ἐβαδίζετε" δείξαντος δε καὶ τὰ ἐν
 Ἐκβατάνιοις τείχη καὶ θεῶν φύσκοντος ταῦτα
 εἶναι οἰκησιν "θεῶν μὲν οὐκ ἔστιν δλων οἰκησις,"
 εἶπεν, "εἰ δὲ ἀνδρῶν οὐκ εἶδα ἡ γὰρ Λακεδαιμο-
 νίων, ὁ βασιλεὺς, πόλις ἀτείχιστος φκισται." καὶ
 μὴν καὶ δίκην τινὰ δικάσαντος αὐτοῦ κώμαις καὶ
 μεγαλοφρονούμένου πρὸς τὸν Ἀπολλώνιον, ὃς
 δυοῖν ἡμερῶν ἡκροαμένος εἴη τῆς δίκης "βραδεωτ
 γ;" ἔφη, "τὸ δίκαιον εὑρες." χρημάτων δὲ ἐκ
 τῆς ὑπηκόου φοιτησάντων ποτὲ ἀθρόων, ἀνοίξας
 τοὺς θησαυροὺς ἐδείκνυ τῷ ἀνδρὶ τὰ χρήματα,
 ὑπαγομένος αὐτὸν ἐς ἐπιθυμίαν πλούτου, ο δε
 οὐδὲν ὥν εἶδε θαυμάσας "σοὶ ταῦτα," ἔφη, "ὁ
 βασιλεῦ, χρήματα, ἐμοὶ δὲ ἄχυρα" "τί διν οὖν,"
 ἔφη, "πράττων καλῶς αὐτοῖς χρησαίμην,"
 "χρώμενος," ἔφη, "βασιλεὺς γὰρ εί"

LIFE OF APOLLONIUS, BOOK I

XXXVIII

One day the king was showing to him the grotto ^{near} under the Euphrates, and asked him what he thought ^{of} so wonderful a thing. Apollonius in answer ^{near} beitell the wonder of the work and said "It ^{is} ^{the} ^{work} ^{of} ^{the} ^{gods} ^{indeed} would be a real miracle O king if you went dry shod through a river as deep as this and un-^{der}water. And when he was shown the walls of ^{the} ^{temple} ^{of} ^{the} ^{gods}, he remarked "They are not the dwelling-place of gods, he remarked "They are not the dwelling place of gods at all and I am not sure that they are of real men either, for O king, the inhabitants of the city of Lacedaemon do not dwell with winds and have never fortified their city. Moreover, on one occasion the king had ordered a suit for some ^slaves and was boasting to Apollonius of how he had ordered to the one suit for two whole days. "Well," said the other, "you took a mighty long time anyhow, to find out what was just." And when the news ^{was} ^{given} from the subject country came in on one occasion in great quantities at once, the king opened his treasury and showed his wealth to the sage to induce him to fall in love with wealth, but he admired nothing that he saw and said "Therefore for you O king represents wealth but to me it is mere chaff." "How, then," said the other "and in what manner can I best make use of it?" "By spending it" he said "for you are a king."

XXXIX

CAP.
XXXIX Πολλὰ τοιαῦτα πρὸς τὸν βασιλέα εὐπὼν καὶ τυχῶν αὐτοῦ προθύμου πράττειν ἀξινεβούλευεν, ἔτι καὶ τῆς πρὸς τοὺς μάγους ἔννοισίας ἴκανῶς ἔχων "ἄγε, ὁ Δάμη," ἔφη, "ἔτι Ἰνδους ἵωμεν. οἱ μὲν γὰρ τοῖς Λωτοφάγοις προσκλεύσαντες ἀπήγοντο τῷν οἰκείῳν ἡθῶν ὑπὲ τοῦ βρωματος, ὥμεις δὲ μὴ γευόμενοί τινος τῶν ἐνταῦθα καθίμεθα πλείω χρόνου τοῦ εἴκοτος τε καὶ ξυμμετροῦ." "κάμοί," ἔφη ὁ Δάμης, ὑπερδοκεῖ ταῦτα· ἐπει δὲ ἐνεθυμούμην τὸν χρόνον, διν ἐν τῇ λεαίνῃ διεσκεψώ, περιέμενον ἀνισθῆναι αὐτόν· οὕπω μὲν οὖν ἔξικει πᾶς, ἐνιαυτὸς γὰρ ἡμῖν ἡδη καὶ μῆνες τέτταρες· εἰ δὲ ἡδη κομιζούμεθα, εἰ δὲ ἔχοις," "οὐδὲ ἀνήσει ἡμᾶς," ἔφη, "ὦ Δάμη, ὁ βασιλεὺς προτερου ἡ τὸν δύδοον τελευτῆσαι μῆνας χρηστὸν γὰρ ποι ορᾶς αὐτὸν καὶ κρείττω τῇ βαρβάρων ἀρχειν."

XL

CAP.
XII Ἐπει δὲ ἀπαλλάττεσθαι λοιπὸν ἔδόκει καὶ ἔννεχωρησέ ποτε ο βασιλεὺς ἀπιέναι, ἀνεμνήσθη τῶν δωρεῶν ὁ Ἀπολλάνιος, ἀς ἀνεβάλλεται ἢ τ' αὐτοὶ φίλοι αὐτῷ γένωνται, καὶ "ὦ βέλτιστε," ἔφη, "βασιλεῦ, τὸν ἔνονον οὐδεν εὑν πεπούηκα καὶ μισθον ὀφελω τοῖς μάγοις σὺ οὖν ἐπιμελήθητι αὐτῶν καὶ τούμοὶ προθυμήθητι περὶ ἄνδρας σοφοῖς τε καὶ σοὶ σφυδρα εῦνοις." ὑπερησθεὶς

LIFE OF APOLLONIUS, BOOK I

XXXIX

He had addressed many such sayings to the king, CHAP.
XXXIX
Impatient
for me to
India, but
had to stay
a year and
eight
months in
Babylon and found him ready to do what he advised him. When finding that he had had enough of the society of the Magi, he said to Damis, "Come let us start for India. For the people who visited the lotus-eaters in their ships were seduced from their own home-principles by the food, and we without tasting any of the victuals of this land, have remained here a longer time than is right and fitting." "And I," said Damis, "am more than of your opinion, but as I bore in mind the period of time which you discovered by the help of the horses, I was waiting on for it to be completed. Now it has not yet all of it expired for we have so far only spent a year and four months, however, if we can depart at once, it would be as well." "But," said the other, "the king will not let us go, O Damis, before the eighth month has passed, for you, I think, see that he is a worthy man and too superior a person to be ruling over barbarians."

XL

WHEN at last they were reviled on their departure CHAP.
X
The king
gives them
no further
travel and the king had consented that they should go away, Apollonius remembered the presents, which he had put off till he should have acquired friends, and he said, "O excellent king, I have in no way remunerated my host and I owe a reward to the Magi, do you therefore attend to them, and oblige me by bestowing your favours on men who are both wise and wholly devoted to yourself. The king then

FLAVIUS PHILOSTRATUS

ΣΑΓ οὖν ὁ Βασιλεὺς "τοιτούς μὲν αὔριον ζηλωτούς,"
 καὶ ἔφη, "καὶ μεγάλων ἵξεμενοις πιπόδειξο τοι,
 σὺ δὲ ἐπει μῆδεν δεῃ τὰν ἡμέν, ἀλλα ταυτοῖς
 γη ἔντυχορησα χρυματα παρ' ἑμοῦ λαβεῖς καὶ
 δι τι βούλονται," τοιτ ἀμφὶ τον Δαμιν δειξας
 ἀποστραφευτων οὐν κάκειναν τὸν λογον τοῦτον
 "ορᾶς," ἔφη, "ὦ Βασιλεῦ, τὰς ἡμάς χείρας, ὡς
 πολλαὶ τι εἰσι καὶ πλλήλαις δμοισι;" "σὲ δὲ
 ἀλλὰ ἥγειράνα σγου," ὁ Βασιλεὺς ἔφη, "καὶ εαρή-
 λους, εἴφ' ὧν δχησεσθε, το γάρ μῆκος τῆς ὁδοῦ
 κρίττον ἡ Βαδίσας τάσσαν" "γεγνεσθε," ἔφη, "ὦ
 Βασιλεῦ, τοῦτο, φασι γάρ τὴν οδον ἀπορον είναι
 μη οὕτως δχουμένη, καὶ ἄλλως τὸ ξφον εὔσιτόν τε
 καὶ ῥάδιον βοσκειν, δπου μη χιλὸς εἶη, καὶ ὅδορ
 δε, οίμαι, χρή ἐπιστιτίσασθαι καὶ ἀπωγειν αὐτο ἐν
 ἀσκοῖτ, ὥσπερ τον οίνον · · · "τριῶν ἡμερῶν," ἔφη
 ὁ Βασιλεὺς, "ἄνυδρος ἡ χώρα, μετα ταῦτα δε πολλὴ
 ἀφθονα ποταμῶν τε καὶ πηγῶν, βαδίζειν δε δει
 τιν ἐπι Καικισσον, τα γαρ ἐπιτιγδεια ἀφθονα ται
 φίλη ἡ χώρα." ἔρομέν δε αὐτὸν τον Βασιλέως ὑ
 τι πάντη ἀπαξει ἐκεῖθεν "χαριεν," ἔφη, "ὦ Βασιλεῦ,
 δώρον δι γαρ ἡ συνανσία τῶν ἀνδρῶν σοφωτερον
 μη ἀποφηνη, βελτιων ἀφιξομει σοι ἡ νῦν ἡμε."
 περιεβαλεν ὁ Βασιλεὺς ταῦτα εἰποντα καὶ
 "ἀφικοιο," είπε, "το γάρ δώρον μέγα."

LIFE OF APOLLONIUS. BOOK I

was more than delighted and said "I will show you ~~what~~
to-morrow how much I value the ~~it~~ and what great
rewards I had them to have earned but since you ask
for nothing that is better I hope you will at least
allow these gentlemen to accept from me whatever
money they like" and he pointed to Dennis and his
companions. And when they too declined the offer,
Apollonius said "You see O king how many heads
I have and how closely they resemble one another."

"But do you anyhow take a guide" said the king
"and namely on which to ride for the road is too
long by far for you to walk the whole of it" "Be
it so" said Apollonius "O king for they say that
the road is a difficult one for him who is not so
mounted and moreover this animal easily fed and
finds his pasture each where there is no founder.
And methinks we must lay in a supply of water
also and take it in bottles like wine" "Yes"
said the king "for three days the country is
waterless but after that there are plenty of rivers
and springs but you must take the road over the
Caucasus for there you will find plenty of the
necessaries of life and the country is friendly" And
the king then asked him what he would bring back
to him from his destruction and he answered "A
gracious gift O king for if I am turned into a
wiser man by the society of people wiser I shall
return to you here a better man than I now am.
When he said this the king embraced him and said
"May you come back, for that will indeed be a
great gift."



BOOK II

B'

II

ΙΑΡ. Ἐντεῦθεν ἔξελαύνουσι περὶ τὸ θέρος αὐτοῖς τε
δόχούμενοι καὶ ὁ ἡγεμὼν, Ἰπποκομος δὲ ἦν τῶν
καμηλῶν καὶ τὰ ἐπιτίδεια, ὅπόσων ἔδεοντο, ἦν
ἄφθονα βασιλέως δόντος, οἱ τε χώρα, δι' ἣς ἐπο-
ρεύοντο, εὖ ἐπραττεν, ἔδέχοντο δὲ αὐτοὺς αἱ κῶμαι
θεραπεύονται χρυσοῦ γάρ ψίλιον οἱ πρώτη
κάμηλος επὶ τοῦ μετώπου ἔφερε, γυμνώσκειν τοῖς
ἐντυγχάνουσιν, ὡς πέμποι τινά ὁ βασιλεὺς τῶν
ἴαυτοῦ φίλων. προστέντες δὲ τῷ Καυκάσῳ φασιν
εὑωδεστέρας τῆς γῆς αἰσθεσθαι.

II

ΙΑΡ. Τὸ δὲ δρος τοῦτο ἀρχὴν ποιωμέθα Ταύρου τοῦ
δι' Ἀρμενίας τε καὶ Κιλικιῶν ἐπὶ Παμφύλους
καὶ Μυκάλην στεγάνοντος, οἱ τελευτῶσα ἐς
θάλατταν, ἦν Κάρες οικοῦσι, τέρμα τοῦ Καυ-
κάσου νομίζοστ' αὐτοῖς, ἀλλ' οὐχ, ὡς ἔνιοι φασιν,
ἀρχή το τε γὰρ τῆς Μυκάλης ὑψος οὕπω
μέγα καὶ αἱ ὑπερβολαὶ τοῦ Καυκάσου τοσεῦτον
ικεστᾶσιν, ὡς σχίζεσθαι περὶ αὐτὰς τὰν ἥλιων.
περιβάλλει δὲ Ταύρῳ ἐτέρῳ καὶ τὴν ὅμορον τῇ

BOOK II

In the summer our travellers, together with their CHAP.
guide, left Babylon and started out, mounted on
camels; and the king had supplied them with a ^I camel-driver, They quit
and plenty of provisions, as much as
they wanted. The country through which they
travelled was fertile, and the villages received
them very respectfully, for the leading camel bore
upon his forehead a chain of gold, to intimate to all
who met them that the king was sending on their
way some of his own friends. And as they
approached the Caucasus they say that they found
the land becoming more fragrant.

II

We may regard this mountain as the beginning of CHAP.
the Taurus which extends through Armenia and ^{II} Cilicia as far as Pamphylia and Mycale, and it ends
at the sea on the shore of which the Carians live,
and this we may regard as the extreme end of the
Caucasus, and not as its beginning, as some people
say. For the height of Mycale is not very great,
whereas the peaks of the Caucasus are so lofty that
the sun is cloven asunder by them. And it encompasses
with the rest of the Taurus the whole of

FLAVIUS PHILOSTRATUS

ἅριδες ἔχονται πάσαις κατὰ Μαῖατόν τε καὶ
 ἀριστέρον Ἰωντον, σταδίου μάλιστα διαμυριῶν
 μῆκος, τοσούτον γυρὸν ἐπεχει μέτρον τῆς γῆς
 οἱ πλυκαὶ τοῦ Καυκασοῦ τὸ δὲ περὶ τοῦ ἐν τῇ
 ἡμεδαπῇ Ταύρου λαγυμένον, ὡς ὑπερ τὴν Ἀρ-
 μενίαν πορευοντο, χρονῷ ἀπιστηθεν πιστοῦνται
 λοιποὶ αἱ παρδαλεῖς, δε τοῖς οὐδεὶς πλεονεῖται
 τῇ Παρφύλῳ ἀρμματοφόρῳ, χαιρούσαι γὰρ
 τοῖς ἀρμμασι, φίκ πολλοῦ ταῖς ὄσμαις πλεονεῖται
 φοιτᾶσιν εἰς Ἀρμενίας διὰ τῶν ὄρῶν προς
 τὸ δικριον τοῦ στυρακοτ, ἐπειδαν οἱ τε διεμοτ
 ἢτ' αὐτοῦ πηνισμοὶ εἰς τὰ δευτερὰ ὄπισθι,
 γένηται, καὶ ἀλλοιαὶ ποτε φασὶν ἐν τῇ Παρφύλῳ
 παρδαλιν στρεπτῷ ἄμα, διὰ περὶ τῇ δερη ἔφερε.
 χρυσοῦς δὲ ἦν εἰς ἐπεγεγραπτο Ἀρμενοῖς γραμ-
 μασι ΒΑΣΙΛΕΤΣ ΛΡΣΑΚΗΣ ΘΕΩΝ ΝΤΣΙΩΝ.
 βασιλευτ μὲν δη Ἀρμενίας ποτε ἦν Ἀρσάκης, καὶ
 αὐτος, οἵρας, ιδων τηγ παρδαλιν αὐτῆκε τῷ Διονυσῷ
 διὰ μηγεθος τοῖς θηριοις Νισιος γαρ ο Διονυσος
 ἀπό τῆς εἰς Ἰνδοις Νίσης Ἰνδοις τε ὀνομιζεται
 καὶ πάσι τοῖς προς ἀκτίνα ἔθνεσιν ἡ δὲ χρονος
 μέν τινα υπείχευχθη αὐθρωποι, καὶ χείρα ἡτσχετο
 σπαφωμένη τε καὶ καταψύσας, ἐκει δε αὐσί-
 στρησεν αυτην ἡαρ, δτε δη πιφραδισίου ἥττοντ καὶ
 παρδαλεῖτ, αἰεθορεν δε τα δρη πιθφ αρσειν, ὡς
 εἶχε τοῦ κοσμοῦ, καὶ ἦλω περὶ τοὺς κατω Ταύρον
 ὑπὸ τοῦ αριστοτος ἀλχθεῖσα ἐ δε Καυκασος
 αριζει μὲν την Ἰνδικην τε καὶ Μηδικην, καθηκει
 δε επι την Ἐρυθραν θαλατταν ἐτερφ αγκάντι.

LIFE OF APOLLONIUS, BOOK II

Beythus which borders on India, and skirts Maeotis on the left side of Pontus, a distance almost of 2000 stades, for in view that this is the extent of land enclosed by the ridge of the Caucasus. And the statement made about such part of the Caucasus as lies near our own country to the effect that it never sets beyond Armenia is true enough I believe but has received definite confirmation from the conduct of the pard ^{in India} which I heard an ought in the upper-watering region of Paropasica. For these animals delight in great odours and visiting their stock from afar off they quit Armenia and traverse the mountains in search of the tree of gum of the Sireas whenever the winds blow from the quarter and the trees are distilling. And they say that a pard was once caught in Paropasica which was wearing a chain round its neck and the chain was of gold and on it was inscribed in Armenian letters "The King ^{comes} Araxes to the Armenian god". Now the king of Armenia was ^{the} ~~the~~ at that time Araxes and he ^{was} I imagine, finding the pard had let it go free in honour of Dionysus because of its size. For Dionysus is called Nysian by the Indians and by some the Greeks trace him Nysa in India. And the animal had been let loose under the restraint of man and was let loose yet it with war-like and courageous intent when it was guided by instinct or the smell of the tree in that season the pard began to run it would rush into the mountains from Paropasica the place looked as it was with the ring and it was taken in the lower Caucasus whether it had been attracted by the fragrance of the gum. And the Caucasus bounds India and Media and stretches down in another shape to the Red Sea.

FLAVIUS PHILOSTRATUS

III

^{CAP} ^{III} Μυθολογεῖται δὲ ὑπὸ τῶν θαρβάρων τὸ δρος, καὶ "Ελληνες ἐπ'" αὐτῷ ἔδουσιν, ὡς Προμηθεὺς μὲν ἐπὶ φιλανθρωπίᾳ δεθείη ἐκεῖ, Ἡρακλῆς δὲ ἔτερος, οὐ γὰρ τὸν Θηβαῖόν γε θαύλοντας, μὴ ἀνασχοιτο τοῦτο, ἀλλὰ τοξεύσει τὸν δρυν, θν θεοσκεν ὁ Προμηθεὺς τοῖς σπλάγχνοις δεθῆγαν δὲ αὐτὸν οἱ μὲν ἐν ἀντρῷ φασίν, δὲ δὴ ἐν πρόποδι τοῦ δρους δείκνυται, καὶ δεσμὸς ὁ Δάίμος ἀνῆφθαι τῶν πετρῶν λέγει οὐ δάδια ξυμβαλεῖν τὴν θλην, οἱ δὲ κορυφῇ καὶ φασιν, ὡς τὰς χεῖρας ἀπ' αὐτῶν ἐδέθη διαλειπουσῶν οὐ μεῖον ἡ στάδιον, τοσοῦτος γὰρ εἶναι τὸν δὲ δρυν τὸν ἀετὸν οἱ τῷ Καυκάσῳ προσοικοῦντες ἐχθρὸν ἥγοῦνται καὶ καλιές γε, ὅπόσας ἐν τοῖς πάγοις οἱ ἀετοὶ ποιοῦνται, καταπιμπρᾶσιν ἰέντες βέλη πυρφορα, θήρατρά τε ἐπ' αὐτοὺς ἴσταινται τιμωρεῖν τῷ Προμηθεῖ φύσκοντες· ὡδε γὰρ τοῦ μύθοι θήτηνται.

IV

^{CAP} ^{IV} Παραμείψαντες δὲ τὸν Καύκασον τετραπήχυτην ἀνθρωπούς ιδεῖν φασιν, οὐτε ἡδη μελαίνεσθαι, καὶ πενταπήχεις δὲ ἐτέρους ὑπὲρ τὸν Ἰνδὸν ποταμὸν ἐλθόντες, ἐν δὲ τῇ μέχρι τοῦ ποταμοῦ τούτου

LIFE OF APOLLONIUS, BOOK II

III

AND legends are told of this mountain by the ^{CHAR.} barbarians, which also have an echo in the poems ^{III.} of the Greeks about it, to the effect that Prometheus, because of his love of man, was bound there, and that Hercules, another Hercules and not the Theban Legend of Prometheus and the eagle meant, could not brook the ill-treatment of Prometheus, and shot the bird which was feeding upon his entrails. And some say that he was bound in a cave, which as a matter of fact is shown in a foot-hill of the mountain. And Damis says that his chains still hung from the rocks, though you could not easily guess at the material of which they were made, but others say that they bound him on the peak of the mountain and it has two summits, and they say that his hands were lashed to them, although they are distant from one another not less than a stade,¹ so great was his bulk. But the inhabitants of the Caucasus regard the eagle as a hostile bird, and burn out the nests which they build among the rocks by hurling into them fiery darts, and they also set snares for them, declaring that they are avenging Prometheus, to such an extent are their imaginations dominated by the fable.

IV

HAVING passed the Caucasus our travellers say they saw men four cubits high and that they were already black, and that when they passed over the river Indus they saw others five cubits high. But in ^A ^{CHAR.} ⁷ ^{indigo skin} ^{visible the} ^{youngest} their way to this river our wayfaring found the

¹ 806 English feet.

FLAVIUS PHILOSTRATUS

εἰρ οδοιπορίᾳ τάδε εὔρουν ἀφηγήσεως ἄξια· ἐπορεύοντο
 μὲν γὰρ ἐν σελίνῃ λαμπρῷ, φαισμα δὲ αὐτοῖς δμ-
 πούσης ἐνέπεσε, τὸ δεῖνα γυμνόμενη καὶ τὸ δεῖνα αὖ
 καὶ οὐδὲν εἶναι, ὁ δὲ Ἀπολλώνιος ξυνῆκεν, ὃ τὸ
 εἴη, καὶ αὐτὸς τε ἀλοιδορεῖτο τῇ ἀμπούσῃ, τοῖς τε
 ἀμφ' αὐτὸν προσέταξε ταυτὸ πράττειν, ταυτὸν γὰρ
 ἀκος εἶναι τῆς προσβολῆς ταύτης καὶ τὸ φίσμα
 φυγὴ φέχετο τετρυγός, ὥστε τὸ εἶδωλα.

V

εἰρ. Κορυφῆν δ' ὑπερβάλλοντες τοῦ ὕρουν καὶ βαδί-
 ζοντες αὐτῆν, ἀπειδὴ ὀποτόμως εἶχεν, ἤρετο οὕτω-
 σι τὸν Δάμιν· "εἰπέ μοι," ἔφη, "ποῦ χθὲς θήμεν,"
 ὁ δέ "ἐν τῷ πεδίῳ," ἔφη. "τήμερον δέ, ὁ Δάμι,
 ποῦ," "ἐν τῷ Καυκάσῳ," εἶπεν. "εἰ μὴ ἐμαυτοῦ
 ἐκλέλησματ," "πότε οὖν κάτω μᾶλλον θίσθα,"
 πάλιν ἤρετο, ὁ δέ "τουτὶ μέν," ἔφη, "οὐδὲ ἐπερω-
 τῶν ἀξιον χθὲς μὲν γὰρ δια κοιλῆς τῆς γῆς ἐπο-
 ρευόμεθα, τήμερον δὲ πρὸς τῷ οὐρανῷ ἀσμέν" "
 οἵτις οὖν," ἔφη, "ὁ Δάμι, τὴν μὲν χθὲς ὅδοιπορίαν
 κάτω εἶναι, τὴν δὲ τιμερον ἄνω" "ιη Δι," εἶπεν,
 "εἰ μὴ μαίνομαί γε." "τί οὖν ἴγγι," ἔφη, "παραλ-
 λάγγειν τὰς ὁδους ἀλλήλων η τί τημερον πλάου
 εἶναι σοι τοῦ χθές," "ὅτι χθές," ἔφη, "ἐβάδιζον
 οὐπερ πολλοῖ, σήμερον δέ, οὐπερ ὄλιγοι." "τί
 124

LIFE OF APOLLONIUS, BOOK II

following incidents worthy of notice. For they were ^{MAP} travelling by bright moonlight when the figure of ^{IV} an *empress* or *magogibni* appeared to them that changed from one form into another, until finally it vanished into nothing. And Apollonius realised what it was, and himself heaped abuse on the hobgoblin and instructed his party to do the same, saying that this was the right remedy for such a visitation. And the party fled away shrieking even as ghosts do.

V

And as they were passing over the summit of the ^V mountain, going on foot, for it was very steep, Apollonius asked of Damis the following question. Dicendum
with Damis
about
mountain-
climbing and
religion
"Tell me," he said, "where we were yesterday?" And he replied, "On the plain." "And to-day, O Damis, where are we?" "In the Caucasus," said he, "if I mistake not." "Then when were you lower down than you are now?" he asked again, and Damis replied, "That's a question hardly worth asking. For yesterday we were travelling through the valley below, while to-day we are close up to heaven." "Then you think," said the other, "O Damis, that our road yesterday lay low down, whereas our road to-day lies high up?" "Yes, by Zeus," he replied, "unless at least I'm mad." "In what respect then," said Apollonius, "do you suppose that our roads differ from one another, and what advantage has to-day a path for you over that of yesterday?" "Because," said Damis, "yesterday I was walking along where a great many people go, but to-day, where are very few." "Well," said the other, "O

FLAVIUS PHILOSTRATUS

τοι γάρ," ἔφη, "ὦ Δάμι, οὐ καὶ τὰς ἐν πόστει λεωφύ-
ρους ἐκτρεπομένης βαδίζειν μετιν ἐν ὅληγοις τῶν
ἀνθρωπῶν," "οὐ τοῦτο," ἔφη, "εἰπον μὲν δτε
χθες μὲν διὰ κεφαλῆν ἐκομιζόμεθα καὶ ἀνθρωπῶν,
σήμερον δὲ πόστιμές τι ἀναβαίνομεν χωρίον καὶ
θεῖον, ἵκονται γάρ τοῦ ἡγεμόνος, δτε οἱ βάρβαροι
θεῶν αὐτὸν ποιοῦνται οἶκον," καὶ ἀμα ἀνεβλεπεν
ἐν τὴν καρυφὴν τοῦ δροντος. ὁ δὲ ἐμβιβάζων αὐτὸν
ἔν δὲ πρᾶγμα τὴν ἡρωτα "ἔχεις σῦν εἰπεῖν, ὦ Δάμι, δ
τι ἔννηκας τοῦ θείου βαδίζων ἀγχοῦ τοῦ οὐρανοῦ,"
"οὐδέν," ἔφη. "καὶ μήν ἔχρην γε," εἶπεν, "ἐπὶ
μηχανῆς τηλεκαύτης καὶ θείας οὗτως ἑστηκότα
περὶ τε τοῦ οὐρανοῦ σαφεστέρας ἥδη ἐκφέρειν
δόξας περὶ τε τοῦ ἡλίου καὶ τῆς σελήνης, ὃν γε
καὶ βάθδω λίστως ἡγγ ψαύσειν προσεστηκάς τῷ
οὐρανῷ τούτῳ." "ἄν χθές," ἔφη, "περὶ τοῦ θείου
ἔγγνωσκον, γνηγώσκω καὶ τήμερον, καὶ οὕπω με
ἔτερα προσέπεσε περὶ αὐτοῦ δόξα." "οὐκοῦν,"
ἔφη, "ὦ Δάμι, κύτω τυγχάνεις ὃν ἔτε, καὶ οὐδέν
παρὰ τοῦ ὄψους εἴληφας, ἀπέχεις τε τοῦ οὐρανοῦ
ὑπόσσον χθές καὶ εἰκότως σε ἡρόμην, οὐ δὲ πρᾶγμα
σὺ γάρ φου γελούως ἀρωτάσθαι." "καὶ μήν," ἔφη,
"καταβήσεσθαι γε τοφύτερος φυτην ἀκούων,
Ἄπολλώνιε, τὸν μὲν Κλαζομένιον Ἀναξαγόραν
ἀπὸ τοῦ κατὰ Ιωνίαν Μίμεντος ἀπεσκέφθαι τὰ ἐν
τῷ οὐρανῷ, Θαλῆν τε τὸν Μιλάσιον ἀπὸ τῆς
ιαβ

LIFE OF APOLLONIUS, BOOK II

Dionys, can you not also in a city turn out of the main street and walk where you will find very few people?" "I did not say that," replied Dionys, "but that yesterday we were passing through villages and populations, whereas to-day we are ascending through an undriven and divine region, for you heard our guide say that the barbarians declare this tract to be the home of the gods." And with that he glanced up to the summit of the mountain. But Apollonius recalled his attention to the original question by saying, "Can you tell me then, O Dionys, what understanding of divine mystery you get by walking so near the heavens?" "None whatever," he replied. "And yet you ought, said Apollonius, "When your feet are placed on a platform so dry and vast as this you drag it at once to utter thoughts of the greatest kind about the heaven and about the sun and moon, which you probably think you could touch from a vantage ground so close to heaven." "Whatever," said he, "I knew about God's nature yesterday, I equally know to-day, and so far no fresh idea has occurred to me concerning him." "Be then, replied the other, "you are, O Dionys still below, and have won nothing from being high up, and you are as far from heaven as you were yesterday. And my question which I asked you to begin with was a fair one, although you thought that I asked it in order to make fun of you." "The truth is," replied Dionys, "that I thought I should anyhow go down from the mountain when I came up it, because I had heard, O Apollonius, that Anaxagoras of Clazomenae observed the heavenly bodies from the mountain Minus in Ionia, and Thales of Miletus from

FLAVIUS PHILOSTRATUS

προσωκου Μυκάλιη, λέγονται δὲ καὶ τῷ Παγγαίῳ
 ἔνιοι φροντιστηρίῳ χριστασθαι καὶ ἔτεροι τῷ "Αθῷ.
 θγὼ δὲ μέγιστον τούτων ἀνελθων ὑψος οὐδὲν
 σοφώτερος ἐαυτοῦ καταβίησομαι." "οὐδὲ γὰρ
 ἔκειναι," ἔφη, "αἱ γὰρ τοιαίδε περιωπαὶ γλαυκύ-
 τεροι μὲν τὸν οὐρανὸν ἀποφαίνουσι καὶ μείζους
 τοὺς ἀστέρας καὶ τὸν ἥλιον ανίσχοντα ἐκ τυκτός,
 δὲ καὶ ποιμέσιν ἡδη καὶ αἰπόλοις ἐστὶ δῆλα, δηπ
 δὲ τὸ θεῖον ἐπιμελεῖται τοῦ ἀνθρωπειού γένους
 καὶ ὅπῃ χαίρει ὑπ' αὐτοῦ θεραπευόμενον, ὃ τί τε
 αρετὴ καὶ ὃ τι δικαιοσύνη τε καὶ σωφροσύνη, οὕτε
 "Αθως ἐκδείξει τοῖς ἀνελθοῦσιν οὗτος ὁ θαυμαζό-
 μενος ὑπὸ τῶν ποιητῶν" Ολυμπος, εἰ μὴ διορθή
 αὐτὰ ἡ ψυχή. ήν, εἰ καθαρὰ καὶ ἀκέρατος αὐτῶν
 ἀπτοῖτο, πολλῷ μείζον ἔγινεν φαίην μῆττειν
 τοιτούν τοῦ Καυκάσου."

VI

πατέρων δὲ τὸ ὄρος ἐντυγχάνουσιν ἐπ' ἐλε-
 φύντων ἡδη ὀχουμένοις ἀνδράσιν, εἰσὶ δὲ οὗτοι
 μέσοι Καυκάσου καὶ ποταμοῦ Καφῆνος, ἀβίοις τε
 καὶ ἵππότας τῆς ἀγέλης ταύτης, καὶ κάμηλοις δὲ
 ἀνίους ἦγον, αἱς χρώνται Ἰνδοὶ δὲ τὰ δρομικά,
 παρείνονται δὲ χίλια στάδια τῆς ἡμέρας γονι
 οὐδαμοῦ κάμψασαι. προσελάστας οὖν τῶν Ἰνδῶν
 εἰς ἐπὶ καμῆλου τοιαυτῆς ἡρωτα τὸν ἡγεμόνα οἱ
 στείχοις, ἐπειδὲ δὲ τὸν ιοῦν τῆς ἀποδημίας ἤκουσεν,
 ἀπῆγγειλε τοῖς νομάσιν, οἱ δὲ ἀνεβοησαν οἴσπερ

LIFE OF APOLLONIUS, BOOK II

Mycale which was close by his home, and some are said to have used as their observatory mount Pangaeus and other Athos. But I have come up a greater height than any of these, and yet shall go down again no wiser than I was before. "For neither did they," reprobated Apollonius, "and such stargazing show you indeed a bluer heaven and bigger stars and the sun rising out of the night, but all these phenomena were manifest long ago to shepherds and goatherds, but neither Athos will reveal to those who climb up it, nor Olympus, so much extolled by the poets, in what way God cares for the human race and how he delights to be worshipped by them, nor reveal the nature of virtue and of justice and temperance, unless the soul scans these matters narrowly, and the soul I should say, if it engages on the task pure and undefiled, will soar much higher than this summit of Caucasus."

VI

And having passed beyond the mountain, they at once came upon elephants with men riding on them, and these people dwelt between the Caucasus and the river Cophen and they are ride in ^{Natives} ^{in the} Laci lives Cophen and their business is to tend the herds of elephants, some of them however rode on camels, which are used by Indians for carrying despatches, and they will travel 1,000 stades a day without ever bending the knee or lying down anywhere. One of the Indians, then, who was riding on such a camel, naked the guide where they were going, and when he was told the object of their voyage, he informed the nomads

FLAVIUS PHILOSTRATUS

CAP. ήσθέντες, ἐκέλευντο τε πληροίσιν ἡκεινούς καὶ ἀφικομένους
οἰνόν τε ὄρεγον, διὰ μὲν τῶν φωνικῶν σοφιζονται,
καὶ μέλι ἀπὸ ταῦτοῦ φυτοῦ καὶ τεμαχη λαύντων
καὶ παρδιλεων, ὡν καὶ τὰ δέρματα νεόβαρτα ἦν,
δεξιίμενοι δὲ πλὴν τῶν κρεῶν πάντα ἀπιγλυπταν
ἐς ταυτὸν Ἰνδοὺς καὶ ἔχόρουν πρὸς ἄω.

VII

CAP. ^{VII} Ἀριστοποιουμένων δὲ αὐτῶν πρὸς πιργῆ μῖδατος,
ἔγγειας ὁ Δάμις τοῦ παρὰ τῶν Ἰνδῶν οἴνου "Διὸς,"
ἔφη, "Σωτήρος ἡδε σοι, Ἀπολλώνιε, διὰ πολλοῦ
της πίνοντα. οὐ γάρ, οἶμαι, παρατήσῃς καὶ τούτου,
δωσπερ τὸν ἀπὸ τῶν ἀμπτέλων" καὶ ἅμα ἐσπεισεν,
ἐπειδὴ τοῦ Διὸς ἐπεμήσθη. γελάσας οὖν ὁ
Ἀπολλώνιος "οὐ καὶ χρημάτων," ἔφη, "ἀπεχύ-
μεθα, ἀ Δάμι,—" "νὴ Δί," εἶπεν, "ώς πολλαχοῦ
ἐπεδείξω." "ἄρο ὅμη," ἔφη, "χρυσῆς μεν δραχμῆς
καὶ ἀργυρᾶς ἀφεξόμεθα, καὶ οὐχ ἡττησομεθα
τοιούτου νομίσματος, καίτοι κεχηνότας ἐς αὐτὸν
όρῶντες οὐκ ἴδιάτατο μονον, ἀλλὰ καὶ βασιλέας,
εἰ δὲ χαλκοῦν τις ὡς ἀργυροῦν ἢ ὑποχρυσόν τε
καὶ κεκιβδηλουμένου ἡμὲν διδοίη, ληψόμεθα τοῦτο,
ἔπει μὴ ἐκεῖνό ἐστιν, οὐ οἱ πολλοὶ γλίχονται; καὶ
μην καὶ νομίσματά ἐστιν Ἰνδοῖς ὄρειχαλκον τε καὶ
χαλκοῦ μέλανος, ὃν δεῖ δηπον πάντα ὀνεισθαι
πάντας ἥκοντας ἐς τὰ Ἰνδῶν ἤθη· τί οὖν; εἰ

LIFE OF APOLLONIUS, BOOK II

thereof, and they raised a shout of pleasure, and char-
lode their approval, and when they came up they
offered them wine which they make out of palm
dates and honey from the same tree, and steaks from
the flesh of lions and leopards which they had just
killed. And our travellers accepted everything
except the flesh, and then started off for India
and betook themselves eastwards.

VII

AND AS THEY WERE TAKING BREAKFAST BY A SPRING OF CLAP-
WATER, DAMIS Poured OUT A CUP OF THE INDIANS' WINE,
AND SAID "HERE IS TO YOU, APOLLONIUS, ON THE PART
OF ZEUS THE SAVIOUR, FOR IT IS A LONG TIME SINCE YOU
HAVE DRUNK ANY WINE. BUT YOU WILL NOT, I AM SURE,
REFUSE THIS AS YOU DO WINE THAT IS MADE FROM THE FRUIT OF
THE VINE." AND WITHAL HE Poured OUT A LIBATION, BECAUSE
HE HAD MENTIONED THE NAME OF ZEUS. APOLLONIUS
THEN GAVE A LAUGH AND SAID, "DO WE NOT ALSO ABSTAIN
FROM MONEY, O DAMIS?" "YES, BY ZEUS," SAID THE
OTHER, "AS YOU HAVE OFTEN STATED TO US." "SHALL WE
NOT, THEN," SAID THE OTHER, "ABSTAIN FROM THE USE OF A
GOLDEN DRACHMA AND OF A SILVER PIECE, AND BE PROOF
AGAINST TEMPTATION BY ANY SUCH COIN, ALTHOUGH WE
SEE NOT PRIVATE INDIVIDUALS ONLY, BUT KINGS AS WELL,
AGAPE FOR MONEY, AND THEN IF ANYONE OFFERS US A
BRASS COIN FOR A SILVER ONE, OR A GILDED ONE AND A
COUNTERFEIT, SHALL WE ACCEPT IT, MERELY BECAUSE IT IS NOT
WHAT IT PRETENDS TO BE, AND WHAT IT REALLY ITCHES TO HAVE?
AND TO BE SURE THE INDIANS HAVE COINS OF BRONZE AND
BLACK BRASS, WITH WHEEL, I SUPPOSE, ALL WHO COME TO
THE INDIAN HABITS MUST PURCHASE EVERYTHING, WHAT

FLAVIUS PHILOSTRATUS

χρίματα ήμεν ἄρεγον αἱ χριστιὲ πομιδες, ἀρ' ἀν,
 ὁ Δαιμ., παραιτουμένον με ωρῶν, ἐνουθετεῖ τε καὶ
 εὐδασκες ὅτι χρημάτα μεν ἔκεινι ἔστιν, οὐ Πωμπῖνοι
 χαράττουσιν ἡ ο Μηδιον βασιλεικ., ταῦτι δὲ ὅλῃ
 τις ἑτερα κεκομφευμηνη τοις Ἰνδοῖς, καὶ ταῦτα
 πείσαντιν τίνα δι γῆγησον με, ἀρ' οὐ κίβδηλον τε καὶ
 την φιλοσοφιαν ἀποβεβληματα μάλλον ή; οι πονηροὶ¹
 στρατιώται τὰς ισπιδας, κατοις πόπιδον μὲν
 ἀποβληθεσσης ἑτερα γένοιτ' ἀν τῷ ἀποβαλόντι
 κακίων οὔδεν τὴν προτέρας ὡς Ἀρχιλοχῳ δοκει,
 φιλοσοφια δε τις πλακτητέα τῷ γε ἀτιμάσταιντι
 αὐτήν καὶ δίφαστι, καὶ σῦν μὲν ἀν ἔνγγιγρωσκοι
 οἱ Διόνυσος οὔδενδε οἶνον ἤττημέντοι, τὸν δε ἀπὸ²
 τῶν φοινικων εἰ πρὸ τοῦ ἀμπελίνον αἴροιμην,
 ἀχθεσται, εὖ οἶδα, καὶ περινβρίσθαι φησει τὸ
 ἔαυτον δῶρον. ἐσμὲν δε οὐ πορρω τοῦ θεοῦ, καὶ
 γάρ τοῦ ἥγεμονος ἀκούεις, ὡς πλησίον ή Νῦσα τὸ
 δρος, ἐφ' οὐ οἱ Διονυσος πολλά, οἵματι, καὶ θαυ-
 μαστὰ πράττειν καὶ μην καὶ τὸ μεθυειν, ὁ Δαιμ.,
 οὐκ ἐκ βιοτριων μόνων εσφαστῷ τοὺς ἀνθρώπους,
 ἀλλὰ καὶ ἀπὸ τῶν φοινικων παραπλησιως ἐκβα-
 χεύειν πολλοῖς γούνιν ἥδη τῶν Ἰνδῶν ἐνετυχομεν
 κατεσχημανοις τῷ οἴνῳ τοιτῷ, καὶ οἱ μὲν ὀρχοῦνται
 πιπτοντες, οἱ δε ἀδουσιν ὑπουνιστάζοντες. ὡσπερ
 οἱ παρ' ἡμῖν δὲ ποτου πυκτῷ τε καὶ οὐκ δι
 ἄρα πλανύοντες ὅτι δὲ οἴνον ἥγη καὶ τοῦτο τὸ
 πωμα, δηλοίει τῷ σπένδειν τε ἀπ' εὗτοῦ τῷ Δαι καὶ
 ἐποσσα ἐτὶ οἴνῳ εὔχεσθαι καὶ εἴρηται μοι, ὁ
 Δάιμ., πρὸς σε ὑπέρ ἐμαυτοῦ ταῦτα· οὕτε γάρ σε

LIFE OF APOLLONIUS, BOOK II

them? Supposing the nomadic good people as they
are, offered at money would you in that case, Dionysus,
seeing me die in it have advised me better and
have explained that what is caused by the Romans
or by the king of Meroë is really misery, whereas
there is another sort of suffering to vague among the
Indians? And what would you think of me if you
read persuasions of such things? Worse, you not
think I was a cheat and abandoned my philosophy
so thoughtlessly as could thy soldiers do their master? And yet when you have torn away your shield
you at procure another that is quite as good as the
first in the opinion of Archelaus. But how can
one who has dishonoured and cast away philosophy,
ever recover her? As I in this case Dionysus get
well pardon me who is free all alone whatever that
it I chose date were up reference to that made of
grapes he would be aggrieved I am sure and say
that his gift had been scorned and flouted. And we are not far away from the god for you hear the
guide saying that the mountain of Nysa a close by
upon which Dionysus works I believe a great many
miracles. Moreover, drunkenness Dionysus intakes
him from drinking the wine of grapes alone for
they are easily reduced to frenzy by late wine
And now we have seen a great many Indians overcome
by this wine some of them laicing to they fell
and others singing as they rolled about just like the
people among us who did go in drink of a night and
not in season. And that you yourself regard too
drink as good or worse is clear from the fact that
you poured out a libation of it to Zeus and offered
up the prayers which may accompany wine. And thus, Dionysus is the deliverance which I have to make of

FLAVIUS PHILOSTRATUS

CAP VII. τοῦ πάνειν ἀπίγομέν ἀν οὔτε τοὺς ὀπαδοὺς τούτους,
 ἔνγχωροίην δὲ ἡν ὑμῖν καὶ κρεῶν σιτεῖσθαι, τὸ γὰρ
 ἀπέχεσθαι τούτων ὑμῖν μὲν ἐς οὐδὲν ὄρῶν προβαῖ-
 νον, ἐμαυτῷ δὲ ἐς ἀόμολογηταὶ μοι πρὸς φιλοσο-
 φίαν ἐκ παιδός." ἐδεξαντο τὸν λογον τοῦτον οἱ
 περὶ τὸν Δάμικ καὶ ἡσπάσαντο εὐαχεῖσθαι, βάην
 ἤγούμενοι πορεύσεσθαι, ἣν ἀφθονοτερον διαι-
 τῶνται.

VIII

CAP VIII. Διαβάντες δὲ τὸν Κωφῆνα ποταμὸν, αὐτοὶ μὲν
 ἐπὶ νεῶν, κάμηλοι δὲ πεζῇ τὸ ὄδωρ, ὁ γὰρ ποταμὸς
 οὕπω μέγας, ἔγενοντο ἐν τῇ βασιλευομενῃ ἡπέρῳ,
 ἐν ᾧ ἀνατεῖνον πεφύτευται Νῦστα δρος ἐς κορυφὴν
 ἄκραν, ὃσπερ ὁ ἐν Λυδίᾳ Τμῶλος, ἀναβαίνειν δὲ
 αὐτὸ ἔξεστιν, ἀδοποίηται γὰρ υπὸ τοῦ γεωργεῖσθαι.
 ἀνελθούτες οὖν ἵερῷ Διονύσου ἐντυχεῖν φασιν, δὲ
 δη Διόνυσου ἔαυτῷ φυτεῦσαι δάφναις περιεσπη-
 κυίαις κύκλῳ, τοσοῦτοι περιεχούσαις τῆς γῆς.
 δοσον ἀπόχρην νεῷ ξυμμέτρῳ, κιττόν τε παριθαλεῖν
 αὐτον καὶ ἀμπελουν ταῖς δύφναις, ἄγαλμά τε
 ἑαυτοῦ ἔνδον στησασθαι, γυγνωσκούτα ὡς ξυμφύσει
 τὰ δένδρα ὁ χρόνος καὶ διπει τινὲς πάπ' αὐτῶν
 δροφον, δις οὕτω ξυμβέβληται νῦν, ἀς μήτε ὕεσθαι
 τὸ ἱερὸν μήτ' ἀνέμῳ ἐπινεῖσθαι. δρέπανα δὲ καὶ
 προτίχοι καὶ ληνοὶ καὶ τὰ ἀμφὶ ληνοὺς ἀνίκειται

LIFE OF APOLLONIUS, BOOK II

myself against you, for neither do I wish to dissuade CHAP
you from drinking, nor these companions of ours
either, nay, I would allow you also to eat meat,
for the abstinence from these things has, I perceive
profited you nothing, though it has profited me in
the philosophic profession which I have made from
boyhood." The companions of Diana welcomed
this speech and took to their good cheer with a will,
thinking that they would find the journey easier if
they lived rather better.

VII

VIII

THEY crossed the river Copien, themselves in CHAP
boats, but the camels by a ford on foot for the river has not yet reached its full size here. They were now in a continent subject to the king, in which the mountain of Nysa rises covered to its very top with plantations, like the mountain of Tmolus in Lydia, and you can ascend it, because paths have been made by the cultivators. They say then that when they had ascended it, they found the shrine of Dionysus, which it is said Dionysus founded in honour of himself, planting round it a circle of laurel trees which encloses just as much ground as suffices to contain a moderate sized temple. He also surrounded the laurels with a border of ivy and vines; and he had set up inside an image of himself, knowing that in time the trees would grow together and make themselves into a kind of roof, and this had now formed itself, so that neither rain can wet nor wind blow upon the shrine. And there were scythes and baskets and wine-presses and their

Shrine of
Dionysus
on the
mountain
of Nysa

FLAVIUS PHILOSTRATUS

^{VIII} ολιν τῷ Διονύσῳ χρυσᾶ καὶ ἀργυρᾶ καθαπέρ τριγῶντι.
 τὸ δὲ δημαλμα εἴκασται μὲν ἐφίβῳ Ἰνδῷ, λίθου
 δὲ ἔξεσται λευκῷ. δρυγίζοντος δὲ αὐτοῦ καὶ
 σείσοντος τὴν Νῦσαν, ἀκονουσιν αἱ πόλεις αἱ ὑπό^{το}
 τῷ δρει καὶ ἔνυξαιρούνται.

IX

^{XVII} Διαφέρονται δὲ περὶ τοῦ Διονύσου τούτου
 καὶ "Ιελληνες" Ἰνδοῖς καὶ "Ινδοῖς ἀλλήλοις" ἡμεῖς
 μὲν γὰρ τὸν Θηβαῖον ἐπ' Ἰνδοὺς θλάσσαι φαμὲν
 στρατεύοντά τε καὶ βακχεύοντα τεκμηρίως χρω-
 μενοι τοὺς τε ἄλλοις καὶ τῷ Πυθοῖ ἀναθήματι,
 δὲ δὴ ἀπόθετον οἱ ἐκεὶ θησαυροὶ ἵσχουσιν ἕστι
 δὲ ἀργύρου Ἰνδικοῦ δίσκος, φὲ ἐπιγέγραπται
ΔΙΟΝΤΣΟΣ Ο ΣΕΜΕΑΗΣ ΚΑΙ ΔΙΟΣ ΑΠΟ
ΙΝΔΩΝ ΑΠΟΛΛΩΝΙ ΔΕΛΦΩΙ. Ἰνδῶν δὲ
 οἱ περὶ Καύκασον καὶ Κωφῆνα ποταμὸι ἐπηλύτην
 Ἀσσύριον αὐτὸν φασιν ὀλθεῖν τὰ τοῦ Θηβαίου
 εἰδότα οἱ δὲ τὴν Ἰνδοῦ τε καὶ Ἄδραώτου μίσην
 νεμόμενοι καὶ τὴν μετὰ ταῦτα ἡπειρον, ἡ δὴ
 οἱ ποταμοὶ Γάγγην τελευτᾶ. Διόνυσον γενέσθαι
 ποταμοῦ παῖδα Ἰνδοῦ λέγουσιν, φὲ φοιτησαντα
 τὸν ἐκ Θηβῶν ἐκείνον, Θύρσου τε ἀψασθαι καὶ
 δοῦναι δρυγίνις εἰπόντα δέ, ὃς εἴη Διδε καὶ τῷ τοῦ
 πατρὸς ἐμβιφῇ μηρῷ τύκου ἔνεκα, Μηρὸν τε
 εύρεσθαι παρ' αὐτοῦ δρος, φὲ προσβέβηκεν ἡ Νῦσα,
 καὶ τὴν Νῦσαν τῷ Διονύσῳ ἐκφυτεῦσαι ἀπίεγοντα

LIFE OF APOLLONIUS, BOOK II

furniture dedicated to Dionysus, as if to one who gathers grapes, all made of gold and silver. And the image resembled a youthful Indian, and was carved out of polished white stone. And when Dionysus celebrates his orgies and shakes Nysa, the cities underneath the mountain hear the noise and exult in sympathy.

IX

Now the Hellenes disagree with the Indians, and the Indians among themselves, concerning this Dionysus. For we declare that the Theban ^{XVIII} <sup>Visit of
the year
to India</sup> Dionysus made an expedition to India in the rôle both of soldier and of reveler, and we base our arguments, among other things, on the offering at Delphi, which is preserved in the treasuries there. And it is a disc of Indian silver bearing the inscription "Dionysus the son of Semele and of Zeus, from the men of India to the Apollo of Delphi." But the Indians who dwell in the Caucasus and along the river Copben say that he was an Assyrian visitor when he came to them, who understood the affairs of the Theban. But those who inhabit the district between the Indos and the Hyrcanites and the continental region beyond, which ends at the river Ganges, declare that Dionysus was son of the river Indos, and that the Dionysus of Thebes having become an ascetic took to the thyrsus and introduced it in the orgies, that this Dionysus is declared that he was the son of Zeus and had lived safe made his father's thigh until he was born, and that he found a mountain called Meros or "Thigh" on which Nysa borders, and planted Nysa in honor of Dionysus with

FLAVIUS PHILOSTRATUS

οὐαρ ἐκ Θηβῶν τὸ γόνυ τῆς ἀμπέλου, οὐ καὶ Ἀλέξανδρος ὄργισσαι. οἱ δὲ τὴν Νῦσταν οἰκοῦντες οὗ φασι τὸν Ἀλέξανδρον ἀνελθεῖν ἐς τὸ δρος, ἀλλ' ὄρμησαι μὲν, ἐπειδὴ φιλότιμός τε ἦν καὶ αρχαιολογίας ἡττων, δείσαντα δὲ μὴ ἐς ἀμπέλους παρεθόντες οἱ Μακεδόνες, ἵνα χρονον ἥδη οὐχ ἐωράκεσσαν, ἐς πέθον τῶν οἴκων ἀπεινεχθῶσιν, ἣ ἐπιθυμιαν τινὰ οἶνοι ἀναλάβωσιν εἰθισμένοι ἥδη τῷ θδατι, παρελάσαι τὴν Νῦσταν, εὐξάμενοι τῷ Διονύσῳ καὶ θύσαντα ἐν τῇ ὑπαρειᾳ· καὶ γυγνώσκω μὲν οὐκ ἐς χάριν ταῦτα ἐνίοις γράφων, ἐπειδὴ οἱ ξυνἈλεξάνδρῳ στρατεύσαντες οὐδὲ ταῦτα ἐς τὸ ἀληθὲς ἀνέγραψαν, δεῖ δὲ ἀληθεῖας ἐμοὶ γοῦν, ἢν εἰ κάκενοι ἐπήνεσσαν, οὐκ ἀν ἀφείλοντο καὶ τοῦδε τοῦ ἐγκωμίου τὸν Ἀλέξανδρον· τοῦ γὰρ ἀνελθεῖν ἐς τὸ δρος καὶ βακχεῦσαι αὐτον, ἡ ἐκεῖνοι λέγουσι, μεῖζον, οἷμας, τὸ ὑπέρ καρτερίας τοῦ στρατοῦ μηδὲ ἀναβῆναι.

X

ελπ. ^{καὶ} Τὴν δε "Λορνον πέτραν οὐ πολὺ ἀπέχουσαν τῆς Νύστης ίδειν μὲν οἱ φησιν ὁ Δίμις, ἐν ἀκβολῇ γάρ καίσθαι τῇ ὁδοῦ καὶ δεδέναι τὸν ἡγεμονα ἐκτρίπεσθαι ποι παρὰ τὸ εὔθυ, ἀκοῦσαι δέ, ὡς ἀλωτὸς μὲν Ἀλεξάνδρῳ γένοιτο "Λορνον δε ὀνομίζοιτο οὐκ ἐπειδὴ σταδια πεντεκαίδεκα ἴνεστηκε, πέτονται

LIFE OF APOLLONIUS, BOOK II

the vine of which he had brought the suckers from ~~CHAP~~
Thebes, and that it was there that Alexander held his ¹²
orgies. But the inhabitants of Nysa deny that Alex
ander ever went up the mountain, although he was
eager to do so being an ambitious person and fond of
old-world things, but he was afraid lest his Macedo-
nians, if they got among vines, which they had not
seen for a long time, would fall into a fit of homes-
ickness or recover their taste for wine, after they had
already become accustomed to water only. So they
say he passed by Nysa, making his vow to Dionysus
and sacrificing at the foot of the mountain. Well I
know that some people will take amiss what I write,
because the companions of Alexander on his cam-
paigns did not write down the truth in reporting
this, but I at any rate insist upon the truth and
hold that, if they had respected it more they would
never have deprived Alexander of the praise due to
him in this matter, for, in my opinion it was a
greater thing that he never went up, in order to
maintain the sobriety of his army than that he
should have ascended the mountain and have himself
held a revel there, which is what they tell you.

Alexander
never
ascended to
his shrine

X

DAMIS says that he did not see the rock called the ~~CHAP~~
"Birdless" (*Aurum*), which is not far distant from ¹³
Nysa, because this lay off their road, and their guide
feared to diverge from the direct path. But he says
he heard that it had been captured by Alexander,
and was called "Birdless" not because it rises
9,000 feet, for the sacred birds fly higher than that,

The rock
Aurum

FLAVIUS PHILOSTRATUS

^{CAP.}
_X γὰρ καὶ ὑπέρ τοῦτο οἱ ἵεροι ὄρνυθες, ἀλλ' ἐν κορυφῇ
τῆς πέτρας ρίγμα εἶναι φαστὸν ὑπερπετομένους
τῶν ὄρνυθων ἐπισπωμένου, ὡς Ἀθηνῆσι τε ἴδειν
ἔστιν ἐν προδόμῳ τοῦ Ιαρθενῶνος καὶ πολλαχοῦ
τῆς Φρυγῶν καὶ Λιδῶν γῆς, ὥφ' οὖν τὴν πέτραν
“Ἄορνος κεκλήσθαι τε καὶ εἶναι

XI

^{CAP.}
_{XI} ‘Ελαύνοντες δὲ ἐπὶ τὸν Πιθόνα παιδὶ ἐντυγχάνουσι
τρισκαΐδεκά που ἔτη γεγονότι, ἐπ' ἐλεφαντος ὄχου-
μένῳ καὶ πάσοντι τὸ θηρίον. ἐπεὶ δὲ «θάιμασται
ὄρῶντες» τί ἔργον, “ἔφη, “ὦ Δαμι, ἀγαθοῦ ἵππεως;”
“τί δ' ἀλλο γε,” εἶπεν, “ἢ ἵζησαντα ἐπὶ τοῦ ἵππου
ἄρχειν τε αὐτοῦ καὶ τῷ χαλινῷ στρέφειν καὶ κολά-
ζειν ἀτακτοῦντα, καὶ προορᾶν, ὡς μὴ ἐν βύθρον ἢ
τάφρον ἢ χάσμα κατενεχθείη ὁ ἵππος, ὅτε γε δι-
βλους ἢ πηλοῦ χωροῖη, ” “ἀλλο δὲ οὐδέν, ὡς Δαμι,
ἀπαιτήσομεν,” ἔφη, “τοὺς ἀγαθὸν ἵππέα, ” “τη Δέ,”
εἶπε, “το τε ἀναπηδῶντι μὲν τῷ ἵππῳ πρὸς το σιρὸν
έφειναι τὸν χαλινὸν, κατὰ πρανοῦς δὲ ἰόντε οἱ μη
ξυγχωρεῖν, ἀλλ' ἀνθέλκειν, καὶ τὸ καταψήσαι δὲ τὰ
ῶτα ἢ τὴν χαλτινήν, καὶ μὴ μὲν ἢ μάστιξ σοφοῦ Ἰμοιγε-
δοκεῖ ἵππέως, καὶ ἐπαινοῦντι μὲν τον ὡδε ὄχουμενον.”
“τῷ δὲ δὴ μαχιμῷ τε καὶ πολεμιστηρίῳ τινῶν δεῖ, ”
“τῶν γε αὐτῶν” ἔφη, “ὦ Λπολλάνις, καὶ πρὸς γε
τούτοις τοῦ βαύλλεων τε καὶ φυλκιτεσθνι, καὶ τὸ ἀπε-
λάσαι δὲ καὶ τὸ ἀπελλίσαι, καὶ τὸ ἀνειλῆσαι πολε-
μίου, καὶ μὴ ἔαν ἐκπλήττεσθαι τὸν ἵππον, ὅτε

LIFE OF APOLLONIUS, BOOK II

but because on the summit of the rock there is, they ~~say~~^X say, a cleft which draws into itself the birds which fly over it, as we may see at Athens also in the vestibule of the Parthenon, and in several places in Phrygia and Lydia. And this is the reason why the rock was called and actually is "Birdless."

XI

And as they made their way to the Indus they met ~~an~~^X a boy of about thirteen years old mounted on an elephant and striking the animal. And when they wondered at the sight, Apollonius said, "Dennis,^{as d} <sup>Discuss in
of mahouts</sup> what is the business of a good horseman?" "Why, ^{Intelligence} what else," he replied, "than to sit firm upon the horse, and control it, and turn it with the bit, and punish it when it is unruly, and to take care that the horse does not plunge into a chasm or a ditch or a hole, especially when he is passing over a marsh or a clay bog?" "And shall we require nothing else, O Dennis, of a good horseman?" said Apollonius. "Why, yes," he said, "when the horse is galloping up a hill he must slacken the bit, and when he is going down it he must not let the horse have his way, but hold him in, and he must caress his ears and mane, and in my opinion a clever rider never uses a whip, and I should commend any one who rode in this way." "And what is needful for a soldier who rides a charger?" "The same things," he said, "O Apollonius, and in addition the ability to inflict and parry blows and to pursue and to retire, and to crowd the enemies together, without letting his horse be frightened by the rattling of

FLAVIUS PHILOSTRATUS

ταρ δουτίσειν ποτίς ή ματριψειαν αἱ κύρυθες, τῇ
^χ παιανιζούσαι τε καὶ ἀλαλαζούσαι βοη γενούτο,
 σοφιά, σίμαι, ἐπική πρόσεξεται" "ταῦτα οὖν,"
 ἔφη. "τον ἐπι τοῦ ἐλιφ αγος ἵππεα τί φησεις,"
 "πολλῷ." ἔφη. "θαυμα σιώτερον, Ἀπολλωνιε, τὸ
 γὰρ θηριφ τηλικούτῳ ἐπετεταχθαι τηλικούθε δυτα,
 καὶ εὐδυνειν αύτο εἰδαντοπι. ήν ὄρας αὔται
 ἀμβαλόντα τῷ ἐλεφαντι, ὥστερ ἄγκυραν, καὶ μητε
 τὴν δύνην τοῦ θηριον δεδίνειν μητε το ὑψος μητε
 τὴν ρωμην τοσαυτην οὐσταν, δαιμονιον ἔμοιγε δοκεῖ,
 και οὐδὲ μη επιστενσα, μετ την Ἀθηνάν, εἰ ἔτερου
 ἥκουσα." "τί οὖν," ἔφη. "εἰ ἀποδέσθαι τις ἡμῖν
 τὸ παίδα βούλοιτο ἀντίσηρ αὐτον, ὡ Δάμι." "μὴ
 Δι," εἶπε, "τῶτ γε ἐμμαυτοῦ παντων. τὸ γὰρ
 ὥστερ ακρότολεν καται ληφοτα δεσπόζειν θηριον
 μεγριστον ἣν ἡ γῆ βοσκει, ἐλευθερας ἔμοιγε δοκεῖ
 φίσεως καὶ λαμπρᾶς αἵ τε." "τί οὖν χρήση τῷ
 παιδι," ἔφη "εἰ μη καὶ τὸν ἐλέφαντα ἀντίση" "τῇ
 τε οἰκεῖ." ἔφη, "ἐπιστρήσω τῇ ἐμαυτοῦ καὶ τοῖς
 οἰκίταις καὶ πολλῷ βιλτιων τούτων ἡ ἀγω ἄρξει."
 "σὺ δὲ οὐχ ἴκανός," ἔφη, "τῶν σεαυτοῦ ἀρχειν."
 "δυ γε," εἶπε, "και σ ὃ τρόπον, ὡ Ἀπολλωνιε
 καταλεπων γαρ ταμὰ τερμεμι, ὥστερ σύ, φιλομα-
 θῶν και περιφρονῶν τὰ ἴν τῷ ἔπειρ" "εἰ δὲ δὴ
 πραιτο τὸν παιδα, και ἐπτον σοι γενούσθην ὁ μὲν
 ἀμιλλητήριος, ὁ δὲ πολυμετέρε, ἀναθήσῃ αὐτὸν, ὡ
 Δάμι, ἐπε τους ἴππους;" "τοι μὲν τὸν ἀμιλλητή-
 ριον," εἶπεν, "ἴσως ἀγ, Ἐπεδὴ καὶ ἔτερους ὄρω, τὸν

LIFE OF APOLLONIUS, BOOK II

shoulds or the flapping of the trunks or by the noise made when the men raise their war cry and give a whoop, this [11] is no longer to good horsemen slip. What then will you say of this boy who is riding on the elephant?" "He is much more wonderful," Apollonius said, "for it seems to me a super-human feat for such a tiny mite to manage so large an animal and guide it with the crook which you see him digging into the elephant's back like an anchor, without fearing either the kick of the brute or its might or its enormous strength; and I would not have believed it possible, I swear by Athene if I had heard another telling it and had not seen it." "Well then," said Apollonius, "if as you wanted to see in this boy would you buy him, Diomus?" "Yes by Zeus," he said, "and I would give everything I have to possess him, for I consider him the mark of a liberal and splendid nature, to be able to capture like a tigress the greatest animal which earth sustains and then govern it as its master." "What then would you do with the boy?" said the other, "unless you bought the elephant as well?" "I would set him, said Diomus, "to preside over my household and over my servants and he would rule them much better than I can." "And are you not able," said Apollonius, "to rule your own servants?" "About as able to do so," replied Diomus, "as you are yourself, Apollonius. But I have abandoned my property, and am going about, like yourself, eager to learn and to investigate things in foreign countries." "But if you did not own a boy the boy and if you had two horses, one of them a racer, and the other a charger, would you put him O Diomus on these horses?" "I would perhaps," he answered, "upon

FLAVIUS PHILONTRATUS

δὲ μπχιμον τε καὶ ὀπλιτευοντα πῶς ἀν ἴκνεβαινοι
οὗτοι, αὐτε γάρ ματίδα δικαιτ' ἀν φέρειν, οἵς δεῖ
τοῖς ἵππεύουσιν. οὔτ' ἀν θιωρακα ἡ κρίνον, αἰχμῆν
δε πῶς οὔτοι, θει οὐδὲ ἀτρακτον βελους ἡ τοξεύ-
ματος κραδαινοι ἀν, ψελλιζομένῳ δε τὰ πολεμικά
ἴσοις ἔτι, " " ἕτερον οὖν τι," ἔφη, " μὲν Διπμ, θετιν,
θ τὸν θλέφαντα τοῦτον ἴμιοχεῖ καὶ πέμπει, καὶ οὐχ
ό ἴμιοχος οὗτος, θν σὺ μονον οὐ προσκυνεῖς ὑπὸ^τ
θαυματος." τοῦ δὲ εἰτηντον " τί ἀν εἴη ταυτο,
Ἀπολλιονιε, ὄρῶ γάρ ἐπι τοῦ θηρίου πλην τοῦ πα-
δὸς οιδειν ἕτερον" " το θηριον," ἔφη " τοῦτο εσπα-
δευτάν τε παρὰ πάντα θετι, καὶ πειδαι μπαξ
αιαγκασθῇ ὑπὸ ινθρωπῷ ξῆν, οὐκέχεται τὰ ἐκ τοῦ
ινθρωπου πάντα καὶ ομοιθειαν ἀπειτηδεύει τὴν
πρὸν αὐτόν, χαίρει το στοιμανοι ὑπὸ τῆς χειρός,
εἰσπερ οἱ μικροὶ τῶν κυνιών, προσιόντα τε τῇ
προνομαίῃ αἰειμέλαι καὶ τὴν κεφαλήν δε τὴν
φυρυγγα ἀσωθοῦντα οὐκέχεται καὶ κτιχηνει ἐφ' ὅσον
τῷ ινθρωπῷ δοκεῖ, καθιπτερ θν τοῖς ιομάσιν
θωράκειν. ενκτωρ δὲ λέγεται τὴν δονλείαν ὀλοφύ-
ρεσθαι, μὲν Δι, οὐ τετρυγος, ὁποιον εἰωθει. Άλλ'
οικτρον τε καὶ ἀλεεινον οινακλάσον, εἰ δε ἀιθρωπος
ἐπισταη ὀδυρομένῳ ταῦτα, Ισχει τὸν θρίμον ο ἀλέ-
φας, οὐσπερ αἰδοιμενον αὐτοι δη θαυτοῦ μὲν Δάμι,
δροχει καὶ η πειθὼ αὐτὸν η τῆς φύσεως ἀγει μᾶλλον
η ὁ ἐπικειμενός τε καὶ άπειθύνων"

THE LIFE OF APOLLONIUS, BOOK II

the master for I see others doing the same, but how could he ever mount a war horse and be stoned to carry ^{XL} armour? For he could not either carry a shield, as knights must do, or wear a breast plate or helmet, and how could he wield a javelin when he cannot use the shaft of a bolt or of an arrow, but he would in military matters be like a stammerer?" Then said the other, "there is Damon something else which controls your gouty this elephant did not the driver alone whom you who are almost to the point of worshipping." Damon replied, "What can that be Apollonius? For I see nothing else upon the animal except the boy." "This gouty," he answered, "is death beyond all others, and when he has once been broken in to serve man he will put up with anything at the hands of man and he makes it his business to be tractable and obedient to him, and he loves to sit out of his hands in the way little dogs do, and when his master approaches he follows him with his trunk, and he will allow him to thrust his head into his jaws, and he holds them as wide open as his master likes, as we have seen among the monkeys. But of a night the elephant is said to lament his state of slavery, yes, by bellowing out by trampling in his ordinary way, but by wallowing on the earth and pitifully. And if a man comes upon him when he is bemoaning in this way the elephant stops his charge at once as if he were ashamed. Such control! O Damon, has he over himself and it's involuntary indeed which actuates him rather than the man who sits upon him and directs him."

CAP. XIII. Επί δε τὸν Ἰνδὸν ἀλιθίντες ἀγέλητην ἀλεφάντων
 ἰδεῖν φασὶ περαιούμενοις τὸν πόταμόν, καὶ ταῦτα
 ἀκούσας περὶ τοῦ θηρίου ὡς οἱ μὲν αὐτῶν ἔλεοι,
 οἱ δὲ αὖ δρεποι, καὶ τρίτον ἥδη γενος πεδινοὶ εἰσιν,
 ἀλισκούταί τε δὲ τὴν τῷρ ταλεμικῶν χρειαν
 μαχούτας γάρ δὴ φτεσκευασμένοι πυργοὺν σύους
 κατὰ δέκα καὶ πεντεκαΐδεκα ὁμοῦ τὸν Ἰνδὸν
 δεξιασθαι ἴσφ' ὡς τοξευούσι τε καὶ ἀκοντίζοντες
 οἱ Ἰνδοί, καθικτερ ἐκ πυλῶν βιαλλούστες καὶ
 αὐτὸς δὲ τὸ θηρίον χείρα την προνομαῖσιν ἤγειται,
 καὶ χρῆται αὐτῇ δὲ τὸ ἀκοντίζειν. δεον δὲ ἵππου
 Νισσαίου μειζων ὁ λιβυκός ἀλέφας τοσούτον τῷν
 ἐκ λιβύης οἱ Ἰνδοὶ μειζουτ περὶ δὲ ἥλικας τοῦ
 ἄρου καὶ με μακροβιωτατοι, εἴρηται μὲν καὶ
 ἑτεροις, ἀντυχεῖν δέ καὶ αὐτοὶ φασιν ἀλεφαντε
 περὶ Τυξίλα μεγιστην τῷν εἰς Ἰνδοῖς πολιν, δι
 μυριζειν τε οἱ ἐπιχωριοι καὶ ταυτοῦ εἶναι γάρ
 δη τῷν πρὸς Ἀλεξανδρον ὑπέρ Ηλιρον μεμαχη
 μένων εἰς αὐτος δυ ἐπειδή προθυμως ἐμεμιχητο
 ἀνήκειν ὁ Ἀλεξανδρος τῷ Ἡλιρφ. εἶναι δὲ αὐτῷ
 καὶ χρυσοῦ ἀλικας περὶ τοις εἴτ' οδοῦσιν εἴτε
 κέρασ., καὶ γραμματεάπ αὐτῶν Ἑλληνικα λέγοντα
ΑΛΕΞΑΝΔΡΟΣ Ο ΔΙΟΣ ΤΟΝ ΑΙΑΝΤΑ
 ΤΗΝ ΗΛΙΡΙ οιομα γάρ τοῦτο τῷ ἀλεφαντι
 ἔθετο, μεγαλου ἀξιωσας μέγαν. ἔνιεβαλοντο δέ
 οἱ ἐπιχωριοι πεντηκοντα εἴναι καὶ τριακοσια ἑτη
 μετά την μαχητην, οὗπω λέγοντες καὶ ὅπος α γεγονωκ
 ἐμαχεστο

LIFE OF APOLLONIUS, BOOK II

XII

And when they came to the Indus, they saw a herd of elephants crossing the river, and they say that they heard this account of the animals. Some ^{say} ^{that} of the nine marsh elephants, others again mountain elephants, and there is a soothsayer who belongs to the place, and they are captured for use in war. For indeed they go up to battle with their towers ^{elephants} ^{and} ^{Indians} big enough to accommodate ten or fifteen Indians ⁱⁿ ^{one} all at once, and from these towers the Indians shoot their bows and cast their javelins, just as if they were taking men from gate towers. And the animal itself regards his trunk as a hand, and uses it as his weapon. And the Indian elephants are moreover bigger than those of India, as these are bigger than the forest of Nisa. And other authorities give down to us the age of the animals, and say that they are very long lived, but our party too say that they are the ^{longest} ^{of} an elephant near Iaxos the greatest city in India ^{and} ^{of} who was mounted with ^{myrrh} by the natives and ^{decorated} adorned with ^{honey} for ^{the} ^{elephant} ^{was} one of those who fought on the side of Porus against Alexander, and as it had made a brave fight it Alexander defeated it to the Sun. And it had three sets of gold rings instead of tusks or horns whichever you call them, and an inscription was on them written in Greek as follows. "Alexander the son of Zela dedicates Ajax to the Sun." For he had given this name to the elephant, thinking no great animal deserved a great name. And the natives reckoned that 350 years had elapsed since the battle without taking into account how old the elephant was when he went into battle.

XIII

CAP. Ιύθας δέ, δε ἥρξε ποτε τοῦ Λιθυκοῦ θύμου,
 XII. φησὶ μὲν ἐιμπεσεῖν ἄλλήλοις ἀπ' ἀλεφιντῶν
 παλαιῶν Λιθυκοὺς ἵππεας—εἰναὶ δέ τοις μὲν
 πιρογούν δὲ τοὺς ὁδόντας πεχηραγμένον, τοῖς δὲ
 οὐδέν—υικτὸς δέ ἐπιλαβουσῃ τὴν μιχηρὴν ιῆττην
 θῆμας μὲν τοὺς ἀπισημούς φησι. φυγεῖν δέ δε τοι
 ἀτλαντα τὸ δρός, αὐτὸν δὲ ἔλειν τετρακυσίων
 μίκρες ἐτῶν ὑστερον τῶν διπφυγονταιν εἴνα καὶ
 τούπισημον εἴναι αὐτῷ κοῖλον καὶ αὕτη περιτε-
 τριμένον ὅπλο τοῦ χρακού. οὗτος ὁ Ιύθας τοὺς
 ὁδόντας κέρατα ἡγεῖται τῷ φύεσθαι μὲν αὐτοὺς
 ὅθεν περ οἱ κριταφοί, παραθιγεσθαι δὲ μπεν
 ἐπέρφη, μάνειν δ' αἳ ἐφισταν καὶ μι., ὅπερ οἱ ιδιοτεχνοί
 ἐκπίπτειν εἰτ' ἀναφιγεσθαι ἐνώ δούλοι προσδεχαμας
 τον λογον κερατα τε γέρε εἰ μη πάντα, τα γε τῶν
 ἀλιφων ἐκπίπτει καὶ ἀναφιγεται, ιδοντες δε οἱ
 μη τῶν ἀνθρωπῶν ἐκπασοῦνται καὶ ἀναφιγεσονται
 πιλτετ, ζωνιν δ' αν οὐδενὶ ἐπέρφ χαυλιοδοντ ἡ
 κυνοδοντ αὐτομιτως ἐκπέσοι, ουδ' αν ἐπανέλθοι
 ἐκπεσων, ὅπλον γαρ ἐνεκα ἡ φύσις ἐμβιβιζει
 αὐτοὺς δε τας γενεις καὶ ἄλλως τα κερατα
 γραμμην ἀποτορμενει κύκλῳ πρις τῇ ῥιζῇ κατ'
 έκπαυτον ἀκαστον, ος αἰγές τε δηλονται καὶ ποι-
 μιαι καὶ βοει, οδοις δε λειστις ἐκφιγεται καὶ θν μη
 πηρωσῃ τι αὐτόν, τοιασδε πει μάνει, μετέχει γάρ
 τῆς λιθωδοντος ὅλης τε καὶ οὐσιας και μην και
 τὸ κερασφορεῖν περὶ τὰ διχηλα τῶν ζωνιν μάνα

LIFE OF APOLLONIUS, BOOK II

XIII

And Juba who was once sovereign of the Libyan char-
races says that formerly the knights of Libya fought ³¹ with one another on elephants and one division of ³² these had a tower engraved upon their tusks but the ³³ others nothing. And when fight interrupted the
fray the tusks which were so marked had he says
got the worst of it and fled to Mount Atlas but
he having 140 years afterwards caught one of the
fighting and found the cavity of the stamp still fresh
on the tusk and not yet worn away by time. This
Juba is of opinion that the tusks are horns because ³⁴ on the
they grow just where the temples are, and because ³⁵ they need no sharpening of any kind and remain as
they grew and do not like teeth fall out and then
grow afresh. But I cannot accept this view, for
horns, if not all at any rate those of stags do fall
out and grow afresh but the teeth, although in the
case of men those which may fall out, ³⁶ will in every
case grow again, on the other hand there is not a
single animal whose tusk or dog's tooth falls out
naturally in such a way that it can be torn out, it will
grow again. For nature disengages these tusks in
their jaws for the sake of defence. And moreover,
a circular ridge is formed year by year at the
base of the horns, as we see in the case of goats
and sheep and oxen, but a tusk grown out is
smooth and unless something breaks it, it always
remains so, for it consists of a material and sub-
stance as hard as stone. Moreover the carrying
of horns is confined to animals with cloven
hoofs, but this animal has five nauli and the sole

FLAVIUS PHILOSTRATUS

ΙΑΙ. έστηκε, τὸ δὲ ζῷον τοῦτο πεντάνυχον καὶ πολυ-

σχιδὲς τὴν βάσιν, ἢ διὰ τὸ μὴ ἐσφίγχθαι χηλαῖς
ἄσπερ ἐν ὑγρῷ ἔστηκε. καὶ τοῖς μὲν κερασφοροῖς
ἅπασιν ὑποβιλλουσταὶ οἱ φύσις ὅστα σηραγγώδη
περιφύει το κέρας ἔξωθεν, τὸ δὲ τῶν ἐλεφάντων
πλήρες ἀποφαίνει καὶ ὅμοιον, ἀναπτυξπυτε δε
σύριγξ αὐτὸ λεπτὴ διέρπει μέσον, ἄσπερ τοὺς
ἄδοντας εἰσὶ δὲ οἱ μὲν τῶν ἐλειων ἄδοντες πελιδνοὶ
καὶ μανοὶ μεταχειρίσασθαι τε ἀτοποι, πολλαχοῦ
γὰρ αὐτῶν ὑποδεδικαστε σηραγγες, πολλαχοῦ δὲ
ἀνεστᾶσι χαλαζαὶ μὴ ἐνγχωροῦσας τῇ τέχνῃ,
οἱ δὲ τῶν ὄρεων μέλοντες μὲν ή οὖτοι, λευκοὶ δὲ
ἴκανῶντες καὶ δύσεργον περὶ αὐτοὺς οὐδέν, ἄριστοι
δὲ οἱ τῶν πεδιῶν ὄδοντες, μέγιστοι τε γὰρ καὶ
λευκότατοι καὶ ἀναπτύξαι οἵδεις καὶ γίγνονται πᾶν
ὅ τι θέλει ή χείρ. εἰ δέ καὶ ιδητη ἐλεφάντων χρὴ
ἀναγράφειν, τοὺς μὲν ἐκ τῶν ἀλών αἰλισκομένους
ἀνοίγοντας καὶ κούφους Ἰνδοῖ, ταυτὸ δὲ ἐκ
τῶν δράν κακοηθεῖς τε καὶ ἐπιβουλευτάς, καὶ ήν
μὴ δέωνται τίρος, οὐ βεβαίουντο τοῖς ἀνθρωποῖς, οἱ
πεδινοὶ δὲ χρηστοί τε εἶναι λέγονται καὶ εὐαγγεῖοι
καὶ μιμῆσεως ἔρασται γράφουσι γοῦν ταῦ
δροχοῦνται καὶ παρενσαλεύονται προς αὐλὸν καὶ
πηδῶσιν ἀπὸ τῆς γῆς ἐκεῖνοι.

LIFE OF APOLLONIUS, BOOK II

of his foot has many forrows in it, and not being confined by hoofs, it seems to stand on a soft, hairy foot. And of the case of all animals that have horns, nature supplies cavernous bones and causes the horn to grow from outwards whereas she makes the elephant tusk full and equally massive through out, and when in the lathe you lay bare the interior, you find a very thin tube passing the centre of it, as is the case with teeth. Now the tusks of the marsh elephants are black in colour and porous and difficult to work because they are hollowed out into many cavities, and oft n knots are formed in them which oppose difficulties to the craftsman's tool, but the tusks of the mountain kind though smaller than these are very white and there is nothing about them difficult to work, but best of all are the tusks of the elephants of the plain, for these are very large and very white and so pliant to turn and carve that the hand can shape them to whatever it likes.

If I may also describe the characters of these elephants, those which come from the marshes, and are taken there, are considered to be stupid and idle by the Indians, but those which come from the mountains they regard as wild and treacherous and, unless they want something it is to be relied upon by man, but the elephants of the plain are said to be good and tractable and fond of learning tricks, for they will write and dance, and will swing themselves to and fro and leap up and down from the ground to the sound of the flute.

XIV

ελπί^χ "Ιδὼν δὲ τοὺς ἐλέφαντας ὁ Ἀπολλάνιος τὸν
 Ἰνδὸν περαιουμένους, ἵσαγ δέ, οἵμας, τρισκοντα,
 καὶ χρωμενοὺς πυεμονὶ τῷ σμικροτάτῳ σφάν, καὶ
 τοὺς μεῖζοὺς αὐτῶν πλειληφότας τοὺς αὐτῶν πώ-
 λους ἐπὶ τὰς τῶν ὀδούτων προβολὰς τις τε
 προνομαίας ἀπεξευχότας δεσμοῦ ἔκειται "ταῦτα
 μά.", ἔφη. "Ἄ Δικεμ, οὐδὲ ἐπειτάττοιτος οὐδενὸς
 αὐτοῖς οὐφε διαυτῶν οὔτε διὰ ξυνεσίν τε καὶ σοφίαν
 πράττουσι, καὶ ὄρας, ἡς παραπληγίσιων τοῖς σκεν-
 αγογοῦσιν ἀπειλήφασι τοὺς πωλους καὶ κατα-
 δησαμένοις αὐτοὺς ἀγονεσιν." "Ὄρα.", ἔφη, "Ἄ
 Ἀπολλάνιε, με σοφόις τε αὐτὸς καὶ ξυνετάτη προτί-
 τουσι. τί οὖν βουλεύεται το εὐηδες ἐκείνο φρόν-
 τισμα τοῖς ἀρεσχελοῦσι φυσικὴν ή μὴ την πρὸς
 τὰ τεκνα εἶναι εύνοιαν τούτη γέρο καὶ ἐλέφαντες
 ἥδη βοῶσιν, ἡς παρὰ τῆς φυσεως αὐτοῖς ήσεις οὐ
 γέρο δὴ παρὰ ἴνθρωπων γε μεμαθηκασιν αὐτο.
 Ἐστερ τὰ δὲλλα, οἵ γε μηδὲ ξυμβεβιωτασι τω
 ἴνθρωποις, δὲλλα φυσει κακτημένοι τὸ φίλειν ή
 ἔτεκον, προκιδονται τε πύτῶν καὶ παιδοτροφοῦσι.
 "καὶ μὴ τοὺς ἐλέφαντας εἴπῃς. Ἅ Διπμ τοῦτο γέρ
 το ζῆντος δευτερους ινθρωπου τάττω κατὰ ξυνεσίν
 τε καὶ βουλίσε, δὲλλα τις τε ἀρεταυς θυμημούμενοι
 μᾶλλον, ὃς ἴνγρινταται θηρίων πίσται παιθ' ὑπέρ
 τῶν σκυμνων πριττουσι τουτ τε λύκοντ, με ίαι
 προσκειμένοι τῷ αρπαζειν η μάγι θήλεια φιλιππει

LIFE OF APOLLONIUS, BOOK II

XIV

And Apollonius saw a herd, I think of about thirty ^{elephant}, crossing over the River Indus and they were following as their leader the smallest among them but the bigger ones had picked up their ^{Affection of} young ones on their projecting tusks, where they held them fast by twining their trunks around them. And Apollonius said, "Now, O Damon, has instructed them to do this, but they act of their own instinctive ^{young} wisdom and cleverness. And you see how, like baggage porters, they have picked up their young, and have them bound fast in and so carry them along." "I see," he said, "Apollonius how cleverly and with what sagacity they do this. What then is the sense of the silly speculation indulged in by those who idly dog to whether the affection of animals for their young is natural or not when these very elephants, by their conduct, proclaim that it is so, and that it comes to them by nature? For they have certainly not learnt to do so from men, as they have other things, for these have never yet shared the life ^{of man} but have been situated by nature with their love of their offspring and that is why they provide for them and feed their young." "And said Apollonius, "you need not Damon ^{Apollonius} confine your remarks to elephants, for this animal is only second to man in my opinion, in understanding ^{and} wisdom and foresight, but I am thinking rather of bears, for they are the fiercest of all animals and yet they will do anything for their ^{and} help, and also of wolves, among which although they are an addicted to plunder, yet the female protects its young ones, and

FLAVIUS PHILOSTRAITUS

CAL
XIV Α ἄτεκεν, ο δέ δρρην ὑπὲρ σωτηρίας τῶν σκυλά^{κων} ἀπίγεις αὐτῇ σίτον, τὰς τε παρβαλεῖς ὥσαι-
 τας, αἱ διὰ θερμοτητα χαιροῦσι· τῷ γνησθαι
 μητερες, δεσποζειν γάρ δη τοτε βουλούται τῷ
 ἄρρενιν καὶ τοῦ οἰκον ἀρχειν οἱ δέ ἀμχούται τῷ
 ἐξ αὐτῶν πάντῃ ἡττωμένοι τοῦ τοκου. λέγεται δε τις
 καὶ περὶ τῶν λαούνων λογος ὡς ἔραστας μὲν ποι-
 ούται τοις παρβαλεῖς καὶ δέχονται αὐτοὺς ἐπει-
 τὰς εὐνάτη τῶν λεοντῶν ἐτά πεδία, τῷδε γαστροε-
 θραν ἀγουσῆς πίναφενγυποστρέ τα δρη καὶ τὰ τῶν
 παρβαλεων ἥθη στικτά γάρ τίκτουσιν, διβεν
 κρυπτουσιν αύτα καὶ θηλαζουσιν ἣν σεολιαίς
 λοχμαῖς πλασάμεναι ἀφημερεσιν προς θηραν. εἰ
 γάρ φωροποιαν τοιτι οι λόγοτες, διασπώνται τοῦ
 σκυμνούς καὶ ξανούσι τὴν σποράν με κοδον
 ἀνετυχεις δῆπον καὶ τῶν Ομηρίων λεόντων ἐνι. ἐς
 ὑπὲρ τῶν ἱαντοῦ σκυμνούς δεινὸν βλέπεις καὶ
 διωκούσιν ἱαντον μαχης ἀπτεσθαις καὶ την τυρρην
 δε χαλεπωτατην οὔσαν φασιν ἣν τῆδε τῇ χωρᾳ
 καὶ περὶ τὴν θαλατταν τὴν Ερυθραν ἐπι τας καῦτ
 ιεσθαι, τοις σκυμνούς ἀπειτουσαν, καὶ οπολα
 βουσαν μὲν ἀπικινας χαιρουσαν, εἰ δέ ἀποπλευσασιν,
 ἀρισθαις αυτῃ προς τῇ θαλαττῃ καὶ ἀποβιησακεν
 θνιστα τὰ δε τῶν δριθων τις οὐκ οἴδεν, ἡτ
 μέτοι μὲν καὶ πελαργοι καλεῖσθαι δὲ πηξαιστο
 μή προτερον αύταις ἐναρμοσαντες ὁ μὲν του
 ἀπτιτην λίθον, ὁ δέ τὸν λυχνίτην ὑπὲρ τῆς
 πογονίας καὶ τοῦ μὴ πελαζειν σφισι τοις ὅφεις
 κάν τὰ ἐν τῇ θαλάττῃ σκοπάμεν, τοις μὲν δελφινας

LIFE OF APOLLONIUS, BOOK II

HAR
15

the male brings her food in order to save the life of the whelps. And I also equally have in mind the panther, which from the warmth of its temperament, delights to become a mother for that is the time when it is determined to rule the male and be mistress of the household, and the male puts up with anything and everything from her subordinating everything to the welfare of the offspring. And there is also told a story of the lioness how she would make a lover of the panther and receive him in the lion's lair in the plain, but when she is going to bring forth her young she flies into the most dismal to the haunts of the Panthers, for she brings forth young ones that are spotted and that is why she hides her young and nurses them in wild thicketts pretending that she is searching the bay out hunting. For if the lion detected the trick he would tear the whelps in pieces and chew her offspring as they taste. You have read no doubt also of one of Homer's lions and of how he made a race look terrible in behalf of his own who had steered himself to do battle for them. And they say the tigress, although she is the cruellest animal in the country, will approach the shore of the Red Sea to demand back her whelps, and if she gets them back she goes off very delighted but if the ship sails away they say that she howls along the sea coast and sometimes dies outright. And who does not know the ways of birds, how that the eagles and the cranes will not build their nests until they have fixed in them, the one an eagle stone and the other a stone of light to help the hatching out of the eggs and to drive away the snakes. And if we look at creatures in the sea, we need not wonder at the dolphins loving their

FLAVIUS PHILOSTRATUS

CAP. οὐκ ἀν θαυμάσαιμεν, εἰ χρηστοῖς δύτες φίλοτε-
 κνοῦσι, φαλαῖνας δὲ καὶ φωκαὶ τὰ ἔφορόκα
 ἔθνη πῶς οὐ θαυματόμεθα, εἰ φωκηὶ μέν, ἡνὶ εἶδον
 ἄγῳ ἐν Λίγαις καθειργμένην ἐς κυνηγία, αὕτως
 ἐπένθησεν ἀποθανόντα τὸν σκύμνον, ὃν ἦν τῷ
 οἰκλοκῷ ἀπεκύνησεν, ὡς μὴ προσδέξασθαι τριῶν
 ἡμερῶν σῖτου, καίτοι Βορωτατη θηρίων οὖσα,
 φαλαῖνα δὲ δὲ τοὺς χηραμοὺς τῆς φύρυγγος
 ἀναλαμβάνει τοὺς σκύμνους ἀπειδὴν φευγῆ τι
 ἔαυτῆς μεῖζου, καὶ ἔχεινα ἀφθη ποτε τους δῆθεις,
 οὐδὲ ἀπέτακε, λιχμωμένη καὶ θεραπεύοντα δικε-
 μένη τῇ γλωττῇ, μὴ γάρ δεχωμέθα, ἢ Δίαις, τὸν
 εὐήθη λογον, ὡς ἀμήτορες οἱ τῶν ἔχεινων τίκτονται,
 τούτην γάρ οὐδέ τίς φύσις ἔνυκτος ἀρητκεῖ, οὔτε τῇ
 πέρα " ὑπολαβῶν οὖν ὁ Δίας " ἔνυκτος οὖν, " ἔφη, " τὸν Εὔρυτίδην ἀπανεῖν ἐπὶ τῷ ιαμβεῖρι
 τοιτῷ, φῶτεποιηταὶ αὐτῷ ή 'Λυδρομάχη ληγουσα

ἄπασι δὲ μυθρώποις ἀρ' ήν
 ψυχὴ τέκνα;

"ἔνυκτος, ἔφη, " σοφῶς γάρ καὶ δαιμονίων
 εἴρηται, πολλῷ δ' ἀν σοφωτερον καὶ ἀληθεστερον
 είχεν, εἰ περι πάντων ζητῶν ὑμνητο." " δούκας,"
 ἔφη, " Ἀπολλάνιε, μεταγυράφειν τὸ ιαμβεῖον, οὐ
 οὕτως φέοιμεν

ἄπασι δὲ ζήραις ἀρ' ήν
 ψυχὴ τέκνα.

καὶ ἀπομάι σοι, βέλτιον γαρ."

LIFE OF APOLLONIUS, BOOK II

offspring, for they are superior creatures, but shall CHAP.
we not admire the whales and seals and the viviparous
species? For I once saw a seal that was kept shut
up at Aegae in the circus, and she mourned so
deeply for her whelp, which had died after being born
in confinement, that she refused food for three days
together, although she is the most voracious of
animals. And the whale takes up its young ones
into the cavities of its throat, whenever it is feeding
from a creature bigger than itself. And a viper has
been seen licking the serpents which it had borne,
and encrusting them with her tongue, which she
shoots out for the purpose. But we need not
entertain, Dami, the silly story that the young of
vipers are brought into the world without mothers,
for that is a thing which is consistent neither with
nature nor with experience."

Dami then resumed the conversation by saying:
" You will allow me then to praise Parpides, for
this iambic line which he puts into the mouth of
Andromache

" And in the case of all men, then, their life lay
in their children."

" I admit," said Apollonius, " that that is and
cleverly and divinely but much cleverer and truer
would have been the verse, if it had included all
mammals. " Then you would like," said Dami,
" O Apollonius, to rewrite the line so that we might
sing it as follows:

" And in the case of all animals, then, their life lay
in their children."

and I agree with you, for it is better so "

The same
seal at
Aegae

ΟΔΙΚ. ΚΥ. "Αλλ' ἐκεῖνο μοι εἰπέ οὐκ ἐν ἀρχῇ τῶν λόγων
 ἔφαμεν σοφίαν εἶναι περὶ τους ἐλέφαντας καὶ νοῦν
 περὶ ἡ πράττουσι, " "καὶ εἰκοτῷ," εἶπεν, "ὦ
 Δάμη, ὄφαμεν, εἰ γὰρ μὴ νοῦς ἀκυθέρνα τόδε τὸ
 θηρίον, οὗτ' ἀν αὐτῷ διεγυγνετο οὕτ' ἀν τὰ δίθυνη, ἐν
 οἷς γέγνεται" "τί οὖν," ἔφη, "οὗτως ἀμαθῶς καὶ
 οὐ πρὸς τὸ χρῆσιμον ἁυτοῖς τὴν διάβασιν παιοῦν-
 ται; ἥγεῖται μὲν γάρ, ὡς ὄφες, ὁ μικρότατος,
 ἔπειται δὲ αὐτῷ τις δλύγωφ μείζων, εἴτα ὑπὲρ τοῦτον
 ἔτερος, καὶ οἱ μέγιστοι κατοπιν πάντες. Εἶδε δέ
 που τὸν ἁυτὸν τρόπον αὐτοὺς πορεύεσθαι καὶ
 τοὺς μεγίστους τοῖχη καὶ προβλήματα ἁυτῶν
 ποιεῖσθαι." "ἀλλ', ὦ Δαμη," ἔφη, "πρῶτον μὲν
 ὑποφεύγειν δοκαστις δίωξιν ἀνθρώπων, οἵς που καὶ
 ἐντευξόμεθα ἐπομένοις τῷ Ἰχιᾳ, πρὸς δὲ τους
 ἀπικειμένους δεῖ τὰ κατὰ οὐράνιου πεφράχθαι μᾶλλον,
 ὅσπερ ἐν τοῖς πολέμοις, καὶ τοῦτο τακτικῶταν
 ἥγον τῶν θηρίων, ἔπειτα ἡ διάβασις, εἰ μὲν προδιέ-
 βασινοι οἱ μέγιστοι σφόν, οὖπω τεκμαίρεσθαι
 παρεῖχον ἀν τοῦ ὄδατος εἰ διαβιησούται πάντες,
 τοῖς μὲν γὰρ εὔπορος τε καὶ φαβλαὶ ἡ περαίωσις
 ὑψηλοτάτοις οὖσι, τοῖς δὲ χαλεπῃ τε καὶ ἄπορος,

LIFE OF APOLLONIUS, BOOK II

XV.

"But tell me this, did we not at the beginning CHAP
XV
intelligence
 of - by
 depends
 upon
 in order to
 making it
 easy

of our conversation, declare that the elephants display wisdom and intelligence in what they do?" "Why certainly," he replied, "we did say so. Dams, for if the gods did not govern this world, neither would there exist nor the population among which it lived." "Why then," said Darius, "do they conduct their passage over the river in a way so stupid and inconvenient to themselves? For as you see, the smallest one is leading the way, and he is followed by a slightly larger one; then comes another still larger than he, and the biggest ones cover all of all. But surely they ought to travel in the opposite fashion, and make the biggest ones a wall and turn part in front of themselves." "But," replied Apollonius, "in the first place they appear to be running away from us who are pursuing them and whom we shall doubtless come across as they follow the animals' track; and they must and ought to use their best strength to defend their rear against attack, everybody's power suddenly arrayed against the elephant as the best weapon to be found among us all. Secondly, as they are crossing a river, if their biggest or even next best, that would not cause the rest of the herd to judge whether the water is also low enough for all to pass, for the tallest ones would find the passage practicable and easy, but the others would find it dangerous and difficult, because they would not rise above the level of the stream. But the fact that the smallest is able to get across is a sign in itself to the rest that there is no difficulty. And

FLAVIUS PHILOSTRATUS

CAP.

^{XXV} μή ὑπεραιρούσι τοῦ ρεύματος, διελθὼν δὲ ὁ σμικρότατος τὸ ἀλυπτὸν ἥδη καὶ τοὺς λοιποὺς ἔρμηνεν, καὶ ἄλλως οἱ μὲν μείζους προεμβαίνοντες κοιλατέρον ἀν τὸν ποταμὸν ἀποφαίνοιεν τοὺς σμικροῖς, ἀνάγκη γὰρ συνιζάντιν τὴν ἰλιν ἐς βόθρους διαι τε βαρύτητα τοῦ θηρίου διά τε παχύτητα τῶν ποδῶν, οἱ δὲ ἀλυπτοὺς οὐδὲν ἀν βλάπτοιεν τὴν τῶν μειζόνων διαπορείαν ἥττον ἀμβοθρεύοντες."

XVI

CAP.
^{XXV}

"Ἐγώ δὲ εὑρὼν ἐν τοῖς Ἱέραι λόγοις, ὡς καὶ ξυλλαμβάνουσιν ἄλλοις ἐν τῇ θηρᾳ καὶ προσταυται τοῦ ἀπειπόντος, κανὸν ἀξέλωνται αὐτὸν, τὸ δάκρυον τῆς ἀλόης ἐπαλείφουσι τοῖς τραύμασι περιεστῶτες ὥσπερ ἴατροί·" πολλὰ τοιαῦτα ὀφιλοσοφεῖτο αὐτοῖς ἀφορμὰς ποιουμένοις τὰ λόγου ἀξία.

XVII

CAP.
^{XXVI}

Τὰ δὲ Νεάρχῳ τε καὶ Πυθαγόρᾳ περὶ τοῦ Ἀκεστίου ποταμοῦ εἰρημένα, ὡς ἐσβάλλει μὲν ἐς τὸν Ἰνδὸν οὗτος, τρέφει δὲ ὅφεις ἐβδομηκοντα πηχῶν μῆκος, τοιαῦτα εἶναι φασιν, ὅποια εἴρηται, καὶ ἀνακεισθω μοι ὁ λογος ἐς τὸν δράκοντας, ὃν ὁ Δάρις ἀφηγεῖται τὴν θήραν. ἀφικύμενοι δὲ ἐπὶ τὸν Ἰνδὸν καὶ πρὸς διαβάσει τοῦ ποταμοῦ δύτες ἤροντο τὸν Βαθυλάνιον, εἰ τι τοῦ ποταμοῦ οἶδε, διαβάσεως πέρι ἔρωτῶντες, ὃ δὲ οὐπω ἔφη

LIFE OF APOLLONIUS, BOOK II

moreover, if the bigger ones went in first, they would ~~cause~~ ^{XIV} deepen the river for the small ones, for the mud is forced to settle down into ruts and trenches, owing to the heaviness of the animal and the thickness of his feet, whereas the larger ones are in no way prejudiced by the smaller ones crossing in front, because they sink in less deeply.'

XVI

"And I have read in the discourse of Juba that ~~elephant~~ ^{XVII} elephants assist one another when they are being hunted, and that they will defend one that is exhausted, and if they can remove him out of danger, they anoint his wounds with the tears of the aloe tree, standing round him like physicians." Many such learned discussions were suggested to them as one occasion after another worth speaking of arose.

XVII

And the statements made by Nearchus and ~~Pythagoras~~ ^{XVIII} Pythagoras, also it the river Acesines, to the effect that it debouches into the Indus, and that snakes live in it seventy on its long, were, they say fully verified by them; but I will defer what I have to say till I come to speak about dragons, of whose capture Darns gives an account. But when they reached the Indus and were inclined to pass over the river, they asked the Babylonian whether he knew anything of the river, and questioned him about how to get across it.

FLAVIUS PHILOSTRATUS

ειτε ποπλευκένται αὐτού, οὐδὲ γεγυώσκεται, ὅπόθεν
 XVII πλεῖται. "τί οὖν," ἔφασαν, "οὐκ ἀμεσθωσι
 ἄργεμονα," "ὅτι ἔστω," ἔφη, "ὁ ἡρυησόμενος," καὶ
 διμα ἔδεικν τινὰ ἐκιστολην ὡς τοῦτο πριζούσσαν,
 διτε δὴ καὶ τὸν Οὐαρδάνην τῆς τε φιλανθρωπίας
 καὶ τῆς επιμελείας ἀγασθήναι φασι· πρὸς γὰρ τὸν
 Ἰηδοῦ σατραπην ἐπεμψε τὴν ἐκιστολην
 ταύτην καίτοι μὴ ὑποκείμενον τῇ ἑαυτοῦ ἀρχῇ,
 εὐεργεσίας ἀκαμημησκεν αὐτού, καὶ χάριν μην
 οὐκ ἀν' ἐκεινῃ οπαῖτήσαι φίσκου—οὐ γὰρ
 εἶναι πρὸς τοῦ ἑαυτοῦ τροπου τὸ ἀνταπαντεῖν—
 "Ἀπολλωνίου δὲ ἐποδεξαμένῳ καὶ πειψαντὶ οἱ
 βούλεται χαριτ ἀν γνῶναι. χρυσον δὲ τῷ ἀγεμδνῃ
 ἔδωκεν, ἵν' εἰ δεηθεντα τὸν Ἀπολλωνίου αἰσθοιτο,
 δοιη τοῦτο καὶ μὴ ἐς ἀλλου χειρε βλεψειεν. ἐπει
 δὲ τὴν ἐκιστολην ὁ Ἰηδος Μιαθε, μεγάλων τε
 ἀξιούσθαι ἦν καὶ φιλοτιμησεσθαι περι τον ἀνδρα
 μείον ουδὲν ἦν εἰ ὁ βασιλεὺς τῶν Ἰνδῶν ὑπερ αὐτοῦ
 ἔγραψε, καὶ τὴν τε νεύν τὴν σατραπιδα ἔδωκεν
 αὐτῷ ἐμβῆναι πλοῖα τε θερα, ἐφ' ἀν οἱ κάμηλοι
 ἐκομιζοντο, ἀγεμδνα τε τῆτ γῆρα πάσπε, ἢν ὁ
 "Τδραστῆς ὄριζετ, πρὸς τε τον βασιλέα τον ἑαυτοῦ
 ἔγραψε μὴ χειρω αὐτοῦ Οὐαρδανον γενέσθαι περὶ
 ἀνδρα "Ελληνά τε καὶ θείον

LIFE OF APOLLONIUS, BOOK II

But he said that he had never navigated it, nor did ~~char~~^{he} know whence they could get a boat on to it. 'Why?' then said they, 'did you not hire a guide?' 'Because,' he said, 'I have one who will direct us.' And with that he showed them a letter, written to that effect, and this gave them occasion to marvel afresh at the humanity and foresight of Ardaneus. For he had addressed the letter in question to the satrap of the Indus, although he was not subject to his dominion; and in it he thanked him of the good service he had done him, but declared that he would not ask any recompence for the same. 'For,' he said, 'it is not my habit to ask for a return of favours.' But he said he would be very grateful if he would give a welcome to Apollonius and send him on wherever he wanted to go. And he had given gold to the guide, so that in case he found Apollonius in want thereof he might give it him and save him from looking to the generosity of anyone else. And when the Indian received the letter he declared that he was highly honoured and would interest himself in the voyage as much as if the king of India had written in his behalf, and he sent his official boat for him to embark in and other vessels on which the canals were ferried across and he also sent a guide to the whole of the country which is bordered by the Hydmatas, and he wrote to his own king begging him not to treat with less respect than Ardaneus a man who was a Greek and divine.

XVIII

Ταῦτα μὲν δὴ Ινδὸν ὁδεὶς ἐπεραιώθησαν σπαδίους
 καὶ θηλούς τεσσαράκοντα, τὸ γὰρ πλοιμον αὐτοῦ
 τασσοῦτον, περὶ δὲ τοῦ ποταμοῦ τούτου τάδε
 γριψούσις· τὸν Ἰνδὸν ἀρχεσθαι μὲν ἐκ τοῦ Καυ-
 κάσου μεῖζων αὐτόθεν ἵσι κατὰ τὴν Ἀσίαν ποταμὸν
 πάντες, προχωρεῖν δὲ πολλοὺς τῶν ναυσιπόρων
 ἐπυτοῦ ποιουμένου, ἀδελφαὶ δὲ τῷ Νεῖλῷ πράγματα
 τῇ τε Ἰνδικῇ ἐπιχείσθαι γῆρ τε ἐπίγειεν τῇ γῇ καὶ
 παρέχειν Ἰνδοῖς τοις Αἴγυπτιων τρυπαὶ σπειρεῖν.
 Χεῖσι δὲ Αἰθιόπων τε καὶ Καταδούπτων ἄρδη
 ἀντιλέγειν μὲν οὐκ ἀξέιδι διὰ τοὺς εἰπόντας, οὐ μὴν
 ξενιτίθεματε γε λογιζόμενος τὸν Ἰνδόν, ὃς ταῦτα
 τῷ Νεῖλῷ ἐργάζεται μὴ μηδομένης τῆς ὑπὲρ αὐτὸν
 χωρας, καὶ ἀλλως τον θεὸν οἶδα κέρατα τῆς γῆς
 ξεμπιπάσῃς Λίθιοπάς τε καὶ Ἰνδοὺς ἀποφαίνοντα
 μελαίνοντά τε τοὺς μὲν ἀρχομένου ήλιου, τοὺς δὲ
 λιγγούστος, δ πῶς ἀν ξυνέθαιστ περὶ τοὺς ἀνθρώπους,
 εἰ μὴ καὶ τὸν χειμῶνα ἀθέροντο, ἢν δὲ ἀνα πᾶν
 δτος θάλπει γῆν ἴλιος, πῶς ἵν τις ἰγοῖτο εἰφεσθαι,
 πῶς δὲ ἀν τὴν χιόνα χοριγγὸν τοῖς ἀκενηρ ποταμοῖς
 γίγνεσθαι τοῦ ὑπεραἱρειν τὰ σφαν αὐτῶν μέτρα;
 εἰ δέ καὶ φοιτάν χιόνα δι τα οὕτω πρύσειλα, πῶς
 ἀν αὐτὴν δι τοσόνδε ἀναχυθῆναι πέλαγος, πῶς δὲ
 ἀν ἀποχρῆσαι ποταμῷ βυθίζοντι Αἴγυπτον,

LIFE OF APOLLONIUS, BOOK II

XVIII

Thus they crossed the Indus at a point where it ~~was~~^{is} nearly 40 stades broad, for such is the size of its navigable portion; and they write the following account of that river. They say that the Indus arises in the Caucasus and is bigger at its source than any of the other rivers of Asia, and as it advances it absorbs into itself several navigable rivers and like the Nile, it floods the land of India and brings down soil over it and so provides the Indians with land to sow in the manner of the Egyptians. Now it is said that there is snow on the hills in Ethiopia and in the land of the Catuscas, and I do not choose to contradict, out of respect for the authorities; nevertheless, I cannot agree with them when I consider how the river Indus ~~flows~~^{is} the same results as the Nile without any snow falling on the country that rises behind and above it. And moreover I know that God has set the Ethiopian and the Indian at the two extremes or horns of the entire earth, making black the latter who dwelt where the sun rises no less than the former who dwell where it sets; now how should this be the case of the inhabitants unless they enjoyed summer heat during the winter? But where the sun warms the earth all through the year, how can one suppose that it ever snows? And how could it ever snow there so hard, as to supply the rivers there with water and make them rise above their normal levels? But even if there were frequent snowfalls in regions so exposed to the sun, how could the melted snow ever cover such an expanse as to resemble a sea? And how could it ever support a river which deluges the whole of Egypt?

XIX

ΛΑΡ. Κομιζόμενοι δὲ διὰ τοῦ Ἰνδῶν πολλοῖς μὲν ποταμοῖς ἐπποιεῖ ὑντυχεῖν φασί, πολλοῖς δὲ κρακοδελλοῖς, ὡσπερ οἱ τὸν Νεῖλον πλέουτες, λεγούσι δὲ καὶ ἀνθη τῷ Ἰνδῷ εἶναι, οὐα τοῦ Νεῖλου ἀναφύεται, καὶ τὰς ὄρας, αἱ περὶ τὴν Ἰνδικήν εἰσι, χειμῶνος μὲν ἀλεουνάδες εἶναι, θέρους δὲ πινυγπράς, πρὸς δὲ τοῦτο ἄριστα μεμηχανῆσθαι τῷ δαιμονί, τὴν γάρ χώραν αὐτοῖς θαμὰ βεσθαι. φασὶ δὲ καὶ ἀκούσαται τῶν Ἰνδῶν, ὡς ἀφικνοῦτο μὲν ὁ βασιλεὺς ἐπὶ τον ποταμὸν τοῦτον, ὅτε ἀναβιβιζομενοὶ αὐτὸν αἱ ὄρα, θύοι δὲ αὐτῷ ταύρους τε καὶ ἵππους μέλανας—τὸ γάρ λευκὸν ἀτιμότερον Ἰνδοι τιθένται τοῦ μέλανος δι', οἷμας, τὸ φαντῶν χρῶμα—θύσαντα δὲ καταποντοῦν φασί τῷ ποταμῷ χρυσοῦν μέτρον, εἰκασμένον τῷ ἀπομετροῦντε τὸν σῖτον, καὶ ἐφ' ὅτῳ μὲν τοῦτο πραττεῖ ὁ βασιλεὺς, πὺξ ξυμβαλέσθαι τοὺς Ἰνδούς, αὐτοὶ δὲ τεκμαίρεσθαι τὸ μέτρον καταποντοῦνσθαι τοῦτο ἡ ὑπέρ ἀφθονίας καρπῶν, οὓς γεωργοὶ ἀπομετροῦσιν, ἡ ὑπέρ ξυμμετρίας τοῦ φευματος, ὡς μὴ κατακλύσει τὴν γῆν πολὺς ἀφιεόμενος.

XX

ΛΑΡ. Πορευθέντας δὲ αὐτοὺς ὑπέρ τὸν ποταμὸν ἥγεν
xx ὁ παρὰ τοῦ σιατριπον ἤγειρῶν εὐθὺ τῶν Γαξίλων,
οὐ τὰ βασίλεια ἦν τῷ Ἰνδῷ. στολὴν δὲ εἶναι τοῦτο
166

LIFE OF APOLLONIUS, BOOK II

XIX

And as they were being conveyed across the Indus, ^{CHAR} they say that they came across many river horses ^{XX} and many crocodiles, just as those do who sail along the Nile, and they say that the vegetation on the Indus resembles that which grows along the Nile, and that the climate of India is sultry in winter, but suffocating in summer, but to counteract this Province has excently contrived that it should often rain in their country. And they also say that they learned from the Indians that the king was in the habit of coming to this river when it rose in the appropriate seasons, and would sacrifice to the river bulls and black horses, for white or less esteemed by the Indians than black because, I imagine, the latter is their own colour, and when he has sacrificed, they say that he plunges into the river a measure of gold made to resemble that which is used in measuring wheat. And why the king does this, the Indians, they say, have no idea, but they themselves conjectured that this measure was sunk in the river, either to secure the plentiful harvest, whose yield the farmers use such a measure to gauge, or to keep the river within its proper bounds and prevent it from rising to such heights as that it would drown the land.

XX

And after they had crossed the river, they were ^{CHAR} conducted by the satrap's guide direct to Taxila, ^{XX} where the Indian has his royal palace. And they say that on this side of the Indus the dress of the ^{Dress of the Indian} natives

FLAVIUS PHILOSTRATI'S

ειδού μετά τον Ἰνδὸν λινού φασίν ἐγχωρίου και ὑπόδιή
 ΙΙΙ ματα βιβλου και κινήη, ὅτε ὅνι, και βισσοφ δὲ
 τοὺς φαινοτέρους πάνταν φασίν εστιλθαι, τὴν δὲ
 βισσον φυσθαι δεινρου φασιν ὄμαιον μη τῇ
 λευκῃ τῇν βισσιν, παραπλησιου δὲ τῇ ἵτε τὰ
 πάταλα και ἡσθήναι τῇ βισσοφ φησιν ο Ἀπολ
 ληνιος, ἀπειδὴ δικε φαιφ τριβωνι, και εἰς Λιγυ
 πτον δὲ ἐξ Ἰνδῶν ἐν πολλᾳ των ἱερῶν φοιτῷ ἡ
 βισσοσ, τὰ δὲ Ταξίλα μορφής μεν εἶναι κατε
 την Νίνον, τετειχισθαι δὲ ἔνυμμέτρωτ, ὥσπερ αἱ
 Ἑλλάδες, βασιλεια δὲ εἶναι αὐδρος την Πιωρου
 τότε αρχὴν ἀρχοντος, μενη δὲ πρὸ των τειχουν
 ιθεῖν φασιν ου παρα πολὺ τῶν ἐκατομποδων λ.θου
 επογχυλιάτου, και κατεσκευασθαι τι ιερον ἐν αὐτῷ
 ἦττον μεν ἡ κατὰ τοι μενη ποσοῦτον τε διτα και
 περικλεια. θαυμασαι δὲ ἐξ ον χαλκοί γαρ τινακεψ
 φυκερόττηται τοιχῳ ἐκαστῳ γεγραμμένοι τὰ
 Πιωρου τε και Ἀλεξινδρου ἔργα γεγραφεται
 δὲ ορειχηλεψ και ἀργυρῳ και χρυσῳ και χαλκῳ
 μέλαινι ελεφαντος ἴππωι στρατιωται πρωτη πατεστ,
 λογχαι δὲ και βέλη και ἔφη πεδηρου παντα, και
 ὥσπερ λογοτ εύδοσίμου γραφήτ, ολον αἱ Ζευξίδος
 εἴη τι ἡ Πολιτηγνωτου τε και Ειφρονιορος, αἱ το
 εὔσπειον ἡστισαντο και τὸ ἐμπισιν και τι δεσχον
 τε και εξεχον, ούταν φασι κακει διαφαινεται, και
 ξυντετηγασιν πι ολαι καθιστερ χρωματα ιδού δὲ
 και αὐτό το ήθον τῆς γραφής ἀναθεις γαρ ταῦτα
 μετά τὴν τού Μακεδονος τελευτην ο Πιωρος μηδ
 ἐν αὐτοῖς ὁ Μακεδων και τοι Πιωρον μινακτάται

LIFE OF APOLLONIUS, BOOK II

people consists of native linen with shoes of byblus
 and a hat when it rains, but that the upper classes
 there are apparelled in byssus and that the byssus
 grows upon a tree of which the stem resembles that
 of the white poplar and the leaves those of the
 widow. And Apollonius says that he was delighted
 with the byssus because it resembled his noble
 philosopher's cloak. And the byssus is imported into
 Egypt from India for many sacred uses. Iaxila they
 tell us is about as big as Nicaea and was first built
 fairly well after the manner of Greek cities, and here
 was the royal residence of the personage who then
 ruled the empire of Porus. And they saw a temple,
 they say, in front of the wall which was not far
 short of 10 feet in size made of porphyry, and
 there was constructed upon it a sum somewhat
 small as compared with the great size of the Temple
 which is surrounded with columns and deserving
 of notice. For bronze tablets were nailed into each
 of its walls on which were engraved the exploits of
 Porus and Alexander. But the pattern was wrought
 with neither iron nor silver and gold and brass
 and you saw elephants horses soldiers helmets,
 shields and spears and javelins and swords all made
 of iron and it we are to believe report in a
 respectable style of art resembling that of Zeuxis or
 Pausonius and Euphranor who delighted in light
 and shade and raised life into their designs as
 well as a sense of depth and relief. And the metals
 were blestled in the design and set in like so many
 colours and the character of the picture was also
 pleasing in itself for Porus dedicated these designs
 after the death of the Macedonian, who is depicted
 in them in the hour of victory, vanquishing Porus who

FLAVIUS PHILOSTRATUS

CAP. ΤΕΤΡΑΜΕΝΟΥ ΚΑΙ ΔΩΡΕΪΤΑΙ ΤΗΝ Ἰνδικὴν ἑαυτοῦ λοιπού
 οὐσίαν. λέγεται δέ καὶ πειθῆσαι τὸν Ἀλεξανδρον
 ἀποθανόντα ὁ Πῶρος, ὀλοφύρασθαι τε ὡς γενναῖον
 καὶ χρηστὸν βασιλέα, ζῶντος τε Ἀλεξάνδρου μετὰ
 τὴν ἐκ τῆς Ἰνδικῆς ἀναχώρησιν μήτε εἰπεῖν τι ὡς
 βασιλεὺς καίτοι ξυγχωροῦντος, μήτε προσταξαν
 τοῖς Ἰνδοῖς, αλλ' ὥσπερ σατράπης σωφροσύνης
 μεστὸς εἶναι καὶ πράττειν ἐς χάριν τὴν ἐκείνου
 πάντα.

XXI

CAP. Οὐ ξυγχωρεῖ μοι ὁ λόγος παρελθεῖν δὲ περὶ τοῦ
 Πῶρον τούτοις ἀναγράφουσι πρὸς διαβίσσου γάρ
 τοῦ Μακεδόνος δυτος καὶ ξυμβουλευόντων αὐτῷ
 ἐνίσιν ταῦς ὑπέρ τον Ἄφασιν τε καὶ τὸν Γάγγην
 ποταμὸν ποιεῖσθαι ξυμμάχους, οὐ γαρ ἀν πρὸς
 τὴν Ἰνδικὴν πᾶσαν ξυμφρονοῦσαν παρατάξεσθαι
 ποτε αὐτον, "εἰ ταὶ οὐτέρες ἔστι μοι," ἔφη, "τὸ ὑπή-
 κοον, ὡς μὴ σώζεσθαι ἀνεν ξυμμάχων, ἐμοὶ βέλ-
 τιον τὸ μὴ ἅρχειν." ἀπαγγελλάντος δὲ αὐτῷ
 τινος, δτι Δαρείον φίρηκε, "Βασιλέα," ἔφη, "ἄνδρα
 δὲ οὗ." τὸν δὲ ἐλέφαντα, ἔφ' οὐδ μιχεῖσθαι ἐμελλε,
 κοσμήσαντος τοῦ ὄρεωκόρμου καὶ εἰπόντος "οὗτος
 σέ, ὦ Βασιλεῦ, οἴσει," "ἐγὼ μὲν οὖν," ἔφη,
 "τούτου, ἡν τι γε ἀνήρ ἐμαυτῷ ὅμοιος γένωμαι."
 γνώμην δὲ ποιουμένων θύσας αὐτὸν τῷ ποταμῷ,
 ὡς μὴ δεξαιτο τὰς Μακεδόνων σχεδίας, μηδὲ
 εὔπορος τῷ Ἀλεξάνδρῳ γένοιτο, "οὐκ ἔστιν," ἔφη,
 "τῶν ὅπλα ἔχοντων τὸ καταράσθαι." μετὰ δὲ τὴν

LIFE OF APOLLONIUS, BOOK II

is wounded, and presenting him with India which was now his gift. And it is said that Porus was grieved at the death of Alexander, and that he lamented him as a generous and good prince, and as long as Alexander was alive after his departure from India, he never used the royal diiction and style, although he had license to do so, nor issued king^{xx}y edicts to the Indians, but figured himself as a satrap full of moderation, and guided in every action by the wish to please Alexander.

XXI

My argument does not allow me to pass over the accounts written of this Porus. For when the Macedonian was about to cross the river, and some of Porus' subjects wished him to make an alliance with the kings on the other side of the Hyphasis and of the Ganges, urging that the invader would never face a general coalition against him of the whole of India, he replied. "If the temper of my subjects is such that I cannot save myself without allies, then for me it is better not to be king." And when some one announced to him that Alexander had captured Darius, he remarked, "A king! Is not a man?" And when the mace-driver had caputred the elephant on which he meant to fight, who said "He, oh king, will carry you," he replied "Nay, I shall carry him, if I prove myself the same man I used to be." And when they counselled him to sacrifice to the river, and induce it to reject the rafts of the Macedonians, and make itself impassable to Alexander, he said. "It ill behoves those who have arms to resort to imprecation." And after the

FLAVIUS PHILOSTRATUS

ελ. μάχην, δτε καὶ τῷ Ἀλεξάνδρῳ θεῖός τε καὶ ὑπὲρ
 τὴν φύσιν τὴν ἀνθρωπείαν ἔδοξεν, εἰπόντος τῶν
 ξυγγενῶν τίνος, "εἰ δὲ προσεκύνησας διαβάντα,
 ὁ Πώρε, οὗτ' ἀν ἡττήθης μαχομένος οὗτ' ἀν
 τεσούτος Ἰνδῶν ἀπώλοιτο, οὗτ' ἀν αὐτὸς ἐτέ-
 τρωσε," "έγὼ τὸν Ἀλεξανδρού," εἶπε, "φιλοτι-
 μοτατον ἀκούων ξυνῆκα, δτε προσκυνήσαντα μὲν
 δοῦλοι με ἡγίστεται, πολεμήσαντα δὲ βασιλέα,
 καὶ θαυμοζεσθαι μᾶλλον ἡξίουν οὐ ἐλεεῖσθαι, καὶ
 οὐκ ἐψεύσθην παρασχῶν γὰρ ἀμαυτόν, οἷον
 Ἀλεξανδρος εἶδε, παντα ἐν ἡμέρᾳ μᾶς καὶ ἀπώ-
 λεσα καὶ ἐκτησάμην." ταῦτον μεν τὸν Ἰνδὸν
 τοῦτον ἔξιστοροῦσι, γενέσθαι δέ φασι· αὐτὸν
 καλλιστον Ἰνδῶν καὶ μῆκος, ὅσον οὕπω τυπὸς
 ἀνθρώπων τῶν μετὰ τοὺς Γραικοὺς ἄνδρας, εἶναι
 δὲ κομιδῆς οὐδον, δτε τῷ Ἀλεξάνδρῳ ἐπολέμει.

XXII

ελ. "Ον δὲ διέτριβεν δν τῷ ιερῷ χρόνον, πολὺς δὲ
 οὗτος ἀγένετο, ἔστ' ἀν ἀγγελθῆ τῷ βασιλεῖ ξένους
 ἤκειν, "ὁ Δάρι," ἔφη ὁ Ἀπολλάνιος, "ἔστι τι
 γραφική," "εἰ γε," εἶπε, "καὶ πλήθεια." "πράττει
 δὲ τι ἡ τέχνη αὕτη," "τὰ χρωματα," ἔφη, "ξυγκε-
 ράννυσσιν, οπόστα ἔστι, τὰ κνανά τοις βατραχέοις
 καὶ τὰ λευκά τοις μέλαστι καὶ τὰ πυρσὰ τοις
 ωχροῖς." "ταυτὶ δέ," η δ δ, "ὑπὲρ τίνος μί-
 γνυσσιν; οὐ γὰρ ὑπὲρ μόνου τοῦ ἀνθρού, ὃσπερ αἱ
 κίρωναι." "ὑπὲρ μεμήσεως," ἔφη, "καὶ τοῦ κύνα
 τε ἔξεικάσαι καὶ ἵππου καὶ ἀνθρώπου καὶ ναῦν καὶ

LIFE OF APOLLONIUS, BOOK II

battle, in which his conduct struck Alexander as CHAP XXI divine and superhuman, when one of his relations said to him "If you had only paid homage to him after he had crossed, O Porus, you would not yourself have been defeated in battle, nor would so many Indians have lost their lives, nor would you yourself have been wounded," he said "I knew from report that Alexander was so fond of glory that, if I did homage to him, he would regard me as a slave, but if I fought him, as a king. And I much preferred his admiration to his pity, nor was I wrong in my calculation. For by shewing myself to be such a man as Alexander found me, I both lost and won everything in one day." Such is the character which historians give of this Indian, and they say that he was the handsomest of his race, and in stature taller than any man since the Trojan heroes, but that he was quite young, when he went to war with Alexander.

XXII

WHILE he was waiting in the Temple,—and it took ORAD XXII a long time for the king to be informed that strangers had arrived, Apollonius said "O Damius, is there such a thing as painting?" "Why yea," he answered, "if there be any such thing as truth." "And what does this art do?" "It mixes together," replied Damius, "all the colours there are, blue with green, and white with black, and red with yellow." "And for what reason," said the other, "does it mix these? For it isn't merely to get a colour, like dyed wax." "It is," said Damius, "for the sake of imitation, and

Apollonius
discusses
painting
with Damius

PLAVIUS PHILOSTRATUS

CAP. οποστα ὄρφ ὁ θῆλιος· ηδη δὲ καὶ τὸν θῆλιον αὐτὸν
 ξεικάζει τοτὲ μὲν ἐπὶ τεττάρων ἵππων, οἷος
 ἐνταῦθα λέγεται φαινεσθαι, τοτὲ δὲ καὶ διαπυρ-
 σεύοντα τοῦ οὐρανοῦ, ἐπειδὰν αἰθέρα ὑπογράφῃ
 καὶ θεῶν οἰκαν.” “μίμησις οὖν ἡ γραφική, ὡς
 Δάμη,” “τί δὲ ἀλλο;” εἶπεν, “εἰ γὰρ μὴ τοῦτο
 πράττοι, γελοῖα δόξει χρώματα ποιοῦσα εὐήθως.”
 “τὰ δὲ ἐν τῷ οὐρανῷ,” ἔφη, “βλασπόμενα, ἐπειδὰν
 αἱ νεφέλαι διασπασθῶσιν μπ’ ἀλλοίλων, τοὺς
 κενταύρους καὶ τραγελάφους καὶ. νὴ Δί, οἱ λύκοι
 τε καὶ οἱ ἵπποι, τέ φῆσαι, μέρ’ οὐ μιμητικῆς εἶναι
 ἔργα;” “ἴσικεν,” ἔφη. “Ζωγράφος οὖν ὁ θεός, ὡς
 Δάμη, καὶ καταλιπών τὸ πτηνὸν ἄρμα, ἀφ’ οὐ πο-
 ρεύεται διακοσμῶν τὰ θεῖα τε καὶ ἀνθρώπεια, κάθη-
 ται τότε ἀθύρων τε καὶ γράφων ταῦτα, δισπερ οἱ
 παιδεῖς ἐν τῇ ψύκμῳ,” ήριθρίασεν ὁ Δάμης ἡς οὗτος
 ἀποτον ἐκπεσεῖν δόξαντος τοῦ λόγου οὐχ ὑπερι-
 δῶν οὖν αὐτὸν ὁ Ἀπολλώνιος, οὐδὲ γὰρ πικρὸς
 πρὸς τὰς ἐλέγχεις ήν, “ἀλλὰ μὴ τοῦτο,” ἔφη, “Βούλει
 λέγειν, ὡς Δάμη, τὸ ταῦτα μὲν δισημά τε καὶ ὡς ἔτυχε
 διὰ τοῦ οὐρανοῦ φέρεσθαι τόγε ἐπὶ τῷ θεῷ, ἡμᾶς
 δὲ φύσει τὸ μιμητικὸν ἔχοντας ἀναρριθμέειν τε
 αὐτὰ καὶ ποιεῖν, ” “μᾶλλον,” ἔφη, “τοῦτο ἴγιώ-
 μεθα, ὡς Ἀπολλώνιε, πιθανωτέρον γάρ καὶ πολλῷ
 βέλτιον.” “διττὴ ἄρα ἡ μιμητική, ὡς Δάμη, καὶ

LIFE OF APOLLONIUS, BOOK II

to get a likeness of a dog or a horse, or a man, or a ship, or of anything else under the sun, and what is more you see the sun himself represented sometimes horse upon a four horse car as he is said to be seen here, and sometimes again traversing the heaven with his torch. If case you are depicting the ether and the home of the gods." Then O Damon, painting a imitation?" "And what else could it be?" said he. "for if it did not effect that it would be noted to be an idle playing with colours." And, said the other, "the things which are seen in heaven whenever the clouds are torn away from one another, I mean the centaur and stag or tetrapod, yes, and the wolves too and the horses what have you got to say about them? Are we not to regard them as works of imitation?" "It is not so, he replied. "Then Damon God is a painter, and has left his winged chariot, upon which he traverses all the disposes of affairs human and divine and he sits down on these occasions to amuse himself by drawing these pictures, as children make figures in the sand." Damon blushed for he felt that his argument was reduced to such an absurdity. But Apollonius, on his side had no wish to harm either him, for he was not attacking in his relations with people, and said, "But I am sure Damon you do not mean that rather that these figures fit through the heaven not only without meaning but so far as your sense is concerned, by mere chance while we who by nature are prone to imitation rearrange and create them in these regular figures." "We may," he said, "rather consider this to be the case O Apollonius for it is more probable, and a much sounder idea." Then O Damon, the mimetic art is

FLAVIUS PHILOSTRATU'S

ΕΛΑΦ. Τὴν μὲν ἡγάμεθα οἶλη τῇ χειρὶ ἀπομιμεῖσθαι· καὶ
 τῷ νῷ, γραφικὴν δὲ εἶναι ταύτην, τὴν δ' αὐτὸν μόνην
 τῷ νῷ εἰκαζειν." "οὐδὲτέλην," ἔφη ὁ Δάμις,
 "ἄλλα τὴν μὲν τελεωτέραν ἡγεῖσθαι προσήκει
 γραφικὴν γε οὖσαν, ηδὲ δυναται καὶ τῷ νῷ καὶ τῇ
 χειρὶ ἐξεικασσαι, τὴν δὲ ἀτέραν ἀκείνης μόριου,
 ἀπειδὴ ξυνίησε μὲν καὶ μιμεῖται τῷ νῷ καὶ μὴ
 γραφικός τις ἔνι, τῇ χειρὶ δὲ οὐκ ἀνέτο γράφειν
 αὐτὰ χρησαίτο." "Ἄρα," ἔφη, "οὐδὲ Δάμι, πεποιη-
 ριωμένος τὴν χείρα ὑπὸ πλιτργῆς τεινος ἡ μοσχοῦ
 "μὲν Δί," εἶπεν, "ἄλλ' ὑπὸ τοῦ μήτε γραφίδος
 τεινός θέθαι, μιητε δργάνου τεινός ἡ χρωματος. ἄλλ'
 διμαθῶς ἔχειν τοῦ γραφειν." "οὐκοῦν," ἔφη, "οὐ
 Δάμι, ἀμφω ὁμολογοῦμεν μιμητικὴν μὲν ἐκ φύσεως
 τοῖς ἀνθρώποις ἔχειν, τὴν γραφικὴν δὲ ἐκ τέχνης.
 Τοιτὶ δέ ἀν καὶ περὶ τὴν πλαστικὴν φαίνοιτο. τὴν
 δὲ δὴ ζωγραφίαν αὐτὴν οὐ μοι δοκεῖς μόνον τὴν
 διε τῶν χρωμάτων ἡγεῖσθαι, καὶ γάρ ἐν χρώμα
 ἐτ αὐτὴν θρεπεῖ τοῖς γε ἀρχαιοτέροις τῶν γραφειων
 καὶ προιούσα τετταρων εἴτα πλειόνων ἔψατο.
 ἄλλα καὶ γραμμῆν καὶ τὸ ἀνερ χρωματος. οὐ δὴ
 σκιᾶς τε ξύγκειται καὶ φωτός, ζωγραφίαν προσ-
 ἥκει καλεῖν καὶ γάρ ἐν αὐτοῖς ὁμοιοτητε το ὄρατας
 εἰδός τε καὶ νοῦς καὶ αἰδὼς καὶ θρασύτης, καίτοι
 χηρεύει χρωμάτων ταῦτα, καὶ οὕτα πίμα ἐνσημαί-
 νει οὕτα κόμης τεινός ἡ ὑπήμητος ἄνθος. ἄλλα
 μονατρόπως ξυντιθέμενα τῷ τε ξανθῷ ἀνθρώπῳ

LIFE OF APOLLONIUS, BOOK II

twofold, and we may regard the one kind as an employment of the hand and mind in producing imitations and declare that this is painting whereas the other kind consists in making a resemblance with the mind alone. "Not twofold" replied Daimis, "for we ought to regard the former as the more perfect and more complete kind, being anyhow painting and a faculty of making likenesses with the help both of mind and hand; but we must regard the other kind as a department of that since its power over percepts and imitates with the mind without having the delineative faculty and would never use his hand in depicting the objects." Then said Apollonius, "you mean, Daimis, that the hand is disabled by a blow or by disease?" "No" he answered, "but it is disabled, because it has never touched pencil nor any instrument of colour, and has never learned to draw." Then said the other "we are both of us, Daimis, agreed that man owes his mimetic faculty to nature but his power of painting to art. And the same would appear to be true of plastic art. But, methinks, you would not confine painting itself to the mere use of colour, for a single colour was often found sufficient for this purpose by our older painters and as the art advanced it employed four and later yet more, but we must also concede the name of a painting to an outline drawn without any colour at all, and composed merely of shadow and light. For in such designs we see a resemblance, we see form and expression and modesty and bravery, although they are altogether devoid of colour, and neither blood is represented, nor the colour of a man's hair or beard; nevertheless these compositions in monochrome are likenesses of people either tawny

FLAVIUS PHILOSTRATUS

ΟΑΡ έσωκε καὶ τῷ λευκῷ, κάν τούτων τινὰ τῶν Ἰνδῶν
 XXII λευκὴ τῇ γραμμῇ γράψιμεν, μέλας δίπου δόξει,
 τὸ γὰρ ὑπόστημον τῆς ῥευμος καὶ οἱ ὄρθοι βόστρυχοι
 καὶ ἡ περιττὴ γένυς καὶ ἡ περι τοῖς ὀφθαλμοῖς
 οἷον ἔκπληξις μελαίνει τὰ ὄριομενα καὶ Ἰνδῶν
 ὑπογράφει τοῖς γε μὴ μνοητως ὄρωσιν δύειν
 εἶποιμ' ἀν καὶ τοὺς ὄρωντας τὰ τῆς γραφικῆς ἔργα
 μημητικῆς δεῖσθαι οὐ γὰρ ἀν ἀπαινέσαιε τις τὸν
 γεγραμμένον ἵππουν ἢ ταῦρον μὴ το ζῷον ἐνθυμη-
 θεις φίλκασται, οὐδὲ ἀν τὸν Λίαντά τις τὸν
 Τιμομίχουν ἀγασθεῖη, θε δὴ ἀναγέγρυπται αὐτῷ
 μεμηνως, εἰ μὴ ἀνπλάβοι τις τὸν ιωῦν Λίαντος
 εἴδωλοι καὶ ὡς εἰκὼν αὐτὸν ἀπεκτονύτα τὰ ἀν τῇ
 Τροιᾳ βουκόλια καθῆσθαι ἀπειρηκότα, Βουλήν
 ποιούμενον καὶ ἁυτὸν κτεῖναι. ταυτὶ δέ, ὡ Δάμη,
 τὰ τοῦ Πιωρού δαΐδαλα μίτε χαλκευτική μόνον
 ἀποφανώμεθα, γεγραμμένοις γὰρ φίλκασται, μίτε
 γραφικῆς ἐπειδὴ ἔχαλκευθη ἀλλ' ἴγωμεθα σοφί.
 σασθαι αὐτὰ γραφικον το καὶ χαλκευτικὸν ἔνα
 ἄνδρα, οἷον δή τι παρ' Ὁμηρῳ τὸ τοῦ Ἡφαλοτον
 περι τὴν τοῦ Ἀχιλλέως ἀσπίδα ἀναφαίνεται.
 μεστὰ γὰρ καὶ ταῦτα ὀλλύντων τε καὶ υλλυμέ-
 νων, καὶ τὴν γῆν ἡματῶσθαι φίσεις χαλκῆν
 οὔσαι."

LIFE OF APOLLONIUS, BOOK II

or white and even if we drew one of these Indians ^{xxii} or with a white pencil, yet he would seem black, for there would be his flat nose, and his stiff curling locks and prominent jaw, and a certain gleam about his eyes, to give a black look to the picture and depict an Indian to the eyes of all those who have intelligence. And for this reason I should say that those who look at works of painting and drawing require a plastic faculty, for no one could appreciate or admire a picture of a horse or of a bull, unless he had formed an idea of the creature represented. Not again could one admire a picture of Ajax by the painter Simonachus, which represents him in a state of madness unless one had once read in one's mind first an idea or notion of Ajax and had entertained the probability that after killing the flocks in Troy he would sit down exhausted and meditate suicide. But these elaborate works of Porus we cannot, Dauids, regard as works of brass founding alone, for they resemble regular pictures nor as works of painting alone, for they are cast in brass, so let us regard them as the *chests of armor* of a man who is both painter and brass founder at once, and as similar to the work of Hephaestus upon the shield of Achilles as revealed in Homer. For there are crowded together in that work too men slaying and slain and you would say that the earth was stained with gore, though it is made of brass.

FLAVIUS PHILOSTRATUS

XXIII

CAP. XXIII Τοιαῦτα σπουδάζοντι τῷ ἀνδρὶ ἐφίστανται παρὰ τοῦ βασιλέως ἄγγελοι καὶ ἑρμηνεύς, φοιοῖστο αὐτὸν ὁ βασιλεὺς ἔνονος ἐς τρεῖς ἡμέρας, μὴ γὰρ πλειόνων νενομίσθαι τοὺς ἔνονος ἐνομιλεῖν τῇ πόλει, καὶ ἥγοντο αὐτῷ ἐς τὰ βασιλεῖα. Ἡ πόλις δὲ ὡς μὲν ἔχει τοῦ τείχους, εἰρηκα, φασὶ δὲ φίς ἀτάκτως τε καὶ Ἀττικῶς τοὺς στενωποὺς τέτμηται κατεσκεύασται τε οἰκίαις. εἰ μὲν ἔξωθεν ὁράῃ τις αὐτάς, ἔνα ἔχουσας ὄροφον, εἰ δὲ ὅσῳ παρέλθοι τις, ὑπογείους ἡδη καὶ παρεχομέναις ἵσται τοῖς ἄνω τὰ ὑπὸ τῇ γῇ.

XXIV

CAP. XXIV Ἱερὸν δὲ ἴδειν Ἡλίου φασίν, φὶ ἀνεῦπο Λίας Ἐλέφας, καὶ ἀγάλματα Ἀλεξάνδρου χρυσοῦ καὶ Παρου Ἑτερα, χαλκοῦ δὲ τὸν ταῦτα ρέλανος οἱ δὲ τοῦ Ἱεροῦ τοῖχοι, πυρσαῖς λίθοις ὑπαστράπτει χρυσὸς αὐγῆι τεκδιδοὺς ἐρμενῶν ἀκτῖνα. τὸ δὲ ἄδος αὐτὸς μαργαρίτιδος ἔνυκεῖται ἐυμβολικὸν τρύπου, φί βάρβαροι πάντες ἐς τὰ Ἱερὰ χρῶνται.

LIFE OF APOLLONIUS, BOOK II

XXIII

WHILE the sage was engaged in this conversation CHAP
messengers and an interpreter presented themselves
from the king, to say that the king would make him
his guest for three days; because the laws did not
allow of strangers residing in the city for a longer
time, and accordingly they conducted him to the
palace. I have already described the way in which
the city is walled, but they say that it was divided up
into narrow streets in the same irregular manner as
in Athens, and that the houses were built in such a
way that if you look at them from outside they had
only one storey, while if you went into one of them,
you at once found subterranean chambers extending
as far below the level of the earth as did the
chambers above.

XXIV

AND they say that they saw a Temple of the Sun CHAP
in which was kept a sacred elephant called Ajax and
there were images of Alexander made of gold, and
others of Porus, though the latter were of black
bronze. But on the walls of the Temple there were
red stones, and gold glittered underneath, and gave
off a sheen as bright as sunlight. But the statue was
composed of pearls arranged in the symbolic manner
affected by all barbarians in their shrines.

¹ Compare the proverb, "Keeps his post till vilenest perils
at horses," and cf. W. Robertson Smith *Religion of the
Semites*, 1901, p. 270.

FLAVIUS PHILOSTRATUS

XXV

ΣΑΡ Περὶ δὲ τὰ βασιλεῖα οὗτε δύκοντις ιδεῖν φασιν
 ΣΑΡ οἰκοδομημέτων, οὗτε δορυφόρους ἢ φύλακας, αλλ᾽
 σία περὶ τὰς τῶν λαμπρῶν οἰκίας, ὀλίγους οἰκέτας
 καὶ διαλεχθῆναι τῷ βασιλεῖ δεομένους τρεῖς,
 οἵμαι, ἢ τέτταρας· καὶ τὸν κοσμον τοῦτον ἡγα
 σθῆναι μᾶλλον ἢ τὰ ἐν Βαβυλῶνι φλεγμαῖνοντα,
 καὶ πολλῷ πλεον ἔσω παρελθούσες· καὶ γὰρ τοὺς
 ἄνδρῶνας καὶ τὰς στοῦς καὶ τὴν αὐλὴν πᾶσαν
 κεκολάσθαι φασίν.

XXVI

ΣΑΡ "Εδοξεν οὖν τῷ Ἀπολλωνίῳ φιλοσοφεῖν ὁ Ἰνδὸς
 ΣΑΡ καὶ παραστησάμενος τὸν ἑρμηνέα, "χαίρω," εἶπεν,
 "ὦ βασιλεῦ, φιλοσοφοῦντά σε ορῶν." "ἐγὼ δὲ ὑπερ-
 χαίρω," ἔφη, "ἔπειδὴ οὕτω περὶ ἐμοῦ οἴει." "τούτῳ
 δὲ νενόμισται παρ' ὑμῖν," εἶπεν, "ἢ σὺ πρὸς τὸ ἐπι-
 εικὲς τοῦτο τὴν ἀρχῆν καπνεστήσω," "σωφρονώς,"
 ἔφη, "νενομίσμενῳ σωφρονέστερον χρῶμαι, καὶ
 πλείστα μὲν ἔχω ἀνθρώπων, δέομαι δὲ οἰλίγων, τὰ
 γὰρ πολλὰ τῶν φίλων τῶν ἐμαυτοῦ ἴηγούμαι."
 "μακάρες τοῦ θησαυροῦ," εἶπεν, "εἰ χρυσοῦ τε
 καὶ ἀργύρου ὑπερύη τοὺς φίλους, ἐξ ὧν ἀνα-
 φύεται σοι πολλά τε καὶ ἀγαθά." "καὶ μὴν καὶ
 τοὺς ἔχθρούς," ἔφη, "κοινωνὸν τοῦ πλούτου. τοὺς
 γὰρ ἀεὶ ποτε διαφόρους τῇ χώρᾳ ταύτῃ βαρβάρους

LIFE OF APOLLONIUS, BOOK II

XXV

And in the palace they say that they saw no CHAP
magnificent chambers, nor any bodyguards or XCV
sentinels; but, as is the case in the houses of the ^{Hospitality} ^{of "} ^{Indian}
upper class, a few servants and only three or four of ^{king's life}
them, who required to converse with the king. And they say that they admired this arrangement more than they did the pompous splendour of Babylon, and their esteem was enhanced when they went within. For the men's chambers and the porticoes and the whole of the vestibule were in a very chaste style.

XXVI

So the Indian was regarded by Apollonius as a CHAP
philosopher, and addressing him through an inter- XXXV
preter he said "I am delighted, O king, to find ^{The King's} ^{life and}
you living like a philosopher." And I, said the ^{Poetry}
other, "am over delighted that you should think of
me thus." And, said Apollonius, "is this customary
among you, or was it you yourself established your
government on so modest a scale?" "Our customs,"
said the king "are dictated by moderation, and I am
still more moderate in my carrying them out, and though I have more than other men yet I want
little, for I regard most things as belonging to my
own friends." "Blessed are you then in your
treasure," said Apollonius, "if you rate your friends
more highly than gold and silver, for out of them
grows up for you a harvest of blessings." "Nay
more," said the king, "I share my wealth also with
my enemies. For the barbarians who live on the

FLAVORS & FLAVORIZERS

τραπεζικούς και παπαδρόμους χρημάτων δι-
τύπων αριστούματων τοποθετούν χρήματα που
βαρυφορεῖται που οι εγγυώντες σε όλην την αίτη
είναι στην πλειά φορτωτοί τούς τα δικαιούματα εγγυώντων
βαρύτης που παραπομπή χαλαρώνει βέτας. Τραπεζική
είναι επίσης τον Απολλήνος εις ταν Πέρας επίσης
επίσης χρημάτα. Ήπειρος είναι πολλάποτε πρά-
γμα το οποίο είναι "πάντα τον λόγον της τετρα-
χειρούσα τον Απολλήνος εις είπεν είπεν
έπειρη εἰς θεούσα την επιστολήν την φίλοις
Φοίνιξ οποιος δεν είναι τον Ίππον φιλοποτερείαν
μηδείς" φίνει άνηρ γερ την Ίππον τον το ίπ-
πποτανούς οι ιππεῖς μηδεὶς τον επειρόντα εἰς μηδείς
μουνικεύεται είτε πατείνεται μηδεὶς ήπειρος
επιπλέον καθολικόταν, είπει τορ οι επειρόντα
πολιτεύεται τα πολιτεύεται δια τανταράδην δια είτε
που εις επειρόντα την πεδιάντη Απολλήνο
διατάχει εἰς διατάχει προπορευόμενοι πράγματα
του δια που παραδίδει τον μηδείς έπειρος αποποτε-
λεῖται δε επικαλύπτει "πάντα είπεν εις Πέρα-
ποτε την Λέσβον τον Ίππον μηδείς" εἰπ-
πειρόντα πολιτεύεται τανταράδην είπειρόντα εἰς μηδείς
επειρόντα την προπορευόμενην την πολιτεύεται
επειρόντα που πατείνεται μηδείς ήπειρος αποποτε-
λεῖται δε επικαλύπτει "πάντα είπεν εις Πέρα-

LIFE OF ABDUCTION BOOK II

border of the country were perpetually quarreling with us and making raids into our territories but kept them quiet and satisfied them with money so that the country is ruled by them and instead of their raiding our borders they themselves keep all the bandits that are on the other side of the frontier and are difficult to propagate down with. And when Apia was asked him whether they also had paid them money he said "I know not of any kind of tax or demand we have". By expressing such sort of talk he caused Apia to say who was so educated by his teacher when he was referring his taxes to the west of Europe he remained silent and did not utter either tax or revenue. Presently the Indian for this was the cause of his leaving that when a sailing in the great steamer which he had the present time he found a golden ring in the saloon with other stones except that he and I were ignorant of such a thing because he could see nothing and not form of my hand or face I was not with Apia now. And now when I return myself with ornaments which I never before designed to send upon the land without giving the great and large ring myself. As you all know it almost to let one's self go to the ground when he has such jewel and ornaments. Now as whatever I have in the chest I give it away at last I am satisfied with the excess of I get. But now as men cultivate vegetables and of the 4th and 5th of date plant and do not care to watered garden tends as the way of fruit. And a garden of fruit is treated to me by the trees which I cultivate with these hands. When Apia has heard this he was more than gratified and kept gazing at I have.

FLAVIUS PHILOSTRATUS

XXVII

ΙΑΡ^τ
ΧΧVII Έπει δὲ ἵκανῶς διελέχθησαν περὶ τῆς οδοῦ τῆς
παρὰ τὸν Βραχμάνα, τὸν μεν παρὰ τοῦ Βαβυλω-
νίου ἰγυεμονα ἐκέλευσε ξενίζειν, ὡσπερ εἴωθει τοὺς
ἐκ Βαβυλῶνος ἱκοντας, τὸν δε παρὰ τοῦ σατράπου
ἀπιέναι λαβούντα φόδια, αὐτος δὲ λαβόμενος τῆς
τοῦ Ἀπολλωνίου χειρός, καὶ κελεύσας ἀπελθεῖν
τὸν ἔρμηνά, "ἄρ' ἄν," ἔφη, "ποιησαί με συμ-
πότην." ἕρετο δ' αὐτὸν φωνῇ Ἑλλάδει ἐπιλα-
γέντος δὲ τοῦ Ἀπολλωνίου καὶ, "τοῦ χαριν οὐκ εἴ-
άρχῃσθαι οὐτοι διελέγουν," φήσαντος, "ἔδεισα," ἔφη,
"θρασὺς διεξαὶ μὴ γνηνώσκων ἐμαυτόν, μηδ' ὅτι
βάρβαρον εἶναι με βοκεῖ τὴν τύχην, σοῦ δε ἡττηθεῖς,
ἐπαιδὴ καὶ σὲ ὄρῳ ἐμοι χαίροντα, οὐκ ἡδυτήθην
ἐμαυτὸν κρυπτεῖν, ὃς δὲ μεστός εἴμι τῆς Ἑλληνικῶν
φωνῆς, ἐν πολλοῖς δηλώσω." "τί οὖν," εἶπεν,
"οὐκ αὐτὸς ἐπηργηγελας ἐμοι τὸ συμπόσιον, ὡλλ'
ἐμὲ σοι κελεύσεις ἐπαγγέλλειν," "ὅτι σε," ἔφη.
"Βελτιω ἐμαυτοῦ ἥγοῦμαι, τὸ γὰρ βασιλικότερον
σοφία ἔχει" καὶ ἄμα ἴγεν αὐτον τε καὶ τοὺς ἄμφι
αὐτόν, οὐπερ εἴωθει λοῦσθαι τὸ δε βαλανέιον
παράδεισος ἡν σταδίου μῆκος, φί μεση κολυμβηθρα
ἐκαράρυκτο πτυγάς ἐκδεχομένη ποτίμοι τε καὶ
ψυχροῦ ὑδατος, τὰ δὲ ἐφ' ἐκείτερα δρόμοι ήσαν, ἣν
οἰς ἀκοντίοις τε καὶ δίσκοφ τὸν Ἑλληνικὸν τρόπον

LIFE OF APOLLONIUS, BOOK II

XXVII

And when they had conversed a good deal about over
which road to take to the Bosphorus, the King ordered the guide from Balakon to be well entertained as it was customary so to treat those who came from Balakon and the guide from the satrap, to be dismissed after making great provisions for the road. Then he took Apollonius by the hand, and having bidden the interpreter to depart, he said "You will then I hope choose me for your best companion." And he asked the question of him in the Greek tongue. But Apollonius was surprised, and remarked "Why did you not converse with me thus from the beginning? I was afraid and thinking of seeming presumptuous for I do not know myself not to mention the fact that I am a barbarian by decree of fate but you have won my affection and as soon as I saw that you take pleasure in my society I was unable to keep myself concealed. But that I am quite competent in the Greek speech I will show you amply." Why then said Apollonius "did you not invite me to the banquet instead of bidding me to write now?" Because he replied I regard you as my superior, for you at least more of the King's quality about it. And with that he led him and his companions to the baths where he was accustomed to bathe. And the bathing place was a garden a stadium in length in the middle of which was dug out a pool which was fed by fountains of water cool and drinkable and on each side there were exercising places in which he was accustomed to practise himself after the manner

FLAVIUS PHILOSTRATUS

XXXVII

έαυτὸν ἐξήσκει, καὶ γὰρ τὸ σῶμα ἔρρωτο ὑπό τε
ἡλικίας—έπτα γάρ καὶ εἴκοσιν ἔτη γεγονόδε ήν—
ὑπό τε τοῦ ὀδε γυμνάζεσθαι ἐπεὶ δὲ ἵκανῶς
ἔχοι ἐπιῆδα ἐς τὸ ὕδωρ καὶ ἐγύμναζεν ἔαυτὸν τῷ
νεῖν. ὡς δὲ ἐλούσαντο, ἐβάθιζον ἐς τὸ συσσιτιον
ἐστεφανωμένοι, τουτὶ δὲ μενύμισται Ἰνδῶν, ἐπειδὴν
ἐς τοῦ βασιλέως πίνακιν.

XXVIII

CAP.
XXXVIII

"Ἄξιον δὲ μηδὲ τὸ σχῆμα παραλυπένι τοῦ πυτον
σαφῶς γε ἀμαγεγραμμένον ὑπὸ τοῦ Δάμιδος· εὐνο-
χεῖται μεν γὰρ ἐπὶ σπιβαδος ὁ βασιλεὺς καὶ τῶν
ξυγγενῶν μέχρι πέντε οἱ ἐγγύν, οἱ δὲ λοιποὶ^{τά}
πάντες ἐν θάκοις συσσιτοῦσται. τράπεζα δέ, ὥσπερ
βωμὸς ὑψος ἐς γόνυ ἀνδρὸς ἐξωκοδόμηται μέση,
κύκλου ἐπέχουσα χοροῦ ξυμβεβλημένοι ἄνδρῶν
τριάκοντα, ἐφ' ἣς δάφναι τε διαστρωνυμναὶ καὶ
κλώνες ἔτεροι παραπλήσιοι μὲν τῇ μυρρίνῃ,
φέροντες δὲ Ἰνδῶν μύρου. ἐνταῦθα διάκεινται
ἐχθῆς μὲν καὶ δρυθες, διάκεινται δὲ λεοντές τε ὄλοι
καὶ δορκάδες καὶ σύνες καὶ τίγρεων ὀσφύες, τὰ γὰρ
λοιπὰ τοι τηρίου παραιτοῦνται ἐσθίειν, ἐπειδὴ τὸ
ξῦον τοῦτο, φασιν, ὅταν πρώτον γένηται, τοὺς
ἐμπροσθίους τῶν ποδῶν ἀντσχοντι αἵρειν τῷ
Ἡλίῳ· καὶ ἀνιστάμενος ὁ δαιτυμάνη φοιτῷ πρὸς
τὴν τράπεζαν, καὶ τὰ μὲν ἀνελόμενος τούτων, τὰ δὲ

LIFE OF APOLLONIUS, BOOK II

of the Greeks with javelin and quoit-throwing, for CHAP. XXVII physically he was very robust, both because he was still young, for he was only seven-and-twenty years old, and because he trained himself in this way. And when he had had enough exercise, he would jump into the water and exercised himself in swimming. But when they had taken their bath, they proceeded into the banqueting chamber with wreaths upon their heads, for this is the custom of the Indians, whenever they drink wine in the palace.

XXVIII

AND I must on no account omit to describe the CHAP. XXVIII arrangement of the banquet, since this has been clearly described and recorded by Damis. The king then banquets lying upon a mattress, and as many as five of his nearest relations with him, but all the rest join in the feast sitting upon chairs. And the table resembles an altar in that it is built up to the height of a man's knee in the middle of the chamber, and allows room for thirty to dispose themselves around it like a choir in a close circle. Upon it laurels are strewn, and other branches which are similar to the myrtle, but yield to the Indians their balm. Upon it are served up fish and birds and there are also laid upon it whole lions and gazelles and swine and the loins of tigers, for they decline to eat the other parts of this animal, because they say that, as soon as it is born, it lifts up its front paws to the rising Sun. Next, the master of ceremonies rises and goes to the table, and he selects some of the viands for himself, and cuts off other portions, and then he goes

The Royal
Banquet

FLAVIUS PHILOSTRATUS

CAP.
XXVIII ἀποτεμών, ἀπέλθαν ἐς τὸν ἑαυτοῦ θάκον ἐμπίπλαται, θαμιὰ ἐπεσθίων τοῦ ἄρτου. ἐπειδὴν δὲ ἵκανῶς ἔχωστι, ἐσφέρονται κρατῆρες ἀργυροῖ τε καὶ χρυσοῖ, δέκα συμπόταις ἀποχρών εἰς, ἀφ' ὃν πίνουσι κύψαντες, ὥσπερ ποτιζομένοι. μεταξὺν δὲ πίνοντες ἐπεσώγονται ἀγερωχίας ἐπικινδύνους καὶ οὐκ ἔξω τοῦ σπουδάζειν παῖς γάρ τις, ὥσπερ ὁ τῶν ὀρχηστρίδων, ἀνερριπτεῖτο κούφως συναφειμένου αὐτῷ βέλους ἐς τὸ ἄνω, καὶ ἐπειδὴ πολὺ ἀπὸ τῆς γῆς γένοιτο, ἐκυθίστα ὁ παῖς ὑπεράρων ἑαυτὸν τοῦ βέλους, καὶ ὀμαρτύντι τοῦ κυβιστῶν ἔτοιμα ἦν βεβλήσθαι· ὁ γάρ τοξοτης πρὶν ἀφιεναι περιήει τοὺς ἔυμπότας ἐπιδεικνυτὰς τὴν ἀκέδα καὶ διδοὺς ἔλεγχον τοῦ βέλους. καὶ τὸ διὰ σφειδονῆς δὲ τοξεῦσται καὶ τὸ ἐς τρίχα ἴέναι, καὶ τὸν οἵον τὸν ἑαυτοῦ σκιαγραφῆσαι βέλεσιν ἀγεστῶτα πρὸς σανίδα, σπουδάζουσιν ἐν τοῖς πότοις, καὶ κατορθοῦσιν αὐτὰ μεθύοντες.

XXIX

CAP.
XXIX Οἱ μὲν δὴ περὶ τὸν Δάμαν ἔξεπλαγτοντο αὐτὰ ὡς εἴσκοπα, καὶ τὴν ἔυμμετρίαν τῆς τοξειας ἔβαύμαξον, δὲ Ἀπολλώνιος, ἔνυσσίτει γάρ τῷ βασιλεῖ ὁμοδιατῷ δυντι, τούτοις μὲν ἡττον προσεῖχε, πρὸς δὲ τὸν βασιλέα, “εἰπέ μοι, ὁ βασιλεῦ,” ἔφη, “ποθεν οὕτως ἔχεις φωνῆς Ἑλλάδος, φιλοσοφία τε ἢ παρ-

LIFE OF APOLLONIUS, BOOK II

back to his own chair and eats his full, constantly CHAP
munching bread with it. And when they have ~~all~~ XXVII
had enough, goblets of silver and gold are brought
in, each of which is enough for ten banqueters, and
out of these they drink, stooping down like animals
that are being watered. And while they are drink-
ing, they have brought in performers of various
dangerous feats, requiring elaborate preparation. For
a boy, like a theatrical dancer, would throw a
light somersault, and at the same moment a javelin
was aimed at him up in the air, and when he was
a long way from the ground, the boy would, by a
tumblers' leap, raise himself above the weapon, and
if he missed his leap, he was sure to be hit. For the
archer, before he let fly, went round the banqueters
and showed them the point of his weapon, and let
them try the missile themselves. And another
man would take a sling and aiming within a hair's
breadth would shoot at his own son, and pick out his
figure with the missiles as he stood erect against a
boarding. Such are their forms of entertainment in
their banquets, and they aim straight, even when they
are drunk.

Tumblers
feature the
banquet

XXIX

Well, the companions of Damis marvelled at the CHAP
accuracy of their eye, and were surprised at the XX I
exactness with which they aimed their weapons,
but Apollonius, who was eating beside the KING
cheek by jowl, was less interested in these feats
and said to the king "Tell me, O KING, how
you acquired such a command of the Greek tongue,

The king
acquires
such a
philosophical
training

FLAVIUS PHILOSTRATUS

ΣΑΡ. σὲ πόθεν ἔνταῦθα; οὐ γὰρ ἐς διδασκάλους γε οἵμαι
 καναφέρειν, ἐπεὶ μηδὲ εἶναι τινας ἐν Ἰνδοῖς εἰκὸς
 διδασκάλους ταύτου." γελάσας οὖν ὁ βασιλεὺς,
 "οἱ μὲν παλαιοί," ἔφη, "τὰς ἀρωτήσεις τῶν κατα-
 πλεόντων ἐπαιωνύτο, εἰ λησταί εἰσιν, οὗτως αὐτὸ-
 καίτοι χαλεπὸν ὅν κοινὸν ἤγοντο, οἵμεις δέ μοι
 δοκεῖτε τοὺς ἐπιφοιτῶντας ὑμᾶν ἀρωτάν, μὴ φιλό-
 σοφοὶ εἰσιν, οὗτως αὐτὸς καίτοι θειότατον τῶν κατ'
 ἀνθρώπους ὅν καὶ τοὺς ἐπιτυχοῦσιν ὑπάρχειν
 οἴεσθε. καὶ ὅτι μὲν παρ' ὑμῖν ταύτου τῷ ληστεύειν
 ἔστιν, οἶδα, ὁμοίῳ μὲν γὰρ σοὶ ἀνδρὶ οὖ φασιν
 εἶναι ἔντυχεῖν, τοὺς δὲ πολλούς, ὡσπερ σκυλεύ-
 σαντας αὐτὸς ἑτέρων περιβεβλῆθαί τε ἀναρμύστως,
 καὶ σοβεῖν ἄλλοτριαν ἐσθῆτα ἐπισύροντας καὶ μὴ
 Δῆ, ὡσπερ οἱ λησταὶ τριφῶσιν εἶδοτες ὅτι ὑπὸ τῇ
 δίκῃ κείνται, οὕτω κύκείνους φασὶ γαστρὶ τε
 διδόναι καὶ ἀφροδισίοις καὶ ἀμπεχόνη λεπτῇ. τὸ
 δέ αἴτιον νόμοις ὑμῖν, οἵμαι, εἰσὶν, εἰ μὲν τὸ
 νόμισμα παραφθείροι τις, ἀποθνήσκειν αὐτόν, καὶ
 παιδίον εἴ τις παρεγγυρίσθοι, οὐδὲ οὐδὲν ὅ τι ἐπὶ
 ταύτῃ, τοῦτο δὲ τὴν φιλοσοφίαν ὑποβαλλομένους
 ἢ παραφθείροντας οὐδεις, οἵμαι, νόμος παρ' ὑμῖν
 ἴσχει, οὐδὲ ἀρχή τις ἥπτ' αὐτούς τέτακται.

LIFE OF APOLLONIUS. BOOK II.

and whence not derived all your philosophical attainments in this place? For I don't imagine that you owe them to teachers for it is not likely that there are, in India, any who could teach it. The king then smiled and said— Our ancestors used to ask questions of mariners who sailed to their coast to see whether they were pirates so widespread did their consider that owing to be in spite of its cruelty but so far as I can make out you Greeks ask your visitors whether they are not philosophers so convinced are you that everyone you meet with in st needs possess this dimness of human attainments. And that philosophy and piracy are one and the same thing among you, I am well aware, for they say that a man like yourself is not to be found anywhere but that most of your philosophers are like people who have despised another man's garment and then have dressed themselves up in it, although it does not fit them, and proceed to strut about trampling another man's garment. Nay by Zeus just as robbers live in luxury, well knowing that they lie at the mercy of Justice as are they it is well admitted to get away and not at a king and to no one else appear. And the reason is this you have laws I believe to the effect that if a man is caught forging notes he must die and the same if anyone illegally carries a box upon the register and on the rest of it I know not what, but people who utter a counterfeit philosophy or corrupt her are not, I believe restrained among you by any law, nor is any authority set to suppress them.

XXX

CAP. XXX. Ήπειρος δὲ ὀλίγος μεν τοῦ φιλοσοφεῖν ἄπτομ-
 ται, δοκιμαζονται δὲ ὡδος χρὴ τὸν μέσον, ἐπειδὰν
 ὀκτωκαΐδεκα ἔτη γρεγορίας τυχῃ, τουτὶ δ', οὐματι,
 καὶ παρ' ὑμῖν ἐφήβου μέτρου, ὑπερ τὸν "Τρασιν
 ποταμὸν ἐλθεῖν παρὰ τοὺς ἄνδρας, οὓς σὺ ὄμρη-
 κας, εἰπόντα δημοσίᾳ πρότερον ὅτι φιλοσοφήσοι.
 Τούτης τοις βουλομένοις ἐξειργεῖν αὐτον, εἰ μὴ
 καθαρὸς φοιτητη. καθαροι δὲ λέγοι πρώτον μὲν
 τὸ ἐς πατέρα καὶ μητέρα ἴκον, μη τερὶς αὐτοὺς
 δινεδός τι ἀναφαινοιτο, εἴθ' οι τουτοις γονεῖς καὶ
 τατοι γένος ἐς ἄνω, μὴ ὑβριστῆς τις οὐδὲ ἀκρατῆς η
 χρηματιστῆς ἀδικος δταν δὲ μηδεμια αὐλη περὶ
 τούτους ἀναφαινηται, μηδὲ στίγμα δλως μηδὲν,
 αὐτὸν ἥδη διοράν τον μεν και βασανίζειν, πρώτον
 μεν, εἰ μητρονικός, εἶτα, εἰ κατὰ φύσιν αἰδημαν,
 ἀλλά μὴ πλαστόμενος τοῦτο, μὴ μεθυστικός μὴ
 λεχνος μη ἀλαζων μη φιλογελως μη θρασυς μη
 φιλολογδορος, εἰ πατρὸς ὑπήκοος εἰ μητρὸς εἰ
 διδασκάλων εἰ ταιδεγωγῶν, ἐπει πᾶσιν, εἰ μὴ
 κακος περὶ τὴν ἱαυτοῦ ὄραν. τὰ μὲν δὴ τῶν
 γενιαμένων αὐτὸν καὶ οἱ ἐκεινοις φρεσιαντο, ἐκ
 μαρτύρων ἀναλέγονται καὶ γραμμάτων, ἀ δημοσίᾳ
 κεῖται ἐπειδὰν γάρ τελευτήσῃ ὁ Ἰνδός, φοιτη
 ἐπει θυρας αὐτοῦ μία ἀρχῇ τεταγμένη ὑπο τῶν
 μορων ἀναγυρέφειν αὐτόν, ἀς εἴβει, καὶ φευσα-

XXX

Now among us few engage in philosophy and ~~that~~
 they are fitted and tried as follows. A young man
¹³³ as soon as he reaches the age of eighteen
 and this I think is accounted the time of full
 age among you who most year among the men
 He points to the men whom he has set upon visiting
 after first making a ~~public~~ statement that he will
 become a philosopher so that those who wish to may
 examine him if it does not approach the study in a
 state of purity. And by pure I mean honest in respect
 of his past age that no disgraceful deed can be
 imputed against either his father or his mother and that
 that the parents in turn to the third generation
 are equally pure that there was no ruffian among
 them nor a whoremonger nor any unjust user. And
 when no such or reprobate can be proved against them
 nor any other stain whatever then it is time
 naturally to inspect the son of man himself and test
 him to see first whether he has a good memory
 and secondly whether he is modest and referred
 in disposition and yet not were it pretended to be
 so whether he is addicted to drink or greed
 or a quack or a buffoon or rich or abusive to see
 whether he is obedient to his father, to his mother
 to his teachers to his school masters and above all,
 if he makes no bad use of his personal attractions.
 The particulars then of his parents and of their
 progenitors are gathered from witnesses and from
 the public archives. For whenever an Indian dies,
 there visits his house a particular authority charged
 by the law to make a record of him and of how he

PLAVIUS PHILOSTRATUS

CAP. μέντος η φευσθέντι τῷ ἀρχοντικῷ επιτιμῶσιν οἱ νόμοι
 XXXI μὴ ἄρξαι αὐτὸν ἔτι ἀρχὴν μηδεμίαν, ὡς παρα-
 ποιήσαντα βίον αὐθρωπου, τὰ δὲ τῶν ἐφῆβων ἐξ-
 αὐτοὺς ορῶντες ἀναμανθάνουσι πολλὰ μὲν γὰρ
 ὀφθαλμοὶ τῶν ἀνθρώπων οἴθων ἐρμηνεύουσι,
 πολλὰ δὲ ἐν ὀφρύσι καὶ παρειαῖς κεῖται γνωμα-
 τεύειν τε καὶ θεωρεῖν, ἀφ' ἧς σοφοὶ τε καὶ φιλοσικοὶ
 ἄνδρες, ὥσπερ ἐν κατόπτρῳ εἶδωλα, τοὺς νοῦς
 τῶν ἀνθρώπων διαθεῶνται. μεγάλων γὰρ δὴ
 ἀξιούμένης φιλοσοφίας ἐνταῦθα, καὶ τιμὴν τούτου
 παρ' Ἰνδοῖς ἔχοντος, ἀνώγκη πᾶσα ἐκβασανίζεσθαι
 τε τοὺς ἐπὶ αὐτὴν ιόντας ἐλέγχοις τε ὑποθεβλῆ-
 σθαι μυρίοις. ὡς μὲν δὴ ἐπὶ διδασκάλοις αὐτὸς
 ποιούμεθα καὶ ἐς δοκιμαστὰν ἡμῶν τὸ φιλοσοφεῖν
 ἤκει, σαφῶς εἰρηκα, τούτῳ δὲ ὅδε ἔχει.

XXXI

CAP. 'Εγὼ μὲν πάππου βασιλέως ἐγενόμην, θεὸς ἡν-
 XXXI μος ὄμώτηρος, πατρὸς δὲ ἴδιώταυ καταλειφθεὶς
 γὰρ κομιδῇ υέος ἐπιτροποὶ μὲν αὐτῷ ἐγενούτο
 δύο τῶν ξυμμετερῶν κατὰ τοὺς τῶν Ἰνδῶν νόμους,
 Ἐπραττον δὲ ὑπὲρ αὐτοῦ τὰ βασιλικὰ οὐ χρη-
 στῶς, μὰ τὸν Ἡλιον, οὐδὲ ξυμμέτρως, ὅθεν
 βαρεῖς τοὺς ὑπηκόους ἐφαίνοντο καὶ η ἀρχὴ
 κακῶς ἤκουε. ξυστάντες οὖν ἐπ' αὐτοὺς τῶν
 δυνατῶν τινες ἐπιτίθενται σφισιν ἐν ἕορτῇ καὶ

LIFE OF APOLLONIUS, BOOK II

lived, and if this officer lies or allows himself to be deceived, he is condemned by the law and forbidden ever to hold another office, on the ground that he has counterfeited a man's life. But the particulars of the youths themselves are duly learnt by inspection of them. For in many cases a man's eyes reveal the secrets of his character, and in many cases there is material for forming a judgment and appraising his value in his eyebrows and cheeks, for from these features the dispositions of people can be detected by wise and scientific men, as images are seen in a looking-glass. For seeing that philosophy is highly esteemed in this country, and it is held in honour by the Indians, it is absolutely necessary that those who take to it should be tested and subjected to a thousand modes of proof. That then we proceed thus in the case of teachers, and put their philosophical aptitude to a test, I have clearly explained, and now I will relate to you my own history

XXXI

My grandfather was king, and had the same name CHAP XXXI as myself, but my father was a private person. For he was left quite young, and two of his relations were appointed his guardians in accordance with the laws of the Indians. But they did not carry on the king's government honestly on his behalf. No, by the Sun, but so unfairly that their subjects found their regime oppressive and the government fell into bad repute. A conspiracy then was formed against them by some of the magnates, who attacked them

And relates
his history
to
Apollonius

FLAVIUS PHILOSTRATUS

ΣΑΡ^{XXXI} οτείνουσι τῷ Ἰνδῷ θύοντας, αὗτοί τε ἐπεσπηδήσαντες τῷ ἄρχειν ξυνέσχον τὰ κοινά. δέσσαντες οὖν οἱ ξυγγεγεῖς περὶ τῷ πατρὶ μητρῷ ἐκκαιδεκα ἔτη γεγονοτε πέμπουσιν αὐτὸν ὑπέρ τὸν "Ἐφασιν παρὰ τὸν ἐκεῖ βασιλέα. πλειόνων δὲ ή ἕγω ἄρχει καὶ εὑδαίμων ἡ χώρα παρὰ πολὺ τῆς ἐνταῦθα. βουλομένου δὲ αὐτὸν τοῦ βασιλέως παῖδα ποιεῖσθαι, τουτὶ μὲν παρηγήσατο φῆσας μὴ φιλονεικεῖν τῇ τύχῃ ἀφηρημένῃ αὐτὸν το ἄρχειν, ἐδεήθη δ' αὐτοῦ ξυγχωρήσαι οἱ φιλοσοφῆσαι βαδισαντες παρὰ τοὺς σοφοὺς, καὶ γὰρ ἀν καὶ ῥάον καρτερῆσαι τὰ οἴκοι πακά. βουλομένου δὲ τοῦ βασιλέως καὶ κατάγειν αὐτὸν ἐπὶ τὴν πατρῷαν ἀρχὴν, "εἰ γυναῖς," ἔφη, "φιλοσοφοῦντα αἰσθοισα, κάταγε, εἰ δὲ μη, ἐξ με αἴτως ἔχειν" αὐτος οὖν ο βασιλεὺς ἦκων παρὰ τοὺς σοφοὺς μεγάλων ἀν ἔφη παρὰ αὐτῶν τυχεῖν, εἰ τοῦ παιδὸς ἐπιμεληθεῖεν γενναίου την φύσιν ἡδη διτος, οἱ δὲ κατιδοντες τι ἐν αὐτῷ πλέον ἡσπάσαντο προσδοκαντι οἱ τῆς αὐτῶν σοφιας, καὶ προδύμως ἐπαίδευον προσκείμενον πάνυ τῷ μανθανειν. ἐβδόμῳ δὲ ἐτει μησῶν ὁ βασιλεὺς, δτε δῆ καὶ ἐτελεύτα, μεταπεμπεται αὐτὸν καὶ κοιτωνὸν τῆς ἀρχῆς ὑποφαίνει τῷ νίψι, τὴν τε θυγατερα ὄμολογεῖ πρὸς ὅραν οὖσαν, ὁ δέ, ἐπειδὴ τὸν τοῦ βασιλέως νίὸν εἶδε κολίκων καὶ πῦνον καὶ τῶν τοιούτων κακῶν ἤττω μεστον τε ὑποψιῶν προς αὐτον, "συ μεν," ἔφη, "ταῦτ' ἔχει

LIFE OF APOLLONIUS, BOOK II

at a festival and slew them when they were over ~~near~~,
going to the river Indus. The conspirators then
seized upon the reins of government and held the
state together. Now my father's kinmen enter-
tained apprehensions for him because he was but yet
sixteen years of age so they sent him across the Hy-
phasis to the king here. And he has more subjects than I have and his country is much more fertile than
this one. It is moreover wished to adjust him but the
my father does not make a ground that he would not
strange with fate that had passed him of his
kingdom but he besought him to allow him to take
his way to the sages and become a philosopher for
he said that this would make it easier for him to wear
the reverses of his loss. The king however was
anxious to restore him to his father's kingdom for
father and I If you see that I am become a genuine
philosopher then restore me but if not let me
remain as I am. The king according went in
person to the sages and said that he would be under
great obligation to them if they would take care of a
youth who already showed such nobility of character,
and they discreetly did him something out of the
extinct but were loath to part from him. Then they said
how much richer was the young. Now seven years
afterwards the king to command at the very moment
when he was dying he sent for my father and
appointed him ruler in the government with his
own son and took out his daughter in marriage
to him as he was a head of marriageable age. And
my father when he saw that the king's son was the
virtue of fathers and of mine and I wish she was
and was also full of suspirances of future and to

FLAVIUS PHILOSTRATU'S

ΛΑΡ. καὶ τῆς ἀρχῆς ἀπύσης ἐμφοροῦ, καὶ γὰρ εἴηθες
XXXI μηδὲ τὴν προσήκουσαν ἔαντφ βασιλέαν κτίσασθαι
 δυνηθέντα θρασέως δοκεῖν ἐπὶ τὴν μὴ προσήκουσαν
 ἥκειν, ἐμοὶ δὲ τὴν ἀδελφὴν δίδου, τούτῃ γὰρ μόνον
 ἀπόχρι μοι τῶν σών" καὶ λαβὼν τὸν γάμον ἔξη
 πλησίου τὸν σοφῶν ἐν κώμαις ἐπτὰ εὐδαίμοσιν,
 οἷς ἐπέδωκε τῇ ἀδελφῇ ὁ Βασιλεὺς ἐν ζωηγη-
 γίγνομαι τοίνυν ἐγὼ τοῦ γάμου τούτοις καὶ με δὲ
 πατήρ τὰ Ἑλλήνων παιδεύσας ἄγει παρὰ τοὺς
 σοφοὺς πρὸ τὴλικίας ἵσωτ, δώδεκα γάρ μοι τότε
 ἦν ἔτη, οἱ δὲ ἔτρεφον ἵσα καὶ εαυτῶν παῖδες, οὓς
 γαρ οὐ οὐποδέξωνται τὴν Ἑλλήνων φωνὴν εἰδότας,
 ἀγαπῶσι μᾶλλον, ώς ἐς τὸ οὐμαρθεν αὐτοῖς ἥδη
 προσήκοντας.

XXXII

ΛΑΡ. Ἀποθανόντων δέ μοι καὶ τῶι γονέων οὐ μετα-
XXXII πολὺ μᾶλλον, αὐτοί με βαδίσαντα ἐπὶ τὰς κώμας
 ἐκέλευσαν ἐπιμεληθῆναι τῶν ἐμαυτοῦ γεγονότα
 ἐννεακαίδεκα ἔτη. τὰς μὲν οὖν κώμας ἀφηρητό
 με ἥδη ο χροντὸς θεῖος καὶ οὐδε τὰ γῆδιά μοι
 ὑπέλιπε τὰ κεκτημένα τῷ πατρί, πάντα γὰρ τῇ
 ἑαυτοῦ ἀρχῇ προσήκειν αὐτά. ἐμὲ δ' οὐ μαγάλοις
 παρ' αὐτοῦ τυχεῖν, εἰ με ἐψη ξῆν ἔρανον οὖν
 ξιλλεξάμενος παρὰ τῶι τῆς μητρὸς ἀπελευθέρων
 ακολούθους είχον τέτταρες. καὶ μοι ἴναγνυν
 σκούτι τοὺς Ἡρακλεόδας τὸ δράμα ἐπέστη τις
 ἐντεῦθεν ἐπιστολὴν φέρων παρὰ ἀνδρὸς ἐπειτηδείου
 τῷ πατρί, ὃς με ἐκέλευσε διαβάντα τὸν "Τδραώτην

LIFE OF APOLLONIUS, BOOK II

him. "Do you keep all this and enjoy the whole ^{CHAP} Empire as your own, for it is ridiculous that one who ^{XXXI} could not even keep the kingdom which belonged to him should presume to meddle with one which does not, but give me your sister, for this is all I want of yours." So having obtained her in marriage he lived hard by the sages in seven fertile villages which the king bestowed upon his sister as her p^om-money. I then am the issue of this marriage, and my father after teaching me Greek brought me to the sages at an age, somewhat too early perhaps, for I was only twelve at the time, but they brought me up like their own son, for any that they admit knowing the Greek tongue they are especially fond of, because they consider that in virtue of the similarity of his disposition he already belongs to themselves.

XXXII

And when my parents had died, which they did ^{CHAP} almost together, the sages bade me repair to the ^{XXXII} villages and look after my own affairs, for I was now thirteen years of age. But, alas, my good uncle had already taken away the villages, and didn't even leave me the few acres my father had acquired for he said that the whole of them belonged to his kingdom, and that I should get more than I deserved if he spared my life. I accordingly raised a subscription among my mother's freedmen and kept four retainers. And one day when I was reading the play called "The Children of Hercules," a man presented himself from my own country bringing a letter from a person devoted to my father, who urged me to cross

His
restoration
to his grand-
father's
throne

FLAVIUS PHILOSTRATUS

^{ΓΑΛ}
^{XXXII} ποταμὸν ξυγγυγνεσθαί οἱ περὶ τῆς ἀρχῆς τῆς ἐνταῦθα, πολλὰς γὰρ ἔλπιδας εἶναι μοι ἀνακτήσασθαι αὐτὴν μὴ ἔλινύσσουται. Τὸ μὲν δὴ δράμα θεῶν τις οἰμαι ἐτέλη νοῦν ἡγαγεῖ καὶ εἴπόμην τῷ φήμῃ, διαβάς δὲ τὸν ποταμὸν τὸν μὲν ἔτερον τῶν θεοβιασμένων ἐς τὴν ἀρχὴν τεθνάναι ἥκουσα, τὸν δε ἔτερον ἐν τοῖς βασιλείοις πολιορκεῖσθαι τούτοις. ἔχώρουν δὴ ξυντελένων καὶ βοῶν προς τοὺς ἐν ταῖς κώμαις, δι' ὧν ἔστειχον, ώς ὁ τοῦ δεῖνος εἶην υἱος καὶ ἐπὶ τὴν ἀρχὴν τὴν ἐμαυτοῦ ἵοιμι, οἱ δὲ χαίροντές τε καὶ ἀσπαζόμενοί με προύπεμπται παραπλήσιοι ἥγονοι τῷ παππῷ, ἐγχειρίδιαι τε ἦν αὐτοῖς καὶ τόξα, καὶ πλείους ἀεὶ ἐγγυνόμεθα, καὶ προσελθόντα ταῖς πύλαις οὕτω τι ἄσμενοι ἔδεξαντο οἱ ἐνταῦθα, ως ἀπὸ τοῦ βωμοῦ τοῦ Ἡλίου δῆδας ἀνφάμενοι πρὸ πυλῶν τε ἥκειν καὶ ἥγεισθαι δεῦρο ἐφυμνοῦντες πολλὰ τῷ πατρὶ καὶ τῷ πάππῳ, τὸν δὲ ἕσω κηφῆμα πέριξ τὸ τεῖχος ἐκληγσαν καίτοι ἐμοῦ παραιτουμένου μὴ τοιῷδε τρόπῳ ἀποθανεῖν αὐτὸν."

XXXIII

^{ΓΑΛ.}
^{XXXIII} "Τπολαβὼν οὖν ὁ Ἀπολλώνιος, ὁ Ἡρακλειδῶν,"
ἔφη, "κάθοδον ἀτεχνῶς διελῆλυθας, καὶ ἐπαινετέοις
οἱ Θεοὶ τῆς διανοίας, ὅτι γενναῖῃ ἀνδρὶ ἐπὶ τὰ
ἐαυτοῦ στείχοντι ξυνηραντο τῆς καθόδου. Ἄλλ
ἐκεῖνό μοι περὶ τῶν σοφῶν εἴπει οὐ καὶ ἵπτα
Ἄλεξάνδρῳ ποτε ἐγένοντο οὗτοι καὶ ἀναχθεῖτες

LIFE OF APOLLONIUS, BOOK II

the river Hydnotes and confer with him about my CHAP.
present kingdom, for he said there was a good ^{XXXIIII} prospect of my recovering it, if I wavered not. I cannot but think that some god set me on reading this drama at the moment, and I followed the omen, and having crossed the river I learnt that one of the usurpers of the kingdom was dead, and that the other was besieged in this very palace. Accordingly I hurried forward, and proclaimed to the inhabitants of the villages through which I passed that I was the son of so and so, naming my father, and that I was come to take possession of my own kingdom, but they received me with open arms and escorted me, recognising my resemblance to my grandfather, and they had daggers and weapons, and our numbers increased from day to day. And when I approached the gates the population received me with such enthusiasm that they snatched up torches off the altar of the Sun and came before the gates and escorted me hither with many hymns in praise of my father and grandfather. But the drone that was within they walled up, although I protested against his being put to such a death."

XXXIII

Here Apollonius interrupted and said "You have CHAP.
exact.y played the part of the restored sons of Hercules ^{XXXVII} in the play and praised be the gods who have helped ^{The motto} so noble a man to come by his own and restored you ^{of the} Brahman ^{Sages never} by their providential intervention. But tell me this ^{visiter by} Alexander ^{Alexander} about these sages - were they not once actually subject to Alexander, and were they not brought before him

FLAVIUS PHILOSTRATUS

ετοί μέτρι περὶ τῶν οὐρανοῦ ἀφίλοσοφησαν." "Οὖν
 δράκαι," ἢφη, "ἴκεινος ἡσαν, τὸ δὲ θνητό τούτο
 ἐλευθεριάζει τε ἀεὶ καὶ πολεμικῶς ἀξῆρτυται,
 σοφιαν τε μεταχειρίζεσθαι φασιν οὐδὲν χρηστὸν
 εἰδοτες οἱ δὲ ἀτεχνῶς σοφοι κεῖνται μὲν τοῦ
 "Τφασιδος καὶ τοῦ Γαγγου μάσοι, τὴν δὲ χωραν
 ταύτην οὐδὲν ἐπῆλθεν ὁ Ἀλεξανδρος, οὗτι ποὺ τὰ
 ἐν αὐτῇ δείσας, ἀλλ', οἷμαι, ταὶ ιερὰ απεσήμηναι
 αὐτῷ. οἱ δὲ καὶ διεβη τον "Τφασι καὶ τὴν περὶ¹
 αὐτοὺς γῆν ἡδιսηθη ἐλεῖν, ἀλλα την γε τυρσιν, ἦν
 ἔκεινοι κατοικοῦσιν, οὐδ' ἀν μυριοις μεν ἵχιλλεας,
 τρισμυριοις δὲ Αἴαντας ἄγων ποτὲ ἔχειρωσατο· οἱ
 γάρ μαχονται τοῖς προσελθοῦσιν, ἀλλα διοσημίαις
 τε καὶ σκηπτοῖς βαλλοντες ἀποκραυονται σφᾶς ιεροι
 καὶ θεοφιλεῖς διντες τὸν γοῦν Ἡρακλέα τὸν Λίγυν
 τιον καὶ τὸν Διόνυσον ξὺν δηλοις διαδραμόντας τὸ
 Ἰνδῶν θνητό φασὶ μεν ποτὲ δλασαι ἐπ' αὐτοὺς ἀμα
 μπχανάς τε παλαμίσασθαι καὶ τοῦ χωρίου ἡπο
 πειρασθαι, οἱ δὲ ἀντιπραττειν οὐδὲν, ἀλλ' ἀτρε
 μεῖν, ὡς ἔκεινοις ἐφαίδοντο, ἐπει δὲ αὐτοὶ προσπε
 σαν, προστήρεται αὐτοὺς ἀπεώσαντο καὶ βρονται
 κάτω στρεφομεναι καὶ ἐμπίκτουσαι τοῖς δηλοις.
 τὴν τε ματιδα χρυσῆν οὐσαν ἀποβαλειν ἔκει
 λέγεται ο Ἡρακλῆς, καὶ πεποίηνται αυτην ἀνη
 θημα οι σοφοι δια την τον Ἡρακλεους δοξαι.
 διά τε τὸ ἐκτύπωμα τῆς ματιδος πίτος γῆρ
 πεποίηται ο Ἡρακλῆς ὄριζων τὰ Γίγειρα καὶ τα
 ὅρι στηλας ποιουμενος τον τε Ὄλεανον ἐς τα ἔσω

LIFE OF APOLLONIUS. BOOK II

to philosophise about the heavens?" "Those were ~~clay~~
 the Oxyrhyncae," he said, "but this race has always
 been independent and well equipped for war, and
 they say that they attempted yet never acquired any
 real knowledge of wisdom. But the genuine sages are
 between the Hyphasis and the Ganges, in a country
 which Alexander never reached, not I imagine
 because he was afraid of what was in it but I think,
 because the omens warned him against it. But if
 he had crossed the Hyphasis, and had been able
 to take the surrounding country, he could certainly
 never have taken possession of their castle in which
 they live, not even if he had had ten thousand like
 Achilles, and thirty thousand like Ajax behind him,
 for they do not do battle with those who approach
 them, but they repulse them with prodigies and
 thunderbolts which they send forth, for they are
 holy men and beloved of the gods. It is related,
 anyhow, that Hercules of Egypt and Dionysus after
 they had overrun the Indian people with their arms,
 at last attacked them in company, and that they
 constructed engines of war, and tried to take the
 place by assault but the sages, instead of taking the
 field against them, lay quiet and passive, as it
 seemed to the enemy, but as soon as the latter
 approached they were driven off by rockets of
 fire and thunderbolts which were hurled obliquely
 from above and fell upon their armour. It was
 on that occasion, they say, that Hercules lost his
 golden shield, and the sages dedicated it as an
 offering, partly out of respect for Hercules' reputa-
 tion, and partly because of the reliefs upon the
 shield. For in these Hercules is represented fixing
 the frontier of the world at Gedira, and turning the

FLAVIUS PHILOSTRATUS

^{CAP.}
^{XXXIII} ἐπισπόμενος, δθεν δηλοῦται μη τὸν Θηβαῖον
Ἡρακλεα, τον δὲ Αἰγύπτιον ἐπὶ τὰ Γάδειρα
ἔλθειν καὶ ὄριστὴν γενέσθαι τῆς γῆς"

ΧΛΗΨΙΔΑ

^{CAP.}
^{XXXIV} Τοιαῦτα διαλεγομένων αὐτῶν ἐπίλθεν ὁ ὅμιλος
αὐλῷ ἀμα, ἔρομένου δὲ τοῦ Ἀπολλωνίου τὸν
βασιλέα, ὃ τι ἐθέλοι ὁ κῶμος, "Ἴνδοί," ἔφη,
"παραινέσει τῷ βασιλεῖ φίδουσιν, επειδὴν πρὸς
τῷ καθεύδειν γύγνηται, ὄνειρασί τε ἀγαθοῖς χρῆ
σθαι χρηστόν τε ἀνίστασθαι καὶ εὐξύμβολον τοῖς
ὑπηκόοις." "πώς οὖν," ἔφη, "ἴα βασιλεὺς, διά-
κεισται πρὸς ταῦτα; σὲ γάρ που αὐλοῦστω." "οὐ
καταγελῶ," ἔφη, "δεῖ γάρ προσίσθαι αὐτὰ τοῦ
νομοῦ ἔνεκεν, παραινέσεως μέντοι μηδεμιᾶς δεῖ-
σθαι, ὅστα γάρ ἀν ο βασιλεὺς μετρίως τε καὶ χρη-
στῶς πράττῃ, ταῦτα ἑαυτῷ δήπου χαριεῖται
μᾶλλον ἢ τοῖς ὑπηκόοις."

ΧΛΗΨΙΔΑ

^{CAP.}
^{XXXV} Τοιαῦτα διαλεχθέντες, ἀνεπαύσαντο, ἐπεὶ δὲ
ἡμέρα ὑπεφαίνετο, αὐτὸς ὁ βασιλεὺς ἀφίκετο ἐς
τὸ δωμάτιον, φ ἔνεκύθευδον οἱ περὶ τὸν Ἀπολλώ-
νιον, καὶ τὸν σκίμποδα ἐπιψηλαφήσας προσεῖπε
206

LIFE OF APOLLONIUS, BOOK II

mountains into pillars, and confining the ocean CHAP.
within its bounds. Thence it is clear that it was not XXXIV
the Theban Hercules, but the Egyptian one, that
came to Gadera, and fixed the limits of the world."

XXXIV

WHILE they were thus talking, the strain of the CHAP.
hymn sung to the flute fell upon their ears, and XXXIV
Apollonius asked the king what was the meaning of ^{The Hymn} to the king
their ode. "The Indians," he answered, "sing
their admonitions to the king, at the moment
of his going to bed, and they pray that he may
have good dreams, and rise up propitious and
affable towards his subjects." "And how," said
Apollonius, "do you, O king, feel in regard to
this matter? For to yourself I suppose that they
honour with their pipes." "I don't laugh at them,"
he said, "for I must allow it because of the law,
although I do not require any admonition of the
kind for in so far as a king behaves himself with
moderation and integrity, he will bestow, I imagine,
favours on himself rather than on his subjects."

XXXV

AFTER this conversation they laid themselves down CHAP.
to repose, but when the day dawned, the king him- XXXV
self went to the chamber in which Apollonius and
his companions were sleeping, and gently stroking
the bed he addressed the sage, and asked him what
Discussion
of the
relation of
drinking to
dissipation

FLAVIUS PHILOSTRATI S

ΕΑΙ^{τι} τε τὸν ἄνδρα, καὶ ἥρετο αὐτάν, ὁ τι ἐνθυμοῖτο, "αὐ
 ξξει^{τι} γάρ που καθεύδεις," εἶπεν, "ἄδωρ πίνων καὶ κατα
 γελῶν τοῦ οἴκου." "αὐ γάρ καθεύδειν ἡγῆ," ἔφη,
 "τοὺς τὸ ὄδωρ πίνοντας." "καθεύδειν μέν," ἔφη,
 λεπτὸν δὲ ὑπνοι, ὅντερ *ἄκρως* αὐτῶν τοῖς ὄφ
 θαλμοῖς ἐφιξάνειν φῶμεν, οὐ τῷ υφ." "ἀμφοτέ
 ροιν," εἶπε· καὶ ἵσωι τῷ υφ μᾶλλον εἰ γαρ μὴ
 ἀτρεμήσει ὁ νοῦς, οὐδὲ ὑπαδέξονται οἱ ὄφθαλμοὶ
 τοῦ ὑπνοῦ οἱ γοῦν μεμηνότες οὐδὲ καθεύδειν δύ-
 νανται διὰ τὴν τοῦ νοῦ πηδησιν, ἀλλ' ἐι ἄλλα καὶ
 ἄλλα απιούστην τίκ ἐννοίας γρογύότερον τε ἀναβλέ-
 πουσι καὶ ἀναιδέστερον, διπερ οἱ ὑπνοι τῶν
 δρακόντων. ἐπεὶ τοίνυν, ὡς βασιλεῖ," εἶπε,
 "σαφῶς ἡρμήνευται τὸ τοῦ ὑπνοῦ ἔργον καὶ ἀττα
 δηλοῦται αὐτῷ τοῖς ἀνθρώποις, σκεψώμεθα, τί
 μειονεκτήσει ἐν τῷ ὑπνῳ τοῦ μεθυοντος ὁ τὸ ὄδωρ
 πίνων" "μη σοφίζου," ἔφη ὁ βασιλεύς, "εἰ γάρ
 μεθύοντα ὑποθήσῃ, οὐ καθευδῆσει τοῦτο, βακ-
 χενουσα γάρ ἡ γνωμη στροβίσει τε αὐτὸν καὶ
 ταραχῆς ἐμπλήσει δοκοῦσί τοις πάντες οἱ ἐκ
 μεθῆς καταδαρθεῖν πειρωμένοι ἀναπέμπεσθαι τε
 ἐι τον ὄροφον, καὶ αὖ ὑπόγειοι εἶναι δίνην τε
 ἐμπεπτωκέναι αφίσιν, οἷα δι περι τὸν Ἰξίονα
 λέγεται ξυμβαινειν. οὔκουν ἀξιῶ τὸν μεθυοντα,
 ἀλλὰ τὸν πεπωκότα μὲν τοῦ οἴκου, νηφούτα δὲ
 θεωρεῖν, φει καθευδῆσει καὶ ὡς πολλῷ βέλτιον τοῦ
 ἀσίνου."

THE LIFE OF APOLLONIUS BOOK II

he was thinking about. "For," he said "I don't ~~say~~
imagine you are asleep, since you drink water and ~~thus~~
deserve to be." said the other. "Then you don't
think that those who drink water go to sleep?"
"Yes," said the king. "They sleep but with a very
light sleep which just sets upon the tips of their
eyelids as we see but not upon their minds." "Nay
with both do they sleep," said Apollonius. "And
perhaps more with the mind than with the eyelids.
For if ever the mind is thoroughly composed the
eyes will not absent of sleep either." "But note how
madmen are not able to go to sleep because their
mind leaps with excitement, and their thoughts run
coursing hither and thither so that their gauntlets are
full of fury and mad impulse like those of the
dragons who never sleep." Since then the king
went on to examine more closely the use and
function of sleep and what it signifies for men let
us examine whether the drunkard or water need sleep
less soundly than the drunkard. "Do not quibble,"
said the king "for if you put forward the case of a
drunkard he I admit will not sleep at all for his
most is in a state of revel and what I mean about and
how him with opinion. At first you would try to go
to sleep when it drunk seems to themselves to be
pushed up on to the roof and then to be dashed down
to the ground and to fall into a whirl,
as they may happened to him. Now I do not
put the case of a drunkard but of a man who has
merely drunk wine but remains sober. I wish
to consider whether he will sleep, and how much
better he will sleep than a man who drinks no
wine."

FLAVIUS PHILOSTRATUS

XXXVI

^{ΙΑΡ.} Καλέσας οὖν ὁ Ἀπολλωνίος τὸν Δάιμον, πρὸς
^{ΙΧΙΧΙ} δεινοὺς ἄνδρα," ἔφη, "ὁ λογος καὶ σφιδρα γεγον
 μνασμένον τοῦ διαλέγεσθαι" "όρῶ," ἔφη, "καὶ
 τοῦτ' ἴσως ἡν το μελαρπίγου τυχεῖν. κιέμε δε
 πάντι αἰρεῖ ὁ λόγος, βν εἴρηκεν. ἀρα οὖν σοι ἀφύ-
 πνισαντι ἀποτελεῖν αὐτον." ἀνακαυφίσας οὖν τὴν
 κεφαλὴν ο Ἀπολλωνίος, "καὶ μὴν δέσον," ἔφη,
 "πλανεκτοῦμεν οἱ το ὕδωρ πίνοντες πρὸς τὸ καθ-
 εύβεβη ήδιον, φῆσθαι δηλώσω τοῦ γε σοῦ λογον εχό-
 μενος· ὅτ μὲν γάρ τεταρακται ἡ γνωμη τοις μεθύ-
 ουσι καὶ μανικεωτερον διάκεινται, σαφοτε είρηκεν,
 ὄρωμεν γάρ τους μέθη πατεσχημενον διττὰς μεν
 σεληνας δοκοῦνται βλέπειν, διττους δὲ ἥλιους, τοὺς
 δὲ ἥττους τεπάκυτας, καὶ πανι μηφωσιν, οὐδεν μὲν
 τούτων ἵγουμένοντες, μεστον δὲ εὐφροσύνης καὶ
 ἥδονής, ή δὴ προσπίπτει σφίσιν οὐδε εξ εὐπραγίας
 πολλάκις, καὶ μελετώσται δέ οι τοιοῦτοι δίκαιοι οὐδε
 φθεγξάμενοι παντας ἐν δικαστηρίῳ, καὶ πλουτεῖν φασιν
 οὐδὲ δραχμῆς αὐτοῖς ἔνδον οὔσης. ταῦτα δε, ο
 βασιλεῦ, μανιεὰ παθη καὶ γάρ αὐτὸς το ἥδεσθαι
 διακεινεῖ τὴν γνωμην καὶ πολλοὺς οἰδα τῶν σφιδρα
 ἱγουμένων εν πράττειν οὐδὲ καθευδειν δικαμένους,
 ἀλλ' ἀκτηδῶνται τοῦ ὑπου, καὶ τοῦτ' άν εἴη τὸ
 παρέχειν φροντίδας καὶ τιγαθί. ἔστι δὲ καὶ

LIFE OF SPQR TOXUS BOOK II

XXXVI

Anasorus then summoned Damis and said —
A never man with whom we are discussing and one
thoroughly trained in argument. — I see it is so
and Damis — perhaps this is what constant by
the phrase ~~saying~~ ^{to} a Doctor. But the argument
excites me very much of which he has delivered
himself — at some time for you to wake up and finish
it. Anasorus then raised his head slightly and
said — Well I am ~~so~~ ^{very} pleased of your own up and
following your own argument how much advantage
we who drink water have in that we sleep more
soundly — for you have early stated and admitted
that the methods of ~~drinkers~~ are disordered and an
imprudent ~~method~~ ^{of} ~~drinking~~ — for we see those who
are under the spell of drink imagining that they see
two moons at once and this sure to it those who
have drunk less even though they are ~~like~~ ^{like} water
while this certainly is not so — ~~because~~ ^{because} these are yet
full of water and ~~possess~~ ^{possess} a ~~thick~~ ^{thick} of poison
laid upon them even though they have not had any
good luck and men in such a condition will pre-
dict ~~success~~ ^{success} although they never quench their appetites before
in a moment and then ~~die~~ ^{die} — Now they are such
although they have not a ~~fortune~~ ^{fortune} in their pockets
Now these O kings are the afflictions of a madman
for the mere ~~pleasure~~ ^{pleasure} of drinking disturbs their
judgment, and I have known many of them who
were so firmly convinced that they were well off
that they were unable to sleep but leapt up in their
slumbers and there is the meaning of the saying that
good fortune itself is a reason for being anxious.

XXXV. Φύρμακα ὑπνου μεμπχωμένα τοῖς ἀνθρώποις, ὃν πιόντες τε καὶ ἀλειφάμενοι καθεύδουσιν ἐκτείναντες αὐτοὺς ὁσπερ ἀποθανοῦτες, ὅθεν μετά τινος ληθῆς ἀνίστανται καὶ ἄλλοσέ ποι μᾶλλον εἰσιν ἢ σύπερ εἶναι δοκοῦσιν. δτι μὲν δι τὰ πινόμενα, μᾶλλον δὲ τὰ ἐπαντλουμένα τῇ ψυχῇ καὶ τῷ σώματι οὐ γνήσιον οὐδὲ οὐκέτον ἐπεσάγεται τὸν ὑπνον, ἀλλ' ἡ βαθὺν καὶ ἡμιθνῆτα ἡ βραχὺν καὶ διασπωμένον ὑπὸ τῶν ἐντρεχόντων, καν χρηστὰ γ. ξυνθῆσῃ τάχα, εἰ μὴ τὸ δύσερι μᾶλλον ἢ τὸ ἔριστικὸν σπουδάζεις. οἱ δὲ ἐμοὶ ξυμπόται τὰ μὲν δυτα ὄρῶσιν ὡς δυτα, τὰ δὲ οὐκ δυτα οὐτ' ἀναγράφουσιν αὐτοῖς οὐθ' ὑποτυποῦνται, κοῦφοι τε αὐτῷ ἔδοξαν, οὐδὲ μεστοὶ βλακεῖας οὐδὲ εὐπθειας ἢ ἀλαρώτεροι τοῦ προσήκοντος, ἀλλ' ἐφεστηκότες εἰσὶ καὶ λογισμοῦ πλέψ, παραπλήσιοι δεῖλης τε καὶ ὀπότε ἀγορὰ πληθεῖ, οὐ γάρ νυστάξουσιν οὗτοι, καν πορρω τῶν νικτῶν σπουδαζωσιν. οὐ γάρ ἔξωθεὶ αὐτοὺς ὁ ὑπνος ὁσπερ δεσπότης βρίσας ἐς τὸν αὐχένα δεδοιλωμένον ὑπὸ τοῦ οἴνου, ἀλλ' ἀλείθεροι τε καὶ ὄρθοι φαίνονται, καταδαρθέντες δὲ καθαρὰ τῇ ψυχῇ δέχονται τὸν ὑπνον οὔτε ὑπὸ τῶν εὐπραγιῶν ἀνακουφιζομένοι αὐτοῦ οὔτε ὑπὸ κακοπραγίας τινὲς ἐκθράσκοντες. ξυμμετρος γάρ πρὸς ἀμφο ταῦτα ψυχὴ υῆφουσα καὶ οὐδετέρου τῶν παθῶν ἥτται, ὅθεν καθεύδει ἥδιστα καὶ ἀλιπότατα μὴ ἔξισταμένη τοῦ ὑπνου.

LIFE OF APOLLONIUS BOOK II

Men have also derived sleeping draughts by drinking or anointing themselves with which people at once stretch themselves out and go to sleep as if they were dead but when they wake up from such sleep it is with a sort of forgetfulness and they imagine that they are anywhere rather than where they are Now these draughts are not exactly drunk but I would rather say that they drench the soul and body for they do not induce any kind of proper sleep but the deep coma of a man half dead or the light and disturbed sleep of men haunted by phantoms even though they be wholesome ones and you will I think agree with me in this, unless you are disposed to quibble rather than argue seriously But those who drink water, as I do see things as they really are and they do not regard it fancy things that are not and they were never found to be giddy, nor full of drunkenness or of sickness nor unduly excited but they are wide awake and thoroughly rational and always the same whether late in the evening or early in the morning when the market is crowded, for these men never nod, even though they pursue their studies far into the night For sleep does not drive them forth, pressing down like a slave master upon their necks, that are bowed down by the wine but you find them free and erect and they go to bed with a clear pure soul and welcome sleep and are neither buoyed up by the bubbles of their own private luck, nor scared out of their wits by any adversity For the soul meets both alternatives with equal calm if it be sober and not overcome by either feeling and that is why it can wear a delightfully sleep untouched by the burnings which startle others from their couches.

XXXVII

CAP. XXXVII. Καὶ μὴν καὶ τὰ μαντικὸν τὰ ἐκ τῶν ὀμειράτων, διειστατον τῶν ἀνθρωπίνων δοκεῖ, ἥπον διορᾶ μὴ ξυντεθολωμένη ὑπὸ τοῦ οἴνου, ἀλλ' ἀκηρατος δεχομένη αὐτὸ καὶ περιαθροῦσα οἱ γοῦν ἔξηγηται τῶν δψεων, οὓς ὄνειροπόλους οἱ παιηταὶ καλοῦσιν, οὐκ ἀν ὑποκρίνοιστο δψιν οὐδεμίαν μη πρότερον ἐρόμενοι τὸν καιρον, ἐν φί εἰδεν. ἂν μὲν γὰρ ἔρος ή καὶ τοῦ περὶ τὸν ὄρθρον ὅπνου, ξιμβάλλονται αὐτὴν ὡς ὑγιῶς μαντευομένης τῆς ψυχῆς, ἐπειδὴν ἀπορρύψηται τον οἶνον, εἰ δ' οὐμφὶ πρῶτον ὅπνου η μεσας νύκτας ὅτε βεβύθισται τε καὶ ξυντεθόλωται ἔτι ὑπὸ τοῦ οἴνου, παραιτοῦνται τὴν ὑπόκρισιν σοφοὶ δύτες ὡς δὲ καὶ τοῖς θεοῖς δοκεῖ ταῦτα καὶ το χρησμῶδες ἐν ταῖς ιηφούσαις ψυχαῖς τίθενται, σαφῶς δηλώσω ἐγένετο, ὡς βασιλεῦ, παρ' Ἑλλησιν Ἀμφιάρεως ἀνὴρ μάντις." "οἶδα," εἶπε, "λέγετε γάρ που τὸν τοῦ Οἰκλέους, ὃν ἐκ Θηβῶν ἐπανιάντα ἐπεσπάσατο ή γῇ ζοίντα." "οὗτος, ὡς βασιλεῦ," ἔφη, "μαντευόμενος ἐν τῇ Ἀττικῇ οὖν ὀμειράτα ἐπάγει τοῖς χρωμένοις, καὶ λαβόντες οἱ ἱερεῖς τὸν χρηστόμενον σίτου τε εἵργουσσε μίαν ἡμέραν καὶ οἶνον τρεῖς, ἵνα διαλαμπαύσῃ τῇ ψυχῇ τῶν λογίων σπασῃ· εἰ δὲ ὁ οἶνος

LIFE OF APOLLONIUS BOOK II

XXXVII

Are more than this as a faculty of divination by means of dreams which is the clearest and most god-like of human faculties the son detects the truth at the more easily when it is not muddled by wine but accepts the message unshaken and warns it carefully. Another the expounder of dreams and among those whom the poets call interpreters of dreams will never undertake to explain any vision to anyone without having first asked the time when it was seen. For if it was at dawn and in the deep of morning tide, they calculate its meaning on the assumption that the soul is then in a condition to have morally and healthily reason; but if it has passed the f of the stars of night. But if the vision was seen in the first sleep of midnight when the soul is still muddled in the lees of wine and muddled thereby they incline to make any suggestions in they are wise. And that the gods also are of this opinion and that they restrain the faculty of unusual responses to souls which are sober I will clearly show. There was O king a seer among the Greeks called Amphiaraus — I know — and the other — for you needs I imagine — to the son of Oileus who was well up above in the earth in his way back from Delos. This man O king — and Apollonius — I mean — Attains inducing dreams in those who consult him and the priests take a man who wishes to consult him and they prevent his eating for one day and then drinking wine for three in order that he may receive the oracles with his soul in a condition of utter transparency. But if wine were

FLAVIUS PHILOSTRATUS

ΑΑ' ἀγαθον ἦν τοῦ ὑπνου φάρμακον, ἐκέλευσεν ἀν ὁ
 ΣΟΦΩΝ οὐχιάρεως τοὺς θεωροὺς τὸν ἐναυτίον
 ἐσκευασμένους τρόπον καὶ οἶνον μεστούς, ὥσπερ
 ἀμφορέας, ἐν τῷ ἀδυτοι αὐτῷ φέρεσθαι. πολλὰ
 δὲ καὶ μαντεῖα λέγοιμ' ἀν εὑδόκιμα παρ' "Ελλῆσι
 τε καὶ Βαρβυροῖς, ἐν οἷς ὁ ἴερευς ὑδατος, αλλ'
 οὐχὶ σίνην σπάσας αποφθέγγεται τὰ ἐκ τοῦ
 τριποδος. θεοφόρηται δὴ κάμε ἡγαῦ καὶ πάντας,
 ὁ βασιλεὺς. ταύς τὸ ὑδωρ πίνοντας υμφόληπτοι
 γάρ ἡμεῖς καὶ βάκχοι τοῦ νῆφεων." "ποιήσῃ
 οὖν," ἔφη, "ὦ Ἀπολλώνε, καμὲ θιασῶτη,
 "εἴπερ μὴ φορτικός." εἰπε 'ταῦς ὑπηκόοις δύξειε
 φιλοσοφία γάρ περι βασιλεῖ ἄνδρι ξύμμετρος μὲν
 καὶ ὑπανειμένη θαυμαστὴν ἐργαζεται κρύστη,
 ὥσπερ ἐν σοὶ διαφαίνεται, η δικριβής καὶ
 ὑπερτεινουσα φορτικη τε, ω βασιλεὺς, καὶ ταπεινο-
 τέρα τῇς ὑμετέρας σκηνῆς φαίνεται καὶ τύφου δὲ
 αὐτοῦ τι ἀν ἔχειν ἡγοῦντο βάσκανοι."

XXXVIII

ΑΑ' Ταῦτα διαλεχθέντες, καὶ γάρ ἡμέρα ἡδη ἐτύγχα-
 νει, ἐν τῷ ἔξω προῖηθον. καὶ ξυνεῖς ὁ Ἀπολλώνιος
 ιος χρηματίζειν δέσας τὸν βασιλέα πρεσβείας
 τε καὶ τοῖς τοιούτοις, "σὺ μέν." ἔφη, "ὦ βασιλεὺ,
 τὰ προσήκουτα τῇ ἀρχῇ πρᾶττε, ἐμὲ δὲ τὸν καιρὸν
 τοῦτον ἀνεσ τῷ Ἡλίῳ, δεῖ γάρ με τὴν εἰθισμένην
 εὐχὴν εὑξασθαι." "καὶ ἀκούσοι γε εὐχομένου,"
 ἔφη, "χαρισίται γάρ πᾶσι, ὅπόσοι τῇ σοφίᾳ τῇ
 3.6

LIFE OF APOLLONIUS, BOOK II

a good drug of sleep, then the wise Ampharaus ^{CHAP.}
would have bidden his votaries to adopt the opposite ^{XXXVII}
regimen, and would have had them carried into his
shrine as full of wine as leathern flagons. And I
could mention many oracles, held in repute by
Greeks and barbarians alike where the priest utters
his responses from the tripod after imbibing water
and not wine. So you may consider me also as a fit
vehicle of the god, O king, along with all who drink
water. For we are rapt by the nymphs and are
haemantic revellers in sobriety." "Well, then,"
said the king, "you must make me too, O Apollonius,
a member of your religious brotherhood." "I would
do so," said the other "provided only you will not
be esteemed vulgar and head cheap by your subjects.
For in the case of a king a philosophy that is at once
moderate and indulgent makes a good mixture, as
is seen in your own case, but an excess of rigour
and severity would seem vulgar, O king, and beneath
your august station, and it might be construed by
the envious as due to pride."

XXXVIII

WHEN they had thus conversed, for by this time it ^{CHAP.}
was daylight, they went out into the open. And ^{XXXVII}
Apollonius, understanding that the king had to give ^{Apollonius'}
audience to embassies and such like, said ^{cult of} ^{the Sun}. "You
then, O king, must attend to the business of state, but
let me go and devote this hour to the Sun, for I
must needs offer up to him my accustomed prayer."
"And I pray he may hear your prayer," said the king,
"for he will bestow his grace on all who find pleasure

FLAVIUS PHILOSTRATUS

ΙΑΡ.
ΧΧΧVIII σῇ χαίρουσιν· ἐγὼ δὲ περιμενῶ σε ἐπανιόντα, καὶ
γάρ δικάσαι τινὰς χρὴ δίκας, αἱς παρατυχών τὰ
μέγιστά με ὄντεις.

XXXIX

ΙΑΡ.
ΧΧΧIX 'Επανελθὼν οὖν προκεχωρηκίας ἥδη τῆς ἡμέρας
ἡρωτα περὶ ἀν δίκασεν, οὐ δέ, "τίμερον," ἔφη,
"οὐκ ἔδίκασα, τὰ γὰρ ἱερά οὐ ξυνεχίωρει μοι"
ὑπολαβὼν οὖν οὐ λπολλάνιος. · ἐφ' ἱεροῖς οὖν."
ἔφη, "ποιεῖσθε καὶ ταύτας, ὥσπερ τας ἔξιδον τε
καὶ τὰς στρατείας," "υὴ Δί," εἶπε, "καὶ γάρ
ἐνταῦθα κίνδυνος, εἰ οὐ δικάζων ἀπενεγχθείη τοῦ
εὐθέος" εὗ λέγειν τῷ Ἀπολλωνίῳ ἔδοξε, καὶ
ἥρετο αὐτὸν πάλιν, τίς εἴη, ήν δικάστοι δίκην,
"όρω γάρ," εἶπεν, "ἔφεστηκότα σε καὶ ἀποροῦντα,
ὅπη ψηφίσασιο." "όμολογῷ," ἔφη, "ἀπορεῖν, θέει
ξύμβουλον ποιοῦμαι σε ἀπέδοτο μεν γάρ τις
ἐτέρῳ γῆν, ἐν γῇ Θησαυρὸς ἀπέκειτο τις οὕτω
δῆλος, χρόνῳ δὲ ὅστερον ἡ γῆ ῥαγεῖστα χρυσοῦ
τινα ἀνέδεικε Θήκην, ήν φησι μὲν ἑαυτῷ προσήκειν
μᾶλλον οὐ τὴν γῆν ἀποδόμενος, καὶ γὰρ οὐδὲ ἀν
ἀποδόσθαι τὴν γῆν, εἰ προύμαθεν, ὅτι βίον ἐπ'
αὐτῇ ἔχοι, οὐ πριάμενος δὲ αὐτὸς ἀξιοῦ πεπάσθατ,
οὐ ἐν τῇ λοιπὸν ἑαυτοῦ γῇ εὗρε καὶ δίκαιος μὲν οὐ
ἀμφοῖν λόγος, εὐήθης δὲ ἀν ἐγώ φαινοίμην, εἰ
κελεύσαιμ ἀμφοτεν μεμασθαι τὸ χρυσίον, τοιτὶ

LIFE OF APOLLONIUS, BOOK II

in your wisdom—but I will wait for you until you CHAP. return, for I have to decide some cases in which XXXVIII your presence will very greatly help me.'

XXXIX

Apollonius then returned when the day was CHAP. already far advanced, and asked him about the cases XXXIX which he was judging, but he answered, "To-day I have not judged any, for the owners did not allow me." Apollonius then replied and said, "It is the case then that you consult the omens in such cases as these just as you do when you are setting out on a journey or a campaign." "Yes by Zeus," he said, "for there is a risk in this case of one who is a judge straying from the right line." Apollonius felt that what he said was true, and asked him again what the suit was which he had to decide, "For I see," he said, "that you have given your attention to it and are perplexed what verdict to give." "I admit," said the king, "that I am perplexed, and that is why I want your advice—for one man has sold to another land in which there lay a treasure as yet undiscovered and some time afterwards the land, being broken up, revealed a certain chest, which the person who sold the land says belongs to him rather than to the other, for that he would never have sold the land, if he had known beforehand that he had a fortune thereto—but the purchaser claims that he acquired everything that he found in land, which theretofore was his." And both their contentions are just—and I shall seem ridiculous if I order them

FLAVIUS PHILOSTRATUS

CAP. ξαρχία γὰρ ἄν καὶ γράψει διαιτόη." ὑπολαβὼν οὖν ὁ
 Ἀπολλωνιος, "ὦτι μὲν οὐ φιλοσοφῶ," ἔφη, "τὸ
 ἄνδρε, δηλοῖ τὸ περὶ χρυσίου διαφέρεσθαι σφᾶς,
 ἀρισταὶ δ' ἄν μοι δικάσαι δοξεῖς ὅδε ἐνθυμηθεῖς,
 ὡς οἱ θεοὶ πρῶτον μὲν ἐπιμέλειαν ποιοῦνται τῶν
 ἔνδυν ἀρετῆς φιλοσοφούντων, δεύτερον δὲ τῶν
 ἀναμαρτήτων τε καὶ μηδὲν πώποτε ἀδικεῖν δοξάν-
 των. διδόσατι δὲ τοῖς μὲν φιλοσοφοῦσι διαγι-
 γνώσκειν εὖ τὰ θεῖα τε καὶ τὰ ἀνθρώπεια, τοῖς
 δ' ἄλλως χρηστοῖς βίοις αποχρῶντα. ὡς μὴ χρήτει
 ποτὲ τῶν ἀναγκαίων ἀδικοὶ γένωνται δοκεῖ δῆ
 μοι, βασιλεῦ, καθάπερ ἐπὶ τρυτάνης ἀντικρίναι
 τούτους καὶ τοὺς ἀμφοῦν ἀναθεωρῆσαι βίου, οὐ γὰρ
 ἄν μοι δοκοῦσιν οἱ θεοὶ τὸν μὲν ἀφελέσθαι καὶ
 τὴν γῆν, εἰ μὴ φαῦλος ἦν, τῷ δ' αὖ καὶ τὰ ὑπὸ τῆς
 γῆς δοῦναι, εἰ μὴ βελτίων ἦν τοῦ ἀποδομένου."
 ἀφίκουντο δὲ τὴν ὑστεραίαν δικασόμενοι ἀμφο, καὶ
 ὁ μὲν ἀποδόμενος ὑβριστής τε ἥλεγχεται καὶ
 θυσίας ἐκλελουπών, ἀντὶ ἔδει τοῖς ἐν τῇ γῇ θεοῖς
 θύειν, ὁ δὲ ἐπιεικῆς τε ἐφαίνετο καὶ ὀσιώτατα
 θεραπεύων τοὺς θεούς ἐκράτησεν οὖν οὐ τοῦ
 Ἀπολλωνίου γυνώμη καὶ ἀπῆλθεν ὁ χρηστὸς ὡς
 παρὰ τῶν θεῶν ταῦτα ἔχων.

LIFE OF APOLLONIUS. BOOK II

to share the gold between them for any odd woman ~~might~~
could settle the matter in that way. Apollonius ~~had~~
thereupon reported so over. The fact that they
are quarreling about gold shows that these two men
are philosophers, and you will, in my opinion give
the first verdict if you bear this in mind that the
gods attach the best importance and have most care
for those who live a life of philosophy together with
moral excellence and only get secondary attention
to those who have committed no faults and were
never yet found unjust. Now they entrust to
you, brothers, the task of rightly discerning the go-
dane and human as they should be discerned yet
to those who merely are of good character they give
enough to live upon so that they may never be
rendered unjust or actual lack of the necessities of
life. It seems then to me O king right to weigh
these men in the balance as it were and to examine
their respects yes, for I cannot believe that the
gods would deprive the one even of his land unless
he was a bad man or that they would on the other
hand bestow on the other even what was under the
land unless he was better than the man who sold
it. The two claimants came back the next day,
and the one it was convicted of being a ruffian who
had neglected the sacrifices which it was his
bounden duty to sacrifice to the gods on that land¹,
but the other was found to be a decent man and a
most devout worshiper of the gods. Accordingly,
the opinion of Apollonius prevailed, and the better
of the two men quitted the court as one on whom
the gods had bestowed this boon.

¹ In regular the gods of the underworld

XL

εἰπεί δὲ τὰ τῆς δίστη ὡδεῖς ἔσχε, προσελθὼν ὁ
^{εἰπεί} Ἀπολλώνιος τῷ Ἰνδῷ. "τημέρον," εἶπεν, "ἰ, τρίτη
 τῶν ὥμερῶν, οὐ αὐτὸν με, ὁ βασιλεὺς, ἔνοικος,
 τῆς δὲ επισύνης ἐστιν χρι, ἔξελαυνειν ἐπιμεροῦς τῷ
 νομῷ." "ἄλλος οὐδὲ ὁ νόμος," εἶπεν, "ἡδη διαδίγεται
 σοι, καὶ γάρ τῇ αὑτοῖς μέντοι ἔξεστιν ἀπειδὴ μετὰ
 μεσημβρίαν πόφικον" "χαρω," ἔφη, "τῷ ξενιψ,
 καὶ γαρ μοι δοκεῖς καὶ σοφιζεσθαί τὸν νόμον δι'
 ἔμι." "εἰ γαρ καὶ λισσαὶ αὐτον ἱδυνιμπήν," εἶπε,
 "τὸ γε ὑπέρ σου. ἄλλος ἀπείνο μοι εἰπε, Λπολλώ-
 νιος, εἰ καρηλοι, ἐφ' ὃν ὀχεισθαί σε φασιν, οὐκ
 δε Βαβυλώνιος ἀγουσιν ὑμᾶς," "ἴκειθεν," ἔφη,
 "δοντος γε αὐτας Οὐαρδίκον" "Ἐτ' οὖν ὑμᾶς
 ἀπέγειν δυνησονται, τοσαντα ἡδη στάδια ἐκ
 Βαβυλώνος ἡκουσται," ἀσιωπησε μεγ ό Ἀπολλώ-
 νιος, ό δε Δαμις, "οἵπει συνηησιγ," ἔφη, "ὁ βασιλεὺς,
 τῆς ἀποδηματος ο ἀνηρ οὗτος, οὐδε τέον ἔθνων, οὐ
 οἰς λοιποι ἔσμειν, ἄλλος ἐπε πενταχοῦ σέ τε καὶ
 Οὐαρδίκην ἔξων παιδιέν ἤγειται τὸ ἐτο Ινδούς
 παρελθειν. τό τοι τάκι λαμπιλων οὐ διομολογεῖται
 προς σε. οὐ ἔχει τροπον διακεινται γαρ οὕτω
 κακῶς, ἐπε αὐταλ μάλλον ὑφ' ἡμων φερεσθαι, καὶ
 δει ἔτερην. οὐ γάρ ὀκλισθεσιγ οὐ ερημη του τῆς
 Ινδικῆς, ήμεις μέν," ἔφη, "καθεδουμεθα τούς
 γύπας τε καὶ τους λύκους ιποστοβούντες τῶν καρπί-
 λων, ήμων δὲ οὐδεις ιποστοβησει, προσαπολούμεθα

LIFE OF APOLLONIUS. BOOK II

XL

When the law suit had been thus disposed of ~~the king~~^{XI.} Apollonius approached the Indian and said "This is the third day O king that you have made me your guest and at dawn to morrow I must quit your land in accordance with the law." But, said the other "the law does not yet speak to us thus, for you can remain on the morrow since you came after midday." I am delighted said Apollonius, "with your hospitality and indeed you seem to me to be straining the law for my sake." Yes indeed, and I would I could break it said the king "in your behalf but tell me this Apollonius did not the camels bring you from Babylon which they say you were riding?" They did he said, "and Varlan gave them us." Well they then be able to carry you on after they have come already so many stages from Babylon? Apollonius made no answer, but Demas said "O king our friend here does not understand anything about our journey nor about the races among which we shall find ourselves in future but he regards our passage into India as mere child's play under the impression that he will everywhere have you and Varlan to help him. I assure you the true condition of the camels has not been acknowledged to you, for they are in such an evil state that we could carry them rather than they us, and we must have others. For if they collapse anywhere in the wilderness of India we shall have to sit down and drive off the vultures and wolves from the camels and as no one we drive them off from

FLAVIUS PHILOSTRATUS

λε γάρ." ὑπολαβὼν οὖν ὁ βασιλεὺς, "έγώ," ἔφη,
 καὶ τοῦτο ἀνέστη, ὑμέν τε γάρ ἐτέρας δώσω—
 τεττάρων, οἶμαι, δεῖσθε—καὶ ὁ σατράπης δὲ ὁ ἐπὶ
 τοῦ Ἰνδῶν πέμψει ἐς Βαβυλῶνα ἐτέρας τέτταρας
 ἔστι δέ μοι ἀγέλης καμῆλων ἐπὶ τῷ Ἰνδῷ, λευκαὶ
 πᾶσαι" "ἴγε μόνα δέ," εἶπεν ὁ Δάριος, "οὐκ ἄν,
 ὡς βασιλεὺς, δοίης;" "καὶ καμῆλόν γε," ἔφη, "τῷ
 ἥργεμόνι δωσω καὶ ἐφόδια, ἐπιστελῶ δὲ καὶ Ἱάρχῳ
 τῷ πρεσβυτάτῳ τῶν σοφῶν, ἵν' Ἀπολλώνιον μὲν
 ὡς μηδὲν εἰκάσια ἔαυτοῦ δέξηται, ὑμᾶς δὲ ὡς
 φιλοσόφους τε καὶ ὀπαδοὺς ἀνδρὸς θείου." καὶ
 χρυσάίσιν δὲ ἐδίδου ὁ Ἰνδὸς καὶ ψηφους καὶ οὐθύνας
 καὶ μυρία τοιαῦτα· ὁ δὲ Ἀπολλώνιος χρυσίον
 μὲν ἔφη ἵκανδν' ἔαυτῷ εἶναι δόντος γε Οὐαρ-
 δάνοι τῷ ἥργεμόνι ἀφανῶς αὐτό, τὰς δὲ δθύνας
 λαμβάνειν, ἐπειδὴ ἐοίκασι τρίβων τῶν ἀρχαίων
 τε καὶ πάντα Ἀττικῶν. μίαν δέ τινα τῶν ψήφων
 ἀναλόμενος, "ὦ βελτίστη," εἶπεν, "ὦς ἐς καιρούς σε
 καὶ οὐκ ἀθεεὶς εὑρηκα," ἴσχύν, οἶμαι, τινα ἐν αὐτῇ
 καθεωρακώτι ἀπόρρητον τε καὶ θείαν. οἱ δὲ ἀμφὶ
 τὸν Δάριον χρυσίον μὲν οὐδὲν αὐτοὶ προσβέντο, τῶν
 ψήφων δὲ ἵκανῶς ἐδράττοντα, ὡς θεοῖς ἀναβή-
 σοντες, ὅτε ἐκανέλθοιεν ἐς τὰ ἔαυτῶν ἥδη.

XLII

Καταμείνασι δὲ αὐτοῖς καὶ τὴν ἐπιοῦσαν, οὐ
 γάρ μεθίετο σφῶν ὁ Ἰνδός, δίδωσι τὴν πρὸς τὸν
 Ἱάρχαν ἐπιστολὴν ψευραρμένην οἵδε·

LIFE OF APOLLONIUS, BOOK II

us, we shall perish too." The king answered accordingly and said "I will remedy this, for I will give you other camels and you need four I think, and the satrap ruling the Indus will send back four others to Babylon. But I have a herd of camels on the Indus, all of them white." "And," said Darius, "will you not also give us a guide, O king?" "Yes, of course," he answered. "and I will give a camel to the guide and provisions, and I will write a letter to Iarchas, the And a letter
to Iarchas
oldest of the sages, praying him to welcome Apollonius as warmly as he did myself, and to welcome you also as philosophers and followers of a divine man." And forthwith the Indian gave them gold and precious stones and linen and a thousand other such things. And Apollonius said that he had enough gold already, because Varian had given it to the guide on the fly but that it would accept the linen robes, because they were like the cloaks worn by the ancient and genuine inhabitants of Attica. And he took up one of the stones and said "O rare stone, the gift
of gods
how opportunely have I found you, and how providentially! detecting in it, I imagine, some secret and divine virtue. Neither would the companions of Darius accept for themselves the gold, nevertheless they took good handfuls of the gems, in order to dedicate them to the gods, whenever they should regain their own country.

XLI

So they remained the next day as well, for the Indian would not let them go, and he gave them a letter for Iarchas, written in the following terms ...

FLAVIUS PHILOSTRATUS

CAP. "Βασιλεὺς Φραότης Ἰάρχα διδασκάλῳ καὶ τοῖς
XLII περὶ αὐτὸν χαίρειν.

'Απολλωνιος ἀνὴρ σοφώτατος σοφωτέρους ὑμᾶς
ἐαυτοῦ ἔγειται καὶ μαθησόμενος ἥκει τὰ ὑμέτερα
πέμπετε οὖν αὐτὸν εἰδότα ὅπόσα ἔστε ὡς
ἀπολεῖται οὐδὲν τῶν μαθημάτων ὑμῶν, καὶ γὰρ
λέγει ἄριστα ἀνθρώπων καὶ μέμνηται ἰδέτω δὲ
καὶ τὸν θρόνον, ἐφ' οὐ καθίσαντί μοι τὴν βασιλείαν
ἔδωκας, Ἰάρχα πάτερ, καὶ οἱ ἐπόμενοι δὲ αὖ
ἄξιοι ἔπαινον, ὅτι τοιοῦδε ἄνδρος ἤττημ
εὐτύχει καὶ εὐτυχεῖτε"

XLII

CAP. "Ἐβελύσαντες δὲ τῶν Ταξιδῶν καὶ δύο ἡμερῶν
XLIII ὕδον διελθόντες ἀφίκοντο ἐς τὸ πεδίον, ἐν φ' λέγε-
ται πρὸς Ἀλέξανδρον ἀγωνίσασθαι Πάρος, καὶ
πύλας ἐν αὐτῷ ἴδειν φασι ξηγκλειούσας οὐδέν,
ἄλλὰ τροπαίων ἔνεκα ὠκοδομημένας ἀνακείσθαι
γὰρ ἐπ' αὐτῶν τὸν Ἀλέξανδρον ἐφεστηκότα
τετραρρύμοις ἄρμασιν, οἷος ἐπὶ τοῖς Δαρείου
σπατράπαις ἐν Ἰσσοῖς ἐστηκε διαλείπουσαι δ' οὐ
πολι ἀλληλων δύο ἔξωκοδομῆσθαι λέγονται πύλαι,
καὶ φερειν ἡ μὲν Πάρον, ιδὲ δὲ Ἀλέξανδρον,
ξυρβεθηκότε, οἷμα, μετὰ τὴν μάχην. ὁ μὲν γὰρ
ἀσπαζομένῳ ἔσκεν, οὐ δὲ προσκινοῦντι.

LIFE OF APOLLONIUS, BOOK II

"King Phraotes to Iarchas his master and to his COMPANIONS all hail!"

Apollonius, wisest of men, yet accounts you still wiser than himself, and is come to learn your lore. Send him away therefore when he knows all that you know yourselves, assured that nothing of your teachings will perish, for in discourse and memory he excels all men. And let him also see the throne, on which I sat, when you, Father Iarchas, bestowed on me the kingdom. And his followers too deserve commendation for their devotion to such a master. Farewell to yourself and your companions."

Letter of
King
Phraotes
to Iarchas
recom-
mending
Apollonius

XLII

And they rode out of Taxia, and after a journey OF two days reached the plain, in which Porus is said to have engaged Alexander. and they say they They leave saw gates therein that enclosed nothing, but had Taxia. The triumphal arch of been erected to carry trophies. For there was set up on them a statue of Alexander standing in a four-poled chariot,¹ as he looked when at Issus he confronted the Satraps of Darius. And at a short distance from one another there are said to have been built two gates, carrying the one a statue of Porus, and the other one of Alexander, of both as I imagine, reconciled to one another after the battle, for the one is in the attitude of one man greeting another, and the other of one doing homage.

¹ i.e. with eight horses.

XLIII

CAP.
XLIII Ποταμὸν δὲ Ἄρδαστην ὑπερβάντες καὶ πλείω
 ἔθιη ἀμείψαντες ἐγένοντο πρὸς τῷ Ἅρφαστῳ,
 στάδια δὲ ἀπέχοντες τούτου τριάκοντα βωμοῖς
 τε ἐνέτυχον, οὓς ἐπεγέγραπτο ΠΑΤΡΙ ΑΜΜΩΝΙ
 ΚΑΙ ἩΡΑΚΛΕΙ ΑΔΕΛΦΟΙ ΚΑΙ ΑΘΗΝΑΙ
 ΠΡΟΝΟΙΑΙ ΚΑΙ ΔΙΙ ΟΑΤΜΠΙΩΙ ΚΑΙ
 ΣΑΜΟΘΡΑΙΣΙ ΚΑΒΕΙΡΟΙΣ ΚΑΙ ΙΝΔΩΙ
 ΉΛΙΩΙ ΚΑΙ ΔΕΛΦΩΙ ΑΠΟΛΛΩΝΙ, φασὶ δὲ
 καὶ στῆλῃς ἀνακεῖσθαι χαλκήν, οὐ ἐπιγεγράφθαι
 ΑΛΕΞΑΝΔΡΟΣ ΕΝΤΑΤΘΛ ΕΣΤΗ τοὺς μὲν
 δὴ βωμοὺς Ἀλεξανδρου ἥγανμεθα τὸ τῆς ἑαυτοῦ
 ἀρχῆς τέρμα τιμῶντος, τὴν δὲ στῆλην τοῦ μετὰ
 τὸν Ἅρφαστην Ἰνδοὺς ἀναθεῖναι δοκῶ μοι λαμπρυνο-
 μένους ἐπὶ τῷ Ἀλεξανδρού μὴ προελθεῖν πρόσω

LIFE OF APOLLONIUS, BOOK II

XLIII

AND having crossed the river Hydraotes and CHAP.
passed by several tribes, they reached the Hyphasis,^{XLIII.}
and thirty stades away from this they came on altars
bearing this inscription "To Father Ammon and
Heracles his brother, and to Athena Providence and
to Zeus of Olympus and to the Cabeiri of
Samothrace, and to the Indian Sun and to the
Delphian Apollo."

Altars of
Alexander
on the river
Hyphas

And they say there was also a brass column
dedicated, and inscribed as follows.

"Alexander stayed his steps at this point." The
altars we may suppose to be due to Alexander who
so honoured the limit of his Empire, but I fancy
the Indians beyond the Hyphasis erected the
column, by way of expressing their pride at
Alexander's having gone no farther.

BOOK III

Γ'

I

CAP. Περὶ δὲ τοῦ Ἀφροδίτηο καὶ ὄπόσος τὴν Ἰνδικὴν
 διαστελχεῖ καὶ ὁ τι περὶ αὐτὸν θαῦμα, τάδε χρῆ
 γυγνωσκειν· αἱ πηγαὶ τοῦ ποταμοῦ τούτου βλύ-
 ζουσι μὲν ἐκ πεδίου, ναυσίποροι αὐτοθεν, προϊοῦσαι
 δὲ καὶ ναυσὶν ἡδη ἀποροὶ εἰσιν. ἀκρωτυχίαι γὰρ
 πετρῶν παραλλάξι ὑπανίσχουσι τοῦ ὕδατος, περὶ
 ἃς ἀνάγκη τὸ φεῦμα ἀλίττεαθαι καὶ ποιεῖν τὸν
 ποταμὸν ἀπλουν. εὑρος δὲ αὐτῷ κατὰ τὸν Ἰστρον,
 ποταμῶν δὲ οὗτος δοκεῖ μέγιστος, ὑπασοι δι'
 Εὐρώπης ῥέουσι. δένδρα δέ οἱ προσόμοια φύει
 παρὰ τὰς δυχθας, καὶ τι καὶ μύρου ἐκδιδοται τῶν
 δένδρων, δὲ ποιοῦνται Ἰνδοὶ γαμικον χρόσμα, καὶ
 εἰ μη τῷ μύρῳ τούτῳ ῥάμωσι τὸν μυρφιοντας οἱ
 ξυνιόντες ἔστι τὸν γάμον, ἀτελής δοκεῖ καὶ οὐκ ἔστι
 χάριν τῇ Ἀφροδίτῃ ξυναρμοσθεις. ἀνεῖσθαι δὲ
 τῇ θεῷ ταῦτη λέγουσιν αὐτο τε τὸ περὶ τῷ ποταμῷ
 νέμος καὶ τοὺς ἴχθυς τοὺς ταύς, οὓς οὗτος μόνος
 ποταμῶν τρέφει, πεποίηται δὲ αὐτοὺς ὅμωνύμους
 τοῦ ὄρνυθος, ἐπεὶ κυάνεοι μὲν αὐτοῖς οἱ λοφοι,

BOOK III

I

It is now time to notice the river Hyphasis, and ^{CHAP.} to ask what is its size as it traverses India, and what remarkable features it possesses. The springs ^{The river} Hyphasis of this river well forth out of the plain, and close to its source its streams are navigable, but as they advance they soon become impossible for boats, because spots of rock alternating with one another, rise up just below the surface, round these the current winds of necessity, so rendering the river unnavigable. And in breadth it approaches to the river Ister, and thus is allowed to be the greatest of all the rivers which flow through Europe. Now the woods along the bank closely resemble those of the river in question, and a balm also is distilled from the trees, out of which the Indians make a nuptial ointment, and unless the contracting parties to the wedding have besprinkled the young couple with this balm the union is not considered complete nor compatible with Aphrodite bestowing her grace upon it. Now they say that the grove in the neighbourhood of the river is dedicated to this goddess, as also the fishes called peacock fish which are bred in this river alone, and which have been given the same name as the bird, because their fins

A nuptial ointment

FLAVIUS PHILOSTRATUS

ΙΑΡ. στικταὶ δὲ αἱ φολίδες, χρυσᾶ δὲ τὰ οὐραῖα καὶ, ὅπότε βοῦλομενο, ἀνακλώμενα. ἔστι δέ τι θηρίου ἐν τῷ ποταμῷ τούτῳ σκάλης εἰκασμένου λευκῷ. τοῦτο οἱ τήκοντες ἔλαιον ποιοῦνται, πῦρ δὲ ἄρα τοῦ ἔλαιον τούτου ἐκδίδοται, καὶ στέγει αὐτὸ πλήν
ὑέλου οὐδέν. ἀλίσκεται δὲ τῷ βασιλεῖ μόνῳ τὸ θηρίου τοῦτο πρὸς τεχνῶν ἀλωσιν. ἐπειδὴν γὰρ
θύγη τῶν ἐπαλέξεων ἡ πιμελή, πῦρ ἐκκαλεῖται
κρείττον σβεστηρίων, ὅπόσα ἀνθρώποις πρὸς τὰ
πυρφόρα εὑρῆται.

II

ΙΑΡ. ^{II} Καὶ τοὺς δνους δὲ τοὺς ἀγρίους ἐν τοῖς ἔλεσι τούτοις ἀλίσκεοθαι φασιν, εἶναι δὲ τοῖς θηρίοις τούτοις ἐπὶ μετώπου κέρας, φ ταυρηδόν τε καὶ οὐκ ἀγεννῶς μάχονται, καὶ ὑποφαίνειν τοὺς Ἰνδοὺς ἔκπωμα τὸ κέρας τοῦτο, οὐ γὰρ οὕτε νοσῆσαι τὴν ήμέραν ἐκείνην ὁ ἀπ' αὐτοῦ πιῶν, οὕτε ἀν τρωθεὶς ἀλγῆσαι, πιρός τε διεξελθεῖν ἀν καὶ μηδὲ ἀν φαρμάκοις ἀλῶναι ὅπόστι ἐπὶ κακῷ πίνεται, βασιλέων δὲ τὸ ἔκπωμα είναι καὶ βασιλεῖ μονῳ ἀνεῖσθαι τὴν θήραν. Ἀπολλώνιος δὲ τὸ μὲν θηρίου ἐωρακέναι φησὶ καὶ ἀγασθαι αὐτὸ τῆς φύσεως, ἐρομένου δὲ αὐτὸν τοῦ Δάμιδος, εἰ τὸν λόγον τὸν περὶ τοῦ ἔκπωματος προσδέχοιτο, "προσδέξομαι," εἶπεν, "ἢ ἀθάνατον μάθω τὸν βασιλέα τῶν δεῦρα Ἰνδῶν δντα, τὸν γὰρ ἐμοί τε καὶ τῷ δεῖνι ὀρέγοντα πώμα

LIFE OF APOLLONIUS, BOOK III

are blue, and their scales spotty, and their tails ~~char~~ golden, and because they can fold and spread the latter at will.

There is also a creature in this river which ^{The fiery worm} resembles a white worm. By melting this down they make an oil, and from this oil, it appears there is given off a flame such that nothing but glass can contain it. And this creature may be caught by the king alone who utilises it for the capture of cities, for as soon as the fat in question touches the battlements, a fire is kindled which defies all the ordinary means devised by men against combustibles.

II

And they say that wild asses are also to be ~~char~~ captured in these marshes, and these creatures have ["] a horn upon the forehead, with which they butt like a bull and make a noble fight of it, the Indians make this horn into a cup, for they declare that no one can ever fall sick on the day on which he has drunk out of it, nor will any one who has done so be the worse for being wounded, and he will be able to pass through fire unscathed, and he is even immune from poisonous draughts which others would drink to their harm. Accordingy, this goblet is reserved for kings, and the king alone may indulge in the chase of this creature. And Apollonius says that he saw this animal, and admired its natural features; but when Domis asked him if he believed the story about the goblet, he answered "I will believe it, if I find the king of the Indians herenabout to be immortal, for surely a man who can offer me or anyone else a

<sup>The unicorn
and the
magical cup
made from
his horn</sup>

FLAVIUS PHILOSTRATUS

CAP. II ἀνοσόν τε καὶ οὐτως ὥγιές, πῶς οὐχὶ μᾶλλον εἰκὸς
αὐτὸν ἐπεγχεῖν ἐαυτῷ τούτου καὶ δισημέραι πίνειν
ἀπὸ τοῦ κέρατος τούτου μέχρι κραυπάλης, οὐ γὰρ
διαβαλεῖ τις, οἶμαι, τὸ τούτῳ μεθύειν."

III

CAP. III Ἐνταῦθα καὶ γυναιώ φασὶν ἐντετυχηκέναι τὰ
μὲν ἐκ κεφαλῆς ἐς μαζοὺς μέλαντι, τὰ δὲ ἐκ μαζῶν
ἐς πόδας λευκῷ πάντα, καὶ αὐτοὶ μὲν ὡς δεῖμα
φυγεῖν, τὸν δὲ Ἀπολλώνιον ξυνίγρατε τῷ γυναιώ
τὴν χεῖρα καὶ ξυνέναι ὃ τι εἴη· ἴεροῦται δὲ ἄρα τῇ
Ἀφροδίτῃ Ἰνδὴ τοιαύτῃ, καὶ τίκτεται τῇ θεφ γυνὴ
ποικίλῃ, καθάπερ ὁ Ἀπὸς Αἴγυνπτίος.

IV

CAP. IV Ἐντεῦθέν φασιν ὑπερβαλεῖν τοῦ Καυκάσου τὸ
κατατείνον ἐν τῇν Ἐρυθρὰν θάλασσαν, εἶναι δὲ
αὐτὸν ξυνηρεφὲς ἵδαις ἀριωμάτων. τοὺς μὲν δὴ
πρῶνας τοῦ ὄρους τὸ κινητήριον φέρειν, πρασεού-
κέναι δὲ αὐτὸν νέοις κλήμασι, βάσανον δὲ τοῦ
ἀριωμάτος τὴν αἵγα εἶναι κινητήριον γὰρ εἰ τις
αἴγι δρέξειε, κινητήριον πρὸς τὴν χεῖρα, καθάπερ
κύων, ἀπιόντι τε ὁμαρτήσει τὴν ρῆμα ἐς αὐτὸν
ἔρεισασα, καὶ ὁ αἱπόλος ἀπάγγῃ, θρηνήσει καθάπερ
λωτοῦ ἀποσπωμένη. ἐν δὲ τοῖς κρημνοῖς τοῦ
236

LIFE OF APOLLONIUS, BOOK III

draught potent against disease and so wholesome, ^{CHAP} will he not be much more likely to imbibe it himself, ["] and take a drink out of this horn every day even at the risk of intoxication? For no one, I conceive, would blame him for exceeding in such cups."

III

At this place they say that they also fell in with ^{CHAP} a woman who was black from her head to her bosom, ["] but was altogether white from her bosom down to ^{A piebald woman} her feet, and the rest of the party fled from her believing her to be a monster, but Apollonius clasped the woman by the hand and understood what she was, for in fact such a woman in India is consecrated to Aphrodite, and a woman is born piebald in honour of this goddess, just as is Apis among the Egyptians.

IV

THEY say that from this point they crossed the ^{CHAP} part of the Caucasus which stretches down to the ^{IF} Red Sea, and this range is thickly overgrown with ^{The cinnamon of the Caucasus} aromatic shrubs. The spurs then of the mountain hear the cinnamon tree, which resembles the young tendrils of the vine, and the goat gives sure indication of this aromatic shrub, for if you hold out a bit of cinnamon to a goat, she will whine and whimper after your hand like a dog, and will follow you when you go away, pressing her nose against it, and if the goat-herd drags her away, she will moan as if she were being torn away from the lotus. But on the steeps of

FLAVIUS PHILOSTRATUS

σαρ δροντ λίθαροι τε ὑψηλοὶ πεφύκασι καὶ πολλὰ εἰδη
 IV θέρα, καὶ τὰ δευτρα αἱ πεντέριδες. ὃν γεωργοὶ¹
 πίθηκοι, καὶ οὐδὲ φί είκασται τοῦτο, παρείται
 σφισιν, διὸ δὲ πίρηται τρόποι. ἐγὼ δηλασσεῖ τὸ
 δένδρου ἡ πεπεριτείκασται μὲν τῷ παρ' "Ελλῆσιν
 ἄγνωφ τίς τε ἀλλα καὶ τὸν κορυμβὸν τοῦ καρποῦ,
 φιεται δὲ ἐν τοῖς ἀποτόμοις οὐκ ἐφίκτος τοῖς
 ἀνθρώποις, οὐδὲ λεγεται πιθήκων οὐκοῦν δῆμος ἐν
 μυχοῖς τοῦ δροντ καὶ δὲ τι αὐτοῦ κοῖλον, οὐδὲ πολ-
 λοῦ οἰξίους οἱ Ἰνδοὶ νομιζούντες. ἐπειδὴ τὸ πέπερι
 ἀποτρυγόσσι, τους λέοντας ἀπ' αὐτῶν ἐρυκούσι κυνί-
 τα καὶ δηλοὺς. ἐπιτίθεται δὲ πιθηκῷ λέων νοσῶν
 μὲν ὑπὲρ φαρμακού, τὴν γάρ τόσον αὐτῷ τὰ κρέα
 ἴσχει ταῦτα. γεγηρακὼς δὲ ὑπερ σίτου, τῆς γάρ τῶν
 ἀλύφων καὶ συνένθηρας ἔξωρος γεγονότες τους πι-
 θήκους λαφύτσουσιν ἐς τοῦτο χρωμένοι τῇ λασπῇ
 ρώμῃ. οὐ μῆν οἱ ἀνθρώποι περιορθῶσιν, οὐδὲ εὐερ-
 γέτας ὕγουμενοι τα θηρία ταῦτα πρὸς τους λεοντας
 ὑπερ αὐτῶν αἰχμὴν αἴρονται. τα γαρ πραττομένα
 περὶ τὰς πεπέριδας ὥδε ἔχει προσελθούστες οἱ Ἰνδοὶ
 τοῖς κάτω δευτρεσί, τὸν καρπὸν ἀποθερίσαντες, ἀλλας
 ποιοῦνται μικρας περὶ τὰ δευτρα, καὶ τὸ πέπερι περὶ
 αὐτὰς ἔυμφοροῦσιν οἷον ῥεπτοῦντες. οὐδὲ ἀτίμων τι
 καὶ μη ἐν σπουδῇ τοῖς ἀνθρώποις, οἱ δὲ ἀνθρώποι καὶ
 ἐκ τῶν ἀβάτων ἀφεωραλοτες ταῦτα. μικτος γενο-
 μένης ὑποκρίνονται τὰ τέλον Ἰνδῶν ἔργον, καὶ τοὺς
 βοστρύχους τῶν δένδρων περισπάντες ῥεπτοῦνται

THE ADVENTURES OF ALEXANDER. BOOK III.

《詩人傳》

the mountain there grow very lofty frankincense trees as well as many other species for example the pepper trees which are visited by the apes. Now the trees begin to reward the work and appearance of this tree and I will repeat exactly the account of it. The pepper tree grows out it gives out the vision of the Indians and particularly is regard to the berry of the fruit and I give you this relation where it cannot be got at in books, and where a comparison of species would be difficult the leaves of the tree are round and are about 12 in. and these apes are held in greatest esteem by the Indians because they harvest the pepper for them and they drive the monkeys off them with dogs and weapons. But the time when the sick attacks the ape in order to get a remedy for the flesh of the ape cures the disease and he abhors it when he is grown old to get a cure for the same when they are past hunting slay and pull out the eyes of the apes and instead for their present weakness strength they have left. The monkeys of the country however are not disposed to do this because they regard these animals as their benefactors and make war against the hawks who beat them. For this is the way they go to work in capturing the hawk the Indians go up to the lower trees and knock off the bark and they make a hollow round hole in pits around the trees into which they insert the pepper, particularly burning it in as if it had no value and was of no serious use to man and then the monkeys mark their actions from above out of their fastnesses and when the night comes on they dictate the action of the Indians and twisting off the twigs of the trees they bring and throw them into the pits in question then the

FLAVIUS PHILOSTRATUS

φέροντες ἐς τὰς ἀλαζ., οἱ Ἰηδοὶ δὲ ἅμα ἡμέρᾳ συρ-
ποὺς ἀκαριούστας τοῦ ἀρώματος οὐδὲ παιησάντες
οὐδὲν, ἀλλὰ ραθυμοὶ τε καὶ εὐθειδόντες

V

Τετράραντες δὲ τοῦ δροῦ πεδίον ἴδειν φασι;
ΓΛΡ λειον επετετμημένον ἐταφρον τεληρεις ὑδατον
εἶναι δὲ αὐτῷ τάς μὲν επικαρπιους τας δὲ ορθάς,
διπτυγμένας ἐκ τοῦ ποταμοῦ τοῦ Γιγγού, τὴν τε
χωρας ὅρια οὖσας, τοῖς τε πεδίοις επαγομένας,
υποτε η γῆ διέψωτη. την δὲ γῆν ταύτην αἰρεστηρ
φασι τῆς Ἱωνίης εἶναι καὶ μεριστηρ τῶν ἐκεῖ
ληξεων, πεπτελεῖσκα ημερῶν ὄδοι μῆκος διὰ τον
Γαγγην, ὀπτικαιδέσκα δὲ ἀπὸ θαλασσης ἐπὶ τὸ
τοιο πιθηκον ὄρος, φέρουσαν περιποταμον. πεδίας τᾶσα
η χωρα μέλαινα τε καὶ παγκάνει εὔφορος. ἴδειν
μέν γέρ δυ αὐτῇ στάχυας πινεστώτας, δεσμοι οι
δονάκες, ἴδειν δὲ κυαμοις τρεπλασιους τῶν Λι-
γυπτων το μεγεθος, στραμον τε καὶ σεγγραν
ὑπερφυνέ παγκα. ἔπταιδα καὶ τα κυρια φυεσθαι
φασιν, ὡς τολλὰ προς ιεροῖς ἀνακεισθαι τοῖς
δεύτερο θαυμαστος ἀνεκα. τὰς δὲ αιπέλους φυεσθαι
μεν μεράς, παθατερ αἱ Λιβων τε καὶ Μασονων,
ποτίμουν δὲ εἶναι καὶ ἀποσμιας ὅμοι τῷ πέπο
τριγάν ἔπταιδα καὶ δευόρφ φασιν ἐντετυχησται
προσεοικότι τῇ δαφνῃ, φυεσθαι δὲ αὐτοῦ καίλικα
εἰκασμάτη τῇ μεριστηρ ροᾳ, καὶ μηλον φυεσθαι
τῇ καλυκει κυανον μεν, ὥσπερ τῶν νακίνθων
αἱ καλυκει, παγκάν δὲ ήδιστον, ὅποσα ἐξ ὄρῶν
ήσει.

LIFE OF APOLLONIUS. BOOK III

Indians at daybreak carry away the heaps of the ~~har-~~
spice which they have thus got without any trouble ⁱⁿ
and indeed during the repose of slumber.

V

After crossing the top of the mountain they say cage
they saw a smooth plain "seamed with cuts and
ditches full of water some of which were carried ^{the}
crosswise whilst others were straight these are
derived from the river Ganges and serve both for
boundaries and are distributed over the plain
when the sun is dry. But they say that this soil is
the best in India and constitutes the greatest of the
territorial divisions of that country extending in
length towards the Ganges a journey of fifteen days
and of eight from the sea to the mountain of the
apes where whil^t it starts. The whole soil of the
plain is black and fertile of everything for you can
see on standing corn as high as reeds and you can
also see beans three times as large as the Egyptian
kind as well as sesame and melon of enormous size.
And they say that nuts also grow there of which
many are treasured up in our temples here as objects
of novelty. But the nuts which grow there are
smaller than those of the Indian and Malabar. Their
nutmeg however is not so desirable but has a fine
fragrant from the first. They also say that they
came upon a tree there resembling the date upon
which there grew a cup or flask resembling a very
large pomegranate and inside the cup there was a
kernel as blue as the cups of the hyacinth, but
sweeter to the taste than any of the fruits the
seasons being.

PLAVIUS PHILOSTRATUS

VI

CAP. Καταβαίνοντες δὲ τὸ δρός δρακόντων θήρα^{VI} περιτυχεῖν φασι, περὶ ἣς ἀνάγκη λέξαις καὶ γὰρ σφόδρα εὐηθεῖς ὑπὲρ μὲν τοῦ λαγῳ καὶ ὅπως ἀλισκεται καὶ ἀλώσεται, πολλὰ εἰρίσθαι τοῖς ἐς φροντίδα Βαλλομένοις· ταῦτα, ἡμᾶς δὲ παρελθεῖν λόγου γενναίας τε καὶ δαιμονίου θήρας μηδὲ τῷ ἀνδρὶ παραλειφθέντα, ἐς ὃν ταῦτα ἔγραψα δρακόντων μὲν γὰρ δὴ ἀπέροις μήκεσι κατέξωσται πᾶσα ἡ Ἰνδικὴ χώρα καὶ μεστὰ μὲν αὐτῶν Ἑλη, μεστὰ δὲ ὅρη, κενὸς δὲ οὐδεὶς λόφος. οἱ μὲν δὴ ἐλειοι νωθροί τέ εἰσι καὶ τριακοντάπτηχυ μῆκος ἔχουσι, καὶ κράνος αὐτοῖς οὐκ ἀνεστηκεν, ἀλλ’ εἴσι ταῖς δρακαίναις ὅμοιοι, μέλανες δὲ ἵκανῶς τὸν κάντον καὶ ἥπτον φολιδωτοὶ τῶν ἀλλων. καὶ σοφώτεροι ἤπται τοῖς λόγου περὶ αὐτῶν Ὁμηρος ἢ οἱ πολλοὶ ποιηταί, τὸν γὰρ δράκοντα τὸν ἐν Αἴδίνῃ τὸν πρὸς τῇ πτυχῇ σίκοιντα περὶ μότα δαφοινὸν εἰρηκεν, οἱ δὲ ἄλλοι ποιηταί τὸν ὄμοιόθη τούτῳ τον ἐν τῷ τῆς Νερέας ἄλσει φασὶ καὶ λαφιάν ἔχειν, ὅπερ οὐκ ἀν περὶ τοὺς ἐλείους εὑροιμεν.

VII

CAP. Οἱ δὲ ὑπὸ τὰς ὑπωρείας τε καὶ τοὺς λόφους **VII** ἰενταί μὲν ἐς τὰ πεδία ἐπὶ θήρα, πλεονεκτοῦσι δὲ τῶν ἐλείων πάντα, καὶ γὰρ ἐς πλέον τοῦ μήκους ἐλαύνουσι, καὶ ταχύτεροι τῶν ὁξυτάτων ποταμῶν φέρονται, καὶ διαφεύγει αὐτοὺς οὐδέν τούτοις καὶ

LIFE OF APOLLONIUS. BOOK III

VI

Now as they descended the mountain, they say CHAP.
they came in for a dragon hunt, which I must needs VI
describe. For it is utterly absurd for those who are
amateurs of hare-hunting to spin yarns about the
hare, as to how it is caught or ought to be caught,
and yet that we should omit to describe a chase as
bold as it is wonderful and in which the sage was
careful to assist, so I have written the following
account of it. The whole of India is girt with
dragons of enormous size, for not only the marshes
are full of them, but the mountains as well, and there
is not a single ridge without one. Now the marsh
dragons are sluggish in their habits and are thirty cubits
long, and they have no crest standing up on their
heads, but in this respect resemble the sea-dragons.
Their backs however are very black, with fewer
scales on them than the other kinds, and Homer should not
has described them with deeper insight than have
most poets, for he says that the dragon that lived
hard by the spring in Aulis had a tawny back, but
other poets declare that the congener of this one in
the grove of Nereus a se had a crest, a feature which
we could not verify in regard to the marsh dragons.

The seventh
part of
dragons in
India

VII

And the dragons among the foothills and the CHAP.
mountain crests make their way into the plains after VII
their quarry, and prey upon all the creatures in
the marshes, for indeed they reach an extreme
length, and move faster than the swiftest rivers, so

FLAVIUS PHILOSTRATUS

CAP. λοφιὰ φύεται, νέοις μὲν ἵπανσιχουσα τὸ μέτριον,
VII τελειωμένοις δὲ συναυξανομένη τε καὶ συναυιοῦσα
 ἐς πολὺ, ὅτε δὴ πυρσοί τε καὶ πριονωτοὶ γίγνονται.
 οὗτοι καὶ γενειάσκουσι καὶ τὸν αὐχένα ἴψου
 αἴρουσι, καὶ τὴν φολίδα στήθουσι δίκτην ἀργύρου,
 αἱ δὲ τῶν ὄφθαλμῶν κόρας λίθος ἔστι διάπιρος,
 ἵσχιν δὲ αὐτῶν ἀμήχανον εἶναι φασιν ἐς πολλὰ
 τῶν ἀποθέτων γίγνεται δὲ τοῖς θηρῶσιν ὁ πεδινὸς
 εὑρημα, ἐπειδὴν τῶν ἑλεφαντῶν τινὰ ἐπισπάσηται,
 τοιτὶ γάρ ἀπόλλυσιν ἀμφο τὰ θηρία. καὶ κέρδος
 τοῖς ἑλοῦσι δράκοντας ὄφθαλμοί τε γίγνονται καὶ
 δορὰ καὶ ὀδόντες. εἰσὶ δὲ τὰ μὲν ἄλλα ὄμοιοι
 ταῦς τῶν μεγίστων συῶν, λεπτότεροι δὲ καὶ διά-
 στροφοι καὶ τὴν αἰχμὴν ἀτρικτοί, καθάπερ οἱ τῶν
 μεγάλων ἰχθύων.

VIII

CAP. Οἱ δὲ δρειοὶ δράκοντες τὴν μὲν φολίδα χρυσοῖ
VIII φαίνονται, τὸ δὲ μῆκος ὑπὲρ τοὺς πεδινούς, γένεια
 δὲ αὐτοῖς βοστρυχώδη, χρυσᾶ κάπκεινα, καὶ κατω-
 φρύνωνται μᾶλλον ἡ οἱ πεδινοί, δῆμα τε ὑποκάθηται
 τῇ ὄφρῃ δεινὸν καὶ ἀναιδὲς δεδορκός, ὑπόχαλκον τε
 ἥχῳ φέρουσιν, ἐπειδὴν τῇ γῇ ὑποκυμαίνωσιν, ἀπὸ
 δὲ τῶν λόφων πυρσῶν δύτων πῦρ αὐτοῖς φττει
 λαμπαδίου πλέον. οὗτοι καὶ τοὺς ἑλέφαντας
 αἴρουσιν, αὐτοὶ δὲ ὑπὸ τῶν Ἰνδῶν αὔτως ἀλ-

LIFE OF APOLLONIUS, BOOK III

that nothing escapes them. These actually have a CHAP
crest, of moderate extent and height when they are
young, but as they reach their full size, it grows
with them and extends to a considerable height, at
which time also they turn red and get serrated
backs. This kind also have beards, and lift their
necks on high, while their scales glitter like silver, ^{VII} Their eyes
and the pupils of their eyes consist of a fiery stone, ^{contain} mystic
and they say that this has an uncanny power for ^{secret} vision
many secret purposes. The plain specimen falls
the prize of the hunters whenever it draws upon
itself an elephant, for the destruction of both
creatures is the result, and those who capture
the dragons are rewarded by getting the eyes and
skin and teeth. In most respects they resemble the
largest swine, but they are slighter in build and
flexible, and they have teeth as sharp and indestruct-
ible as those of the largest fishes.

VIII

Now the dragons of the mountains have scales of CHAP
a golden colour, and in length excel those of the ^{VII}
plain, and they have bushy beards, which also are of
a golden hue, and their eyebrows are more prominent
than those of the plain, and their eye is sunk deep ^{Method of} ^{dragons}
under the eyebrow, and emits a terrible and ruthless
glance. And they give off a noise like the clashing
of brass whenever they are burrowing under the
earth, and from their crests, which are all fiery red,
there flashes a fire brighter than a torch. They
also can catch the elephants, though they are
themselves caught by the Indians in the following

FLAVIUS PHILOSTRATUS

VIII. σκονταὶ κοκκοβαθεῖ πέπλῳ χρυσῷ ἐνείραυτες
 γράμματα τίθενται πρὸ τῆς χειᾶς ὑπιον, ἔργοντεύ-
 σαντες τοῖς γράμμασιν. ὦφ' αὐτὸν νικᾶται τὸς
 ὀφθαλμοὺς ὁ δράκων ἀτρέπτους δυτας, καὶ πολλὰ
 τῆς ἀπορρήτου σοφίας ἐπ' αὐτὸν ἄδουσιν, αἰς
 ἀγεταὶ τε καὶ τὸν αὐχένα ὑπερβαλλὼν τῆς χειᾶς
 ἐπικαθεύδει τοῖς γράμμασιν προσπεσόντες οὖν οἱ
 Ἰνδοὶ κειμένῳ πελέκεις ἐναράττουσι, καὶ τὴν
 κεφαλὴν ἀποτεμόντες λήζονται τὰς ἐν αὐτῇ λίθους.
 ἀποκείσθαι δὲ φασιν ἐν ταῖς τῶν ὄρεών δρακόντων
 κεφαλαῖς λίθους τὸ μὲν εἶδος ἀνθηρὰς καὶ πάντα
 ἀπανυγαζούσας χρώματα, τὴν δὲ ἴσχὺν ὥρριτους
 κατὰ τὸν δακτύλιον, δὲ γενέσθαι φασὶ τῷ Γάγγῃ,
 πολλάκις δὲ καὶ τὸν Ἰνδὸν αὐτῷ πελέκει καὶ αὐτῇ
 τέχνῃ συλλαβὼν ἐς τὴν αἴτοῦ χειὰν φέρων φέρετο,
 μονονούν σείσων τὸ ὅρος. οὗτοι καὶ τὰ ὅρη τὰ περὶ
 τὴν Ἐρυθραν οἰκεῖν λέγονται, σύργυμα δὲ δεινον
 φαστὸν ἀκούεσθαι τούτων, καὶ κατιόντας αὐτοὺς ἐπὶ
 τὴν θάλατταν πλεῖν ἐπὶ πολὺ τοῦ πελώγους περὶ
 δὲ ἑτὼν μήκους τοῦ θηρίου τούτου γνωνάτε τε
 ἀπορον καὶ εἰπεῖν ἀπιστον. τοσαῦτα περὶ δρακόν-
 των οἶδα.

IX

**CAP.
IX.** Τὴν δὲ πόλιν τὴν ὑπὸ τῷ ὅρει μεγίστην οὖσαν
 φασὶ μὲν καλεῖσθαι Πάρακα, δρακόντων δὲ ἀνακεί-
 σθαι κεφαλὰς ἐν μέσῃ πλείστας, γυμναζομένων
 τῶν ἐκείνη Ἰνδῶν τὴν θήραν ταύτην ἐκ νέων.
 246

LIFE OF APOLLONIUS, BOOK III

manner. They embroider golden runes on a scarlet cloak, which they lay in front of the animal's burrow after charming them to sleep with the runes, for this is the only way to overcome the eyes of the dragon, which are otherwise inflexible, and much mysterious lore is sung by them to overcome him. These runes induce the dragon to stretch his neck out of his burrow and fall asleep over them then the Indians fall upon him as he lies there, and despatch him with blows of their axes, and having cut off the head they despoil it of its gems. And they say that in the heads of the mountain dragons there are stored away stones of flowery colour, which flash out all kinds of hues, and possess a mystical power if set in a ring, like that which they say belonged to Gyges. But often the Indian, in spite of his axe and his cunning, is caught by the dragon, who carries him off into his burrow, and almost shakes the mountains as he disappears. These are also said to inhabit the mountains in the neighbourhood of the Red Sea, and they say that they heard them hissing terribly and that they saw them go down to the shore and swim far out into the sea. It was impossible however to ascertain the number of years that this creature lives, nor would my statements be believed. This is all I know about dragons.

IX

They tell us that the city under the mountain is of great size and is called Parax, and that in the centre of it are stored up a great many heads of dragons, for the Indians who inhabit it are trained from their boyhood in this form of sport. And they

FLAVIUS PHILOSTRATUΣ

ελπ. λέγονται δε καὶ ξύρων ξυνιέναι φθεγγομένων τε καὶ
 ιχθυούλευομένων, σιτούμενοι δράκοντος οἱ μὲν καρδίαν,
 αἱ δὲ ἥπαρ. προϊόντες δὲ αὐλοῦ μὲν ἀκούσαι δοξαῖ
 νομέως διὸ τως ἀγέλην τάττοντος, ἐλάφους δὲ ἄρα
 βουκολεῖσθαι λευκάς, ἀμέληγουσι δε Ἰνδοὶ ταῦτας
 εὐτραφὲς ἡγούμενοι τὸ ἀπ' αὐτῶν γάλα.

X

ελπ. Ευτεῦθεν ἡμερῶν τεττάρων ὁδὸν πορευόμενοι δι'
 ιχθυούλευομένων καὶ ἐνεργοῦ τῆς χώρας προσελθεῖν
 φασι τῇ τῶν σοφῶν τύρσει. τον δέ ἡγεμόνα
 κελεύσαντα συνακλάσαι τὴν κάμηλον ἀποπηδῆσαι
 αὐτῆς περιδεῖ καὶ ιδρώτος πλέων τὸν δε Απολ-
 λωνιον ξυνιέναι μὲν οὖν ἥκοι, γελάσαντα δὲ ἐπὶ τῷ
 τοῦ Ἰνδοῦ δέει, "δοκεῖ μοι," φάναι, "οὗτος, εἰ καὶ
 κατέπλευσεν ἐς λιμένα μακρὸν τι ἀναμετρήσας
 πέλαγος, ἀχθεσθῆναι ἀν τῇ γῇ καὶ δεῖσαι τὸ ἐν
 δρυῳ εἶναι" καὶ ἅμα εἰπὼν ταῦτα προσέταξε τῇ
 καμῆλῳ συνιζῆσαι, καὶ γάρ δὴ καὶ ἔθνας λοιπὸν ἦν
 τῶν τοιούτων, περίφοβοι δὲ ἄρα ἐποιει τὸν ἡγεμόνα
 τὸ πλησίον τῶν σοφῶν ἥκειν, Ἰνδοὶ γὰρ δεδίαστι
 τούτους μᾶλλον ἢ τον σφόντων αὐτῶν βασιλεα, ὅτι
 καὶ βασιλεὺς αὐτός, ὑφ' ὧ ἐστιν ἡ χήρα, περι-
 πατῶν, ἢ λεκτέα τε αὐτῷ καὶ πρακτέα, ερωτᾶ-
 τούσδε τοὺς ἄνδρας, ὡσπερ οἱ ἐν θεοῦ πεμπούτες,
 οἱ δε σημαίνουσι μέν, ὅ τι λόφον αὐτῷ πρόττειν, ὅ
 τι δε μὴ λόφον, ἀπαγορεύουσι τε καὶ ἀπο-
 σημαίνουσι.

LIFE OF APOLLONIUS, BOOK III

are also said to acquire an understanding of the ~~char~~
language and ideas of animals by feeding either on ¹⁵
the heart or the liver of the dragon.

And as they advanced they thought they heard
the pipe of some shepherd marshalling his flock, but it
turned out to be a man looking after a herd of white
hinds, for the Indians use these for milking, and
find their milk very nutritious.

X

FROM this point their road led for four days ~~char~~
across a rich and well cultivated country, till they ^I
approached the castle of the sages, when their guide Castle of
the sages.
Terror of
the guides
bade his camel prostrate down, and leapt off it in such
an agony of fear that he was bathed in perspiration.
Apollonius however quite understood where he was
come to, and smiling at the panic of the Indian, said
" It seems to me that this fellow, were he a mariner
who had reached harbour after a long sea voyage,
would worry at being on land and tremble at being
in dock." And as he said this he ordered his camel
to kneel down, for indeed he was by now well
accustomed to do so. And it seems that what scared
the guide so much was that he was now close to the
sages, for the Indians fear these people more than
they do their own king, because the very king to
whom the land is subject consults them about every-
thing that he has to say or do, just as people who
send to an oracle of a god, and the sages indicate to
him what it is expedient for him to do, and what is
inexpedient, and dissuade and warn him off with
signs.

FLAVIUS PHILOSTRATUS

XI

ΣΑΡ^{ΧΙ} Καταλύσειν δὲ μέλλοντες ἐν τῇ κώμῃ τῇ πλησίον—ἀπέχει δὲ τοῦ δχθου τῶν σοφῶν οὕπω στάδιον—ἰδεῖν φασὶ νεανίαν δρόμῳ ἥκουντα, μελάντατον Ἰνδὸν πάνταν, ὑποστήλθειν δὲ αὐτῷ μηνοειδῶς τὸ μεσόφρυον. τουτὸ δὲ ἀκούων χρόνοις ὕστερον καὶ περὶ Μένωνα τὸν Ἡραδον τοῦ σοφιστοῦ τροφίμον, ἀπ' Αἴθιοπῶν δε τὴν, ἐν μειρακίῳ δοξαί, προϊόντος δὲ ἐς ἄνδρας ἐκλεπεῖν τὴν αὐγῆν ταύτην καὶ συναφανισθῆμαι τῇ ὄρᾳ, τὸν δε Ἰνδὸν χρυσῆν μὲν φέρειν φασὶν ἄγκυραν, τὴν νομίζουσιν Ἰνδαὶ κηρύκειον ἐπὶ τῷ πάντα λαχεῖν.

XII

ΣΑΡ^{ΧΙΙ} Προσδραμόντα δὲ τῷ Ἀπολλωνίῳ φωνῇ Ἐλλάδι προσειπεῖν αὐτόν, καὶ τοῦτο μὲν οὕπω θαυμαστὸν δόξαι διὰ τὸ καὶ τοὺς ἐν τῇ κώμῃ παντας ἀπὸ Ἑλλήνων φθέγγυεσθαι, τὸ δὲ “ὅ δεῖνα χαῖρε” τοῖς μὲν ἄλλοις παρασχεῖν ἔκπληξι, τῷ δὲ ἀνδρὶ θάρσος ὑπερ ὃν ἀφικτο, βλέψας γὰρ ἐς τὸν Δάμιν, “παρὰ ἄνδρας,” ἔφη, “σοφοὺς ἀτεχνῶτας ἥκομεν, ἐσίκασι γὰρ προγνυνώσκειν.” καὶ ἅμα ἤρετο τὸν Ἰνδόν, δ τε χρη πράττειν, ποθῶν ἡδη τὴν ἔμνουσίαν, δ δὲ Ἰνδός,

LIFE OF APOLLONIUS, BOOK III

XI

AND they were about to halt in the neighbouring CHAP.
village, which is hardly distant a single stade from ^{xi}
the eminence occupied by the sages, when they saw
a youth run up to them, the blackest Indian they
ever saw, and between his eyebrows was a crescent-
shaped spot which shone brightly. But I learn that
at a later time the same feature was remarked in the
case of Menon the pupil of Herod the Sophist, who
was an Ethiop; it showed while he was a youth, but
as he grew up to man's estate its splendour waned
and finally disappeared with his youth. But the
Indian also wore, they say, a golden anchor, which
is affected by Indians as a herald's badge, because it
holds all things fast.

The messenger
of the sage
described

XII

THEN he ran up to Apollonius and addressed CHAP.
him in the Greek tongue, and so far this did ^{xii}
not seem so remarkable, because all the inhabi-
tants of the village spoke the Greek tongue. But
when he addressed him by name and said "Hail
so and so," the rest of the party were filled
with astonishment, though our sage only felt the
more confidence in his mission for he looked
to Damon and said "We have reached men who
are unfeignedly wise, for they seem to have the
gift of foreknowledge." And he at once asked
the Indian what he must do, because he was already
eager for an interview and the Indian replied

ELAVIUS PHILOSTRATUS

CAP. "τούτους μὲν," ἔφη, "καταλυειν χρὴ ἐνταῦθα, σὲ
XII δὲ ήκειν ὡς ἔχεις, κελεύοντι γὰρ αὐτοῖς."

XIII

CAP.
XIII Τὸ μὲν δὴ αὐτοὶ Πιθογόρειον ἥδη τῷ Ἀπολλωνίῳ
ἔφάνη, καὶ ἡκολούθει χάρων.

Τὸν δὲ δχθον, ἐφ' οὗ οἱ σοφαὶ ἀνφισμένοι εἰσίν,
ὕψος μὲν εἶναι κατά τὴν Ἀθηναῖον φασὶν ἱκροπο-
λιν, ἀνίστασθαι δὲ ἐκ πεδίου ἄνω, εὐφυῆ δὲ ὄμοίων
πέτραν ὁχυροῦν αὐτὸν κύκλῳ περιήκουσαν, ἡς
πολλαχοῦ δίχηλα ὄρασθαι ἔχη καὶ γενεάδων
τύπους καὶ προσώπων καὶ ποι καὶ νῶτα ἰδεῖν
ἀπωλισθηκόσιν δμεια, τὸν γὰρ Διόνυσον, ὅτε ξὺν
Ἡρακλεῖ ἀπεπειράτο τοῦ χωρίου, προσβαλεῖν
μὲν αὐτῷ φασὶ κελεῦσαι τοὺς Πάνας, ὡς πρὸς τὸν
σεισμὸν ἵκανούς, ἐμβροντηθέντας δὲ αὐτοῖς ὑπὸ^{τῶν}
τῶν σοφῶν πεσεῖν ἄλλου ἄλλως, καὶ τὰς πέτρας
οἷον ἐντυπωθῆναι τὰ τῆς διαμαρτίας σχῆματα.
περὶ δὲ τῷ δχθῷ νεφέλην ἰδεῖν φασιν, ἐν γῇ τοὺς
Ἴνδοντις οἰκεῖν φαινερούς τε καὶ ἀφανεῖς καὶ ὅ τι
βούλονται. πῦλας δε εἰ μέν καὶ ἄλλας εἶναι τῷ
δχθῷ, οὐκ εἰδένται. τὸ γὰρ περὶ αὐτοῦ νέφος οὕτε
ἀκλείστῳ ξυγχωρεῖν οὔτ' αὖ ξυγκεκλεισμένῳ
φαίνεσθαι.

LIFE OF APOLLONIUS BOOK III

"Your party must halt here but you must come on UNARMED just as you are, for the Masters themselves issue this command."

XIII

The word Masters at once had a Pythagorean ring (*KAR*)
for the ears of Apollonius and he gladsly followed the
messenger.

Now the hill the summit of which is inhabited by ~~the~~^{f +} ~~the~~^{ancient} sages is, according to the account of our travellers of about the same height as the Acropolis of Athens, and it rises straight up from the plain, though its natural position equally secures it from attack for the rock surrounds it on all sides. On many parts of the rock you see traces of cloven feet and outlines of beards and of faces, and here and there impressions of backs as of persons who had clung and rotted down. For they say that Dionysus when he was trying to storm the place together with Hercules ordered the Pans to attack it thinking that they would be strong enough to take it by assault but they were thunderstruck by the sages and fell one on one way, and another another and the rocks as it were took the point of the various postures in which they fell and failed. And they say that they saw a cloud floating round the eminence on which the Indians live and render themselves visible or invisible at will. Whether there were any other gates to the eminence they say they did not know for the cloud around it did not anywhere allow them to be seen whether there was an opening in the rampart, or whether on the other hand it was a close shut fortress.

XIV

CAP. Λίγτος δὲ ἀναβίνεις μεν κατά τα νότιαν μάλιστα
^{XIV} τοῦ δύθου τῷ Ἰνδῷ ἐπομένοτ, ὡδεῖς δὲ πρῶτον μεν
 φρέαρ ὄργυναις τεττιρυμι, οὐ την εινῆς ἐπὶ το
 στομίον ακαπτήμενοθει κυανωτατην εύσεα, καὶ
 σποτε ἡ μεσημβρία τοῦ ἡλιου σταιη περι αυτο.
 ἀκημάσθαι την αυγην ἀπὸ τῆς ἀκτίους καὶ χωρεῖν
 διων πιρεχομενην εἶδος θερμῆς ἴριδος μαθειν δε
 βιττερον περι τοῦ φρεατος ὡς σανδαρασινη μεν
 εἴη ἡ ιπ' αντῷ γῆ, απορρρηταν δε το ὑδωρ ηγυικτο,
 και οὗτε πάνω τις αυτό οὔτε ἀραιστηη. ὅρκιαν
 δε πομζοιστο τῇ περιξ Ἰνδικὴ παση πλησιον
 δὲ τοιτοι κρατηρα είναι πιρος, οὐ φλογε ἀκαπτη
 τεσθαις μαλιβδωσθη, εαπνον δε ουδεις ἀπ' εύτης
 ἀπτειν, ουδε ὁσμην ουδεμαν, ουδε ὑπερχυθηναι
 ποτε ο κρατηρ σίτοτ, αλλι πανδιδοσθαι τοσούτοι,
 ὡς μη ὑπερβλινσαι τοῦ Βοθρου ἔνταυθα Ινδοι
 πιθηρονται τῶν ακονισιων, ὅθεν οι σοφοι τὸ μεν
 φρέαρ ἀλεγγχουν καλοῦσι, το δε πύρ ξυγγινωμης και
 διττω ἀνρακεναι φεσι πιθε λιθου μελαχος διβρυν
 τε και ἀκημων δυτε, ο μεν δη τῶν διμ.δρων, ει
 αύχημφ ἡ Ινδικη πιεζοιτο, ἀροιχθειτε μεφελας
 ακαπτημει και υπραμηι την γῆν πασαν, ει δε
 διμδραι πλεονεκτοιεν, ισχει εύτοις ξυγκλεισμενος,
 ο δε τῶν ἀκημων πιθος τεύτοτ, οίμαι, τῷ τοῦ
 Λισκον ἀσκῷ τριττει, περανοιγυνετες γερ τον
 πιθον δια τῶν πιθων πιθαται ἀρπηνίν θρ,

LIFE OF APOLLONIUS. BOOK III.

XIV

Apostolites say that he himself ascended mostly ~~up~~^{up} on the south side of the ridge bounding the Indian ~~the~~^{the} and that the first thing he saw was a well four or five fathoms deep above the mouth of which there rose a sheen of deep blue light and at midday when the sun was stationary above it the sheen of light was always drawn up on high by the rays and in the evening it assumed the look of a glowing red bow. But he learnt afterwards that the well underneath the well was continually full of red water but that they regarded the water as holy and mysterious and no one either drank it or drew it up but it was regarded by the whole land of India as famous as hindugutirtha. And near this town was a crater he says of fire which went up a red coloured flame though it emitted no smoke or any smell nor did this crater ever overflow but emitted just matter enough not to bubble over the edges of the pit. It is here that the Indians purify themselves of involuntary sins, whereof is the saying on the well the well of testing and the fire the fire of passion. And they say that they saw there two jars of black stone of the rains and of the winds respectively. The jar of the rains they say is opened in case the land of India is suffering from drought and sends up clouds to moisten the whole country but if the rains should be in excess they are stopped by the jar being shut up. But the jar of the winds plays ^{the} same role as the bag of Aeacus for when they open this jar even a little they let out one of the winds which creates a tempestuous breeze by which the

FLAVIUS PHILOSTRATUS

CAP κάντεῦθεν ἡ γῆ ἔρρωται. θεῶν δὲ ἀγάλμασιν
 XIV ἐντυχεῖν φασιν, εἰ μὲν Ἰνδοῖς ἡ Αἰγυπτίοις,
 θαῦμα οὐδέν, τὰ δέ γε ἀρχαιότατα τῶν παρ'
 "Ελλησι, τό τε τῆς Ἀθηνᾶς τῆς Πολιάδος καὶ τὸ
 τοῦ Ἀπόλλωνος τοῦ Δηλίου καὶ τὸ τοῦ Διονύσου
 τοῦ Λιμναίου καὶ τὸ τοῦ Ἀμυκλαίου, καὶ ὅποσα
 ὅδε ἀρχαῖα, ταῦτα ἴδρυνται τε τοὺς Ἰνδους
 τούτους καὶ νομίζειν Ἐλληνικοῖς ἡθεσι, φασὶ δὲ
 οἴκεῖν τὰ μέσα τῆς Ἰνδικῆς καὶ τὸν ὄχθον ὁμφα-
 λὸν ποιοῦνται τοῦ λόφου τούτου, πῦρ τε ἐπ' αὐτοῖς
 ὄργιαζουσιν, ὁ φασιν ἐκ τῶν τοῦ ἤδρου ἀκτίνων
 αὐτοὶ ἔλκειν τούτῳ καὶ τὸν ὅμιλον ἵμέραν ἀπασσιν
 ἐς μεσημβρίαν ἀδουσιν.

XV

CAP "Οποῖοι μὲν δὴ καὶ οἱ ἄνδρες καὶ σπώτες οἰκοῦντες
 XV τὸν ὄχθον, αὐτὸς ὁ ἀνήρ δίεισιν ἐν μῷ γὰρ τῶν
 πρὸς Αἰγυπτίους ὄμιλον, "εἶδαν," φησίν, "Ἰνδοὺς
 Βραχμᾶνας οἰκοῦντας ἐπὶ τῆς γῆς καὶ οὐκ ἐπ'
 αὐτῆς, καὶ ἀτειχίστως τετειχισμένους, καὶ οὐδὲν
 κεκτημένους ἢ τὰ πάνταν." ταυτὶ δὲ ἐκείνος μεν
 σοφωτερον ἔγραψεν, οὐ δέ γε Δάμις φησὶ χαμενίᾳ
 μὲν αὐτοὺς χρῆσθαι, τὴν γῆν δὲ ὑποστρωμέναν
 ποιει, ἀτὶ ἀντοῖς αἰρῶνται, καὶ μετεωροποροῦνται
 δὴ ἰδεῖν ἀπὸ τῆς γῆς ἐς πήχεις δύο, οὐ θαυματο-
 ποίας ἔνεκα, τὸ γὰρ φιλότιμον τοῦτο παρατείσθαι

LIFE OF APOLLONIUS, BOOK III

country is refreshed. And they say that they came upon statues of Gods, and they were not nearly so much astonished at finding Indian or Egyptian Gods as they were by finding the most ancient of the Greek Gods, a statue of Athene Polias and of Apollo of Delos and of Dionysus of Limnae and another of him of Amyclae, and others of similar age. These were set up by these Indians and worshipped with Greek rites. And they say that they are met with in the heart of India. Now they regard the summit of this hill as the navel of the earth, and on it they worship fire with mysterious rites, deriving the fire, according to their own account, from the rays of the sun, and to the Sun they sing a hymn every day at midday.

Greek
and Latin
names of
the gods
worshipped
by the Indians

XV

Apollonius himself describes the character of these sages and of their settlement upon the hill, for in one of his addresses to the Egyptians he says, "I saw Indian Brahmans living upon the earth and yet not on it, and fortified without fortifications, and possessing nothing, yet having the riches of all men." He may indeed be thought to have here written with too much subtlety, but we have anyhow the account of Damis to the effect that they made a practice of sleeping on the ground, and that they strewed the ground with such grass as they might themselves prefer, and, what is more, he says that he saw them levitating themselves two cubits high from the ground, not for the sake of miraculous display, for they disdain any such ambition, but they

desire
of the
Brahmans

FLAVIUS PHILOSTRATUS

ΣΑΡ^κ τοὺς ἄνδρας, ἀλλ' ὅπόσα τῷ Ἡλίῳ ἔμματο-
 βαίνοντες τῆς γῆς δρῶσιν, ὡς πρόσφορα τῷ θεῷ
 πράττοντας. τό τοι πῦρ, οὐ ἀπὸ τῆς ἀκτῖνος
 ἐπισκάντας, καίτοι σωματοειδὲς ὁν, οὕτε ἐπὶ βαμοῦ
 καίειν αὐτοὺς οἵτε ἐν ἴπνοις φυλάττειν, ἀλλ'
 ὅσπερ τὰς αἰγάλες, αἱ ἥλιοι τε ἀνακλῶνται καὶ
 ὑδατοι, οἵτινα μετέωρον τε ὄρασθαι αὐτὸς καὶ
 σαλεῦνον ἐν τῷ αἰθέρι. τὸν μὲν οὖν δὴ "Ἡλιον ὑπὲρ
 τῶν ὥρων, ἀς ἐπιτροπεύει αὐτός, ἵν' ἐς καρδὸν τῇ
 γῇ ἰσασι καὶ ἡ Ἰνδικὴ εὐ πράττη, σύκτωρ δὲ
 λιπαροῦσι τὴν ἀκτῖνα μὴ ἀχθεσθαι τῇ συκτί,
 μένειν δέ, ὡς ὑπὸ αὐτῶν ἤχθη. τοιούτον μὲν δὴ
 τοῦ Ἀπολλωνίου τὸ "ἐν τῇ γῇ τε εἶναι τοὺς
 Βραχμάνας καὶ οὐκ ἐν τῷ γῇ." τὸ δὲ "ἀτειχιστῶς
 τετειχισμένους" δηλοῖ τὸν ἀέρα, ὑφ' ὧ ζῶσιν,
 ὑπαιθριοὶ γὰρ δοκοῦντες αὐλιζεσθαι σκιάν τε
 ὑπεραιρουσιν αὐτῶν, καὶ ὑοντος οὐ ψεκάζονται, καὶ
 ὑπὸ τῷ ἥλιῳ εισίν, ἐπειδὰν αὐτοὶ βούλονται τὸ
 δὲ "μηδὲν κεκτημένους τὰ πάνταν ἔχειν" ὅθε ὁ
 Δάμας ἔβηγεται πηγαῖ, ὅπόσαι τοις βάκχοις
 παρὰ τῆς γῆς ἀναθρώσκουσιν, ἐπειδὰν ὁ Διωνυσος
 αὐτούς τε καὶ τὴν γῆν σείσῃ, φοιτῶσι καὶ τοῖς
 Ἰνδοῖς τούτοις ἐστιομένοις τε καὶ ἐστιῶσιν
 εἰσότως οὖν ὁ Ἀπολλωνίος τοὺς μηδὲν μὲν ἐκ
 παρασκευῆς, αὐτοσχεδίως δέ, ἀ βούλονται, ποριζό-
 μένους, ἔχειν, φησίν, ἀ μὴ ἔχουσιν. κοράν δὲ

LIFE OF APOLLONIUS, BOOK III

regard any rites they perform, in thus quitting earth after
and walking with the Sun, as acts of homage ^{BY} acceptable to the God. Moreover they neither burn their
upon an altar nor keep in stores the fire which ^{BY} ~~they~~
they extract from the sun's rays although it is a
material fire, but like the rays of sun glit when they
are refracted in water, & this fire is seen raised aloft
in the air and dancing in the ether. And further
they pray to the Sun who gives the seasons
by his might that the latter may succeed duly in
the land & that India may prosper. but if a night
they intent the ray of light not to take the night
away but to stay with them just as they have
brought it down. Such then was the meaning of
the phrase of Apollonius that the Indians live
upon earth and yet not upon earth. And his
phrase fortified without fortifications or walls
refers to the air or vapour under which they brouast
for though they seem to live in the open air yet
they raise up a shadow and re themselves in it so
that they are not made wet when it rains and
they enjoy the sunlight whenever they choose.
And the phrase "without possessing anything
they had the riches of all men" is thus explained by
Dionis. All the springs which the Indians ^{see} ~~see~~ ^{water} ~~water~~
leaping up from the ground under their feet ^{when}
whenever Dionisus sees them and casts in a
common common spring up in plenty for these
Indians also when they are entertaining or being
entertained. Apollonius therefore was right in
saying that people provided as they are with all
they want offhand and without having prepared
anything ^{knowing} what they do not possess. And as
an ^{example} ~~example~~ they grow their hair long, as the ^{Indians}

FLAVIUS PHILOSTRATUS

CAP. έπειτηδεώνοισιν. ὅσπερ Λακεδαιμόνιοι πάλαι καὶ
XV Θουρωὶ Ταραντῖνοι τε καὶ Μήλιοι καὶ ὄποσοις τὰ
 Λακωνικὰ ἦν ἐν λόγῳ, μέτραν τε ἀναδοῦνται
 λευκήν, καὶ γυμνὸν αὐτοῖς βαδισμα καὶ τὴν ἐσ-
 θῆτα εσχηματίζουντο παραπλησίως ταῖς ἔξωμίσιν.
 ἡ δὲ ὑλὴ τῆς ἐσθῆτος ἔριον αὐτοφιεῖς ή γῆ φύει,
 λευκὸν μὲν ὥσπερ τὸ Παμφύλων, μαλακώτερον δὲ
 τίκτει, ἡ δὲ πιμελὴ οἴλα ξιλιον ἀπ' αὐτοῦ λειβεται.
 τοῦτο ιερὰν ἐσθῆτα ποιοῦνται καὶ εἰ τις ἔτερος
 παρὰ τοὺς Ἰνδοὺς τούτους ἀνασπόρη αὐτό, οὐ
 μεθίστει ἡ γῆ τοῦ ἔριον. τὴν δὲ ἰσχὺν τοῦ
 δακτυλίου καὶ τῆς ρύθμου, ἀ φορεῖν αὐτοὺς ἀμφω,
 δύνασθαι μὲν πάντα, δύνα δὲ ἀρρήτω τετιμῆσθαι.

XVI

CAP. Προσιόντα δὲ τὸν Ἀπολλώνιον οἱ μὲν ἄλλοι
XVI σοφοὶ προσῆγοντο, ἀσπαζόμενοι ταῖς χερσὶν, ὁ δὲ
 Ἰάρχας ἐκαθῆτο μὲν ἐπὶ δίφρου ὑψηλοῦ—χαλκοῦ
 δὲ μέλανος ἦν καὶ πεπούκιλτο χρυσοῖς ἀγάλμασιν,
 οἱ δὲ τῶν ἄλλων δίφροι χαλκοῖ μέν, ἀσημοὶ δὲ
 ήσαν, ὑψηλοὶ δὲ ἦσαν, ὑπεκάθηντο γὰρ τῷ Ἰαρχῷ
 —τὸν δὲ Ἀπολλώνιον ἴδων φωνῇ τε ἡσπάσατο
 Ἑλλάδε καὶ τὰ τοῦ Ἰνδοῦ γραμματα ἀπρτεῖ.
 θαυμάσαντος δὲ τοῦ Ἀπολλώνιου τὴν πρόγρωσιν
 καὶ γράμμα γε ἐν ἔφῃ λείπειν τῇ ἐπιστολῇ, δέλτα
 εἰπών, παρῆλθε γαρ αὐτὸν γράφοντα καὶ ἐφάνη

LIFE OF APOLLONIUS, BOOK III

Lacedaemonians did of old and the people of ^{CHAP.} Thurium and Tarentum, as well as the Melians and ^{XV} all who set store by the fashions of Sparta, and they bind a white turban on their heads, and their feet are naked for walking, and they cut their garments to resemble the *eromeni*.¹ But the material of which they make their raiment is a wool that springs wild from the ground, white like that of the Pamphylians, though it is of softer growth, and a grease like olive oil distils from off it. This is what they make their sacred vesture of, and if anyone else except these Indians tries to pluck it up, the earth refuses to surrender its wool. And they all carry both a ring and a staff of which the peculiar virtues can effect all things and the one and the other, so we learn, are prized as secrets.

XVI

WHEN Apollonius approached, the rest of the ^{CHAP.} sages welcomed him and shook hands, but Iarchas ^{XVI} sat down on a high stool—and this was of black copper and chased with golden figures, while the seats of the others were of copper, but plain and not so high, for they sat lower down than Iarchas—and when he saw Apollonius, Iarchas greeted him in the Greek tongue and asked for the Indian's letter. And as Apollonius showed astonishment at his gift of presence, he took pains to add that a single letter was missing in the epistle, namely a *delta*, which had escaped the writer, and this was found

Apollonius
first
audience

¹ An overmantle leaving one arm and shoulder bare. Budell, a monk still, wears a similar garment. The so-called wool was asbestos.

FLAVIUS PHILOSTRATUS

ΟΑΡ τοῦτο ὅδε ἔχον ἀναγνοὺς δὲ τὴν ἐπιστολήν,
 χρι "πῶς," ἔφη, "ὦ Ἀπολλώνιε, περὶ ἡμῶν φρονεῖτε,"
 "πῶς," εἶπεν, "ἢ ὡς δῆλοι τὸ ὑμῶν ἔνεκα ἥκει με
 ὁδόν, ἢν μήπω τις τῶν ὅθεν περ ἔγώ ἀνθρώπων;"
 "τί δὲ ἡμᾶς πλέον οἵει σαυτοῦ γυγνώσκειν,"
 "ἔγώ μέν," εἶπε, "σοφάτερά τε ἡγοῦμαι τὰ ὑμέ-
 τερα καὶ πολλῷ θειότερα. εἰ δὲ μηδὲν πλέον ὡν
 οἴδα παρ' ὑμῖν εὑρούμενον, μεμαθηκὼς ἢν εἴην καὶ τὸ
 μηκέτ' ἔχειν δὲ τι μάθοιμι." ὑπολαβὼν οὖν ὁ
 Ἰνδός, "οἱ μὲν ἄλλοι," ἔφη, "τοὺς ἀφικνουμένους
 ἔρωτῶσι, ποταποί τε ἔκουσι καὶ ἐφ' ὃ τι, ἡμᾶς
 δὲ σοφίας ἐπίδειξιν πρωτην ἔχει τὸ μὴ ἀγνοῆσαι
 τὸν ἥκοντα. ἔλεγχε δὲ πρῶτον τοῦτο." καὶ
 εἰπὼν ταῦτα πατρόθεν τε διειπει τὸν Ἀπολλώνιον
 καὶ μητρόθεν, καὶ τὰ ἐν Αἴγαιis πάντα, καὶ ὡς
 προσῆλθεν αὐτῷ ὁ Δάμαι, καὶ, εἰ δῆ τι ἐσπούδασαν
 οδοιποροῦντες ἢ σπουδάζοντος ἑτέρου εἶδον, πάντα
 ταῦθ' ὡσπερ κοινωνήσας πάντοις τῆς ἀποδημίας ὁ
 Ἰνδός ἀπινευστί τε καὶ σαφῶς εἶρεν. ἐκπλαγέντος
 δὲ τοῦ Ἀπολλωνίου καὶ ὀπόθεν εἶδείη, ἐπερομένουν.
 "καὶ σὺ μέτοχος," ἔφη, "τῆς σοφίας ταύτης ἥκεις,
 ἀλλ' οὕτω πάσης." "διδίξῃ οὖν με," ἔφη, "τὴν
 σοφίαν πάσαν," "καὶ ἀφθόνως γέ," εἶπε, "τουτὶ¹
 γάρ σοφάτερον τοῦ βασκαίνει τε καὶ κρύπτει τὰ
 σπουδῆς ἀξία, καὶ ἄλλως, Ἀπολλώνιε, μεστάν σε

LIFE OF APOLLONIUS, BOOK III

to be the case. Then having read the epistle he CHAP
said "What do you think of us O Apollonius?" XVI

Why replied the latter "How can you ask, when it is sufficiently shown by the fact that I have taken a journey to see you which was never before accompanied by any of the inhabitants of my country. And what do you think we know more than yourself?" I replied the other, consider that your lot is preeminent and much more divine than our own and if I add nothing to my present stock of knowledge while I am with you, I shall at least have learned that I have nothing more to learn. Thereupon the Indian replied and said "Other people ask those who arrive among them who they are that come and why not the first by us we make of our students no ends in viewing that we are not ignorant who it is that comes. And because that has not to begin with. And it will be well he further recounted the whole story of Apollonius from birth on his father's and his mother's side and he related all his life in Asia and how Dama had sojourned him and any conversations that they had had on the road and anything they had found out through the conversation of others with them. At this point if he had shared their voyage with them the Indian recounted straight off quite clearly and without pausing for breath. And when Apollonius was astounded and asked him how he came to know it all he replied "And you too are come to share in this wisdom but you are not yet an adept." "Well you teach me then said the other, "all this wisdom". "Are and gladly, for that is a wiser course than grudging and hiding matters of interest, and moreover O Apollonius I

FLAVIUS PHILOSTRATUS

ΣΑΡ. ορῶ τῆς μαημοσύνης, ἡν ἡμεῖς μᾶλιστα θεῶν ἀγαπῶμεν." "ἡ γὰρ καθεώρακας," εἶπεν, "ὅπως πέφυκα," "ἡμεῖς," ἔφη, "ὦ Ἀπολλόνιε, πάντα ὄρῶμεν τὰ τῆς ψυχῆς εἶδη, ξυμβόλοις αὐτὰ μυρίοις δξιχνεύοντες. ἀλλ' ἐπεὶ μεσημβρίᾳ πλησίου καὶ τὰ πρόσφορα τοῖς θεοῖς χρή παρασκευάσαι, νῦν μὲν ταῦτ' ἐκπονῶμεν, μετὰ ταῦτα δέ, ὅπόσα βούλει, διαλεγομεθα, παρατύγχανε δὲ πάσι τοῖς δρωμένοις." "ιὴ Δί," εἶπεν, "ἀδικοίην ἀν τὸν Καύκασον καὶ τὸν Ἰνδόν, οὓς ὑπερβὰς δι' ὑμᾶς ἤκω, εἰ μὴ πάντων ἐμφοροίμην φὺν δρψήγτε." "Ἐμφοροῦ," ἔφη, "καὶ ζωμεν."

XVII

ΣΑΡ. Ελθόντες οὖν ἐπὶ πηγῆν τινα ὄδατον, ἡν φησιν ὁ Δάμις ἵδων ὑστερον ἔοικέναι τῇ ἐν Βοιωτοΐς Δίρρῃ, πρώτα μὲν ἐγυμνώθησαν, είτα ἐχρισαντο τὰς κεφαλὰς ἡλεκτρώδει φαρμάκῳ, τὸ δὲ οὔτω τι τοὺς Ἰνδοὺς ἔθαλπεν, ὡς ἀτμίζειν τὸ σῶμα καὶ τὸν ἴδρυτα χωρεῦν ἀστακτί, καθιαπέρ τῶν πυρὶ λουομενων, είτα ἔρριψαν δάνταις ἐς τὸ ὄδωρ, καὶ λουσάμενοι ὥδε πρὸς τὸ ἱερὸν ἐβάδιζον, ἐστεφανωμένοι καὶ μεστοὶ τοῦ ἔμνου. περιστάντες δὲ ἐν χαροῦ σχήματι καὶ κορυφαῖσιν ποιησάμενοι τὸν Ἰάρχαν ορθαῖς ταῖς φιβδοῖς την ὥρην ἐπληγέαν, ἡ δὲ κυρτωθεῖσα δίκηη κύματος

LIFE OF APOLLONIUS, BOOK III

perceive that you are well endowed with memory, a CHAP.
goddess whom we love more than any other of the ^{XVI} divine beings.' "Well," said the other, "you have certainly discerned by your penetration my exact disposition." "We," said the other, "O Apollonius, can see all spiritual traits, for we trace and detect them by a thousand signs. But as it is nearly mid-day, and we must get ready our offerings for the Gods, let us now employ ourselves with that, and afterwards let us converse as much as you like; but you must take part in all our religious rites." "By Zeus," said Apollonius, "I should be wronging the Caucasus and the Indus, both of which I have crossed in order to reach you, if I do not enjoy your rites to the full." "Do so," said the other, "and let us depart."

XVII

ACCORDINGLY they betook themselves to a spring CHAP.
of water, which Damis, who saw it subsequently, says ^{XVII} resembles that of Dirce in Boeotia, and first they <sup>The Sages
baths</sup> stripped, and then they anointed their heads with an amber-like drug, which imparted such a warmth to these Indians, that their bodies steamed and the sweat ran off them as profusely as if they were washing themselves with fire, next they threw themselves into the water and, having so taken their bath, they betook themselves to the temple with wreaths upon their heads and full of sacred song. And they stood round in the form of a chorus, and having chosen Iarchas as conductor they struck the earth, uplifting their rods, and the earth arched itself <sup>Their
worship
and
invocation</sup>

FLAVIUS PHILOSTRATUS

CAP. XVII ανέπεμψεν αὐτοὺς ἐς δίπηχυ τοῦ ἀέρος. οἱ δὲ ὥδοι φόδην, ὅποιος ὁ πατέαν ὁ τοῦ Σοφοκλεοῦς, δν Ἀθήνησι τῷ Ασκληπιῷ φέρουσιν. ἐπεὶ δὲ ἐς τὴν γῆν κατῆραν, καλέσας ὁ Ἰάρχας τὸ μειράκιον τὸ τὴν ἄγκυραν φέρον, "ἐπιμελήθητε," ἔφη, "τῶν Ἀπολλωνίου ἔταιρων." ὃ δὲ πολλῷ θάττοι ἡ οἱ ταχεῖς τῶν ὄρνιθων πορευθείς τε καὶ ἐπανελθών, "ἐπιμεμέληται" ἔφη. θεραπεύσαντες οὖν τὰ πολλὰ τῶν ιερῶν ἀνεπαύσοντο ἐν τοῖς θάκοις, ὃ δὲ Ἰάρχας πρὸς τὸ μειράκιον, "ἔκφερε," εἶπε, "τῷ σοφῷ Ἀπολλωνίῳ τον Φραώτου θρόνον, ἵν' ἐπ' αὐτοῦ διαλέγοντο."

XVIII

CAP. XVIII 'Οι δὲ ἐκάθισεν, "έρωτα," ἔφη, "ὅ τι βούλει, παρ' ἄνδρας γάρ ἤκεις πάντα εἰδότας" ἥρετο οὖν ὁ Ἀπολλωνίος, εἰ καὶ αὐτοὺς ἴσασιν, οἴόμενος αὐτὸν, ὡσπερ "Εὐληνες, χαλεπον ἥγεισθαι τὸ ἔαυτὸν γνῶναι, ὃ δὲ ἐπιστρέψας παρὰ τὴν τοῦ Ἀπολλωνίου δόξαν, "ἥμεν," ἔφη, "πάντα γυμνόσκομεν, ἐπειδὴ πρώτους ἔαυτοὺς γιγνώσκομεν, οὐ γάρ ἀν προσέλθοι τις ἡμῶν τῇ φιλοσοφίᾳ ταύτῃ μὴ πρώτον ειδως ἔαυτόν." ὃ δὲ Ἀπολλωνίος ἀναμνησθεις ὧν τον Φραώτου ἵκουσε, καὶ δπως ὁ φιλοσοφήσει μέλλων ἔαυτὸν βασανίσας ἐπιχειρεῖ, τούτῳ ξυνεχώρησε τῷ λόγῳ, τουτὶ γάρ καὶ περὶ ἔαυτοῦ ἐπέπειστο. πάλιν οὖν ἥρετο, τινας αὐτοὺς

LIFE OF APOLLONIUS, BOOK III

like a billow of the sea and raised them up two cubits ^{CHAP.} high into the air. But they sang a song resembling ^{XVII} the paean of Sophocles which they sing at Athens in honour of Asclepius. But when they had alighted upon the ground, Iarchas called the stripling who carried the anchor and said "Do you look after the companions of Apollonius?" And he went off swifter than the quickest of the birds, and coming back again said. "I have looked after them." Having fulfilled then the most of their religious rites, they sat down to rest upon their seats, but Iarchas said to the stripling "Bring out the throne of Phraotes for the wise Apollonius that he may sit upon it to converse with us."

XVIII

And when he had taken his seat, he said "Ask ^{CHAP.} XVIII whatever you like, for you find yourself among people who know everything." Apollonius then asked him whether they knew themselves also, thinking that he, like the Greeks, would regard self-knowledge as a difficult matter. But the other, contrary to Apollonius' expectations, corrected him and said "We know everything, just because we begin by knowing ourselves, for no one of us would be admitted to this philosophy unless he first knew himself." And Apollonius remembered what he had heard Phraotes say, and how he who would become a philosopher must examine himself before he undertakes the task; and he therefore acquiesced in this answer, for he was convinced of its truth in his own case also. He accordingly asked a fresh question,

Sages
distinguish self-
knowledge

FLAVIUS PHILOSTRATUS

CAP. XVIII ἥγοιντο, ὁ δέ, "θεούς," εἶπεν, ἐπερομένου δὲ αὐτοῦ,
διὰ τοῦ, "οὗτοῦ," ἔφη, "ἀγαθοί ἐσμεν ἀνθρώποι."
τοῦτο τῷ Ἀπολλωνίῳ τοσαύτης ἔδοξεν εὐπαι-
δευσίας εἶναι μεστόν, ὡς εἰπεῖν αὐτὸν καὶ πρὸς
Δομετιανὸν βαστερον ἐν τοῖς ὑπερ ἑαυτοῦ λόγοις.

XIX

CAP. XIX Ἀναλαβὼν οὖν τὴν ἐρώτησιν, "περὶ ψυχῆς δέ,"
εἶπε, "πῶς φρουρεῖτε," "ὦ γε," εἶπε, "Πυθαγόρας
μὲν ὑμῖν, ἡμεῖς δὲ Αἴγυπτοις παρεδάκαμεν."
"εἴποις δὲ οὖν," ἔφη, "καθάπερ ὁ Πυθαγόρας
Εὔφορβον ἑαυτὸν ἀπέφημεν, ὅτι καὶ σύ, πρὸν ἐς
τοῦδε ἤκειν τὸ σῶμα, Τρωαν τις ἡ Ἀχαιῶν ἦσθα
ἢ ὁ δεῖνα," ὁ δὲ Ἰνδός, "Τροία μὲν ἀπώλετο,"
εἶπεν, "ὑπὸ τῶν πλευσάντων Ἀχαιῶν τότε, ὑμᾶς
δὲ ἀπολωλέκασιν οἱ ἐπ' αὐτῇ λόγοι μόνους γάρ
ἄνδρας ἥγούμενοι τοὺς ἐς Τροίαν στρατεύσαντας,
ἀμελεῖτε πλειόνων τε καὶ θειοτέρων ἀνδρῶν, σὺς δὲ
τε ὑμετέρα γῆ καὶ ἡ Αἴγυπτίων καὶ ἡ Ἰνδῶν
ἡμεγκεν. ἐπεὶ τοινυν ἥρου με περὶ τοῦ προτέρου
σώματος, εἰπέ μοι, τίνα θαυμασιώτερον ἥγε τῶν
ἐπὶ Τροίαν τε καὶ ὑπὲρ Τροίας ἐλθόντων," "ἔγω,"
ἔφη, "Ἀχιλλέα τὸν Πηλέως τε καὶ Θέτιδος,
οὗτος γάρ δὴ καλλιστός τε εἶναι τῷ Ὁμήρῳ
ὑμνηται καὶ παρα πάντας τοὺς Ἀχαιούς μέγας,

LIFE OF APOLLONIUS, BOOK III

namely, who they considered themselves to be; and CHAP.
the other answered "We consider ourselves to be ^{XVIII} Gods." Apollonius asked afresh "Why?" "Because," said the other, "we are good men." This reply struck Apollonius as so instinct with trained good sense, that he subsequently mentioned it to Domitian in his defence of himself.

XIX

He therefore resumed his questions and said: CHAP.
"And what view do you take of the soul?" "That," ^{XIX} replied the other, "which Pythagoras imparted to ^{The trans-} you, and which we imparted to the Egyptians." ^{migration} of souls
"Would you then say," said Apollonius, "that, as Pythagoras declared himself to be Euphorbus, so you yourself, before you entered your present body, were one of the Trojans or Achaeans or someone else?" And the Indian replied. "Those Achaean sailors were the ruin of Troy, and your talking so much about it is the ruin of you Greeks. For you imagine that the campaigners against Troy were the only heroes that ever were, and you forget other heroes both more numerous and more divine, whom your own country and that of the Egyptians and that of the Indians have produced. Since then you have asked me about my earlier incarnation, tell me, whom you regard as the most remarkable of the assailants or defenders of Troy?" "I," replied Apollonius, "regard Achilles, the son of Pelens and Thetis, as such, for he and no other is celebrated by Homer as excelling all the Achaeans in personal

FLAVIUS PHILOSTRATUS

CAP. ΚΙΝ ὅργα τε αὐτοῦ μεγάλα αἰδε. καὶ μεγάλων ἀξιῶν
τοὺς Αἴαντάς τε καὶ Νιρέας, οἵ μετ' ἔκπινον καλοὶ
τε αὐτῷ καὶ γενναιοί φάσονται." "πρὸς τοῦτον,"
ἔφη, "'Απολλώνιε, καὶ τὸν πρόγονον θεώρει τὸν
ἔμρον, μᾶλλον δὲ τὸ προγονον σῶμα, τούτη γάρ καὶ
Πυθαγόρας Εὐφορβου ἴγεντο.

XX

CAP. ΚΚ "Ἡν τοίνυν," ἔφη, "χρόνος, ὅτ' Αἰθίοπες μὲν
ἄλιοι ἐνταῦθα, γένος Ἰνδικοί, Αἰθιοπία δ' οὕτω
ἡν, ἀλλ' ὑπὲρ Μερόην τε καὶ Καταδούπους ὥριστο
Αἴγυπτος, αὐτὴ καὶ τὰς πηγὰς τοῦ Νείλου
παρεχομένη καὶ ταῖς ἐκβολαῖς ἔνναπολίγουσσα.
διν μὲν δὴ χρόνον φύουν ἐνταῦθα οἱ Αἰθίοπες
ὑποκείμενοι βασιλεῖ Γάγγη, η τε γῆ αὐτοὺς
ἰκανῶς ἔφερβε καὶ οἱ θεοὶ σφῶν ἐπεμέλουντο, ἐπει
δε ἀπέκτειναν τὸν βασιλέα τούτον, οὔτε τοῖς
ἄλλοις Ἰνδοῖς καθαροὶ ἔδοξαν, οὔτε η γῆ
ἔννεχώρει αὐτοῖς ἵστασθαι, τίνι τε γάρ σποράν,
ἥν ἐξ αυτὴν ἐποιοῦντο, πρὶν ἐξ καλυκα ἤκειν,
ὅφθειρε, τούς τε τῶν γυναικῶν τόκους ἀτέλεις
ἐποίει, καὶ τὰς ἀγέλας πονήριας ἔβοσκε, πόλιν
τε δποιούσιντο, ὑπεδίδου η γῆ καὶ ὑπεχώρει
κάτω καὶ γάρ τι καὶ φίλομα τοῦ Γάγγου
προϊόντας αὐτοὺς ἡλαινεῖν ἐνταραττομένον τῷ
ὅμιλφ, δ οὐ πρότερον ἀνήκε, πρὶν γε δὴ τοὺς
αὐθέντας καὶ τοὺς το αἷμα χερσὶ πράξαντας τῇ

LIFE OF APOLLONIUS, BOOK III

beauty and size, and he knows of mighty deeds of CHAP.
his. And he also rates very highly such men as ^{xxix}
Ajax and Nireus, who were only second to him in
beauty and courage, and are celebrated as such in his
poems.' "With him," said the other, "O Apollonius,
I would have you compare my own ancestor, or
rather my ancestral body, for that was the light in
which Pythagoras regarded Euphorbus.

XX

"THERE was then," he said, "a time when the CHAP.
Ethiopians, an Indian race, dwelt in this country, and ^{xx}
when Ethiopia as yet was not but Egypt stretched Tale of the
expulsion
of the
Ethiopians
from India
its border beyond Meroe and the cataracts, and
on the one side included in itself the fountains of
the Nile, and on the other was only bounded by the
mouths of the river. Well, at that time of which I
speak, the Ethiopians lived here, and were subject
to King Ganges, and the land was sufficient for their
sustenance, and the gods watched over them, but
when they slew this king, neither did the rest of the
Indians regard them as pure, nor did the land
permit them to remain upon it, for it spoiled the
seed which they sowed in it before it came into ear,
and it inflicted miscarriages on their women, and it
gave a miserable feed to their flocks, and wherever
they tried to found a city, it would give way and
sink down under their feet. Nay more, the ghost
of Ganges drove them forward on their path and
struck terror into their multitude, and it did not
quit them until they atoned to earth by sacrificing

FLAVIUS PHILOSTRATUS

οὐαρ γῆ καθιέρευσαν. ήν δὲ ἄρα ὁ Γάγγης αὐτὸς
 XX δεκάπτηχν μὲν τὸ μῆκος, τὴν δὲ ώραν οἷος αὐτῷ
 τις ἀνθρώπων, ποταμοῦ δε Γάγγου παῖς· τὸν δὲ
 πατέρα τὸν ἑαυτοῦ τὴν Ἰνδικὴν ἐπικλυζόντα
 αὐτὸς ἐς τὴν Ἐρυθρὰν ἔτρεψε, καὶ διηλλαξεν
 αὐτὸν τῇ γῇ, ὅθεν ἡ γῆ ζῶντι μὲν ἀφθονα ἔφερεν,
 ἀποθανόντι δὲ ἐτιμώρει. ἦτε δὲ τὸν Ἀχιλλέα
 "Ομηρος ἀγει μὲν ὑπέρ Ἐλάνης ἐς Τροίαν, φησὶ δὲ
 αὐτὸν δάδεκα μεν πόλεις ἐκ θαλάσσης ἥρηκέναι,
 πεζῇ δὲ δύδεκα, γυναικα τε ὑπὸ τοῦ βασιλέως
 ἀφαιρεθέντα ἐς μῆριν ἀπενεχθῆναι, ὅτε δὴ ἀτερά-
 μονα καὶ ἀμόν δόξαι, σκεψώμεθα τὸν Ἰνδὸν πρὸς
 ταῦτα πόλεων μὲν τοινυι ἔξηκοντα οἰκιστής
 ἐγένετο, αἴπερ εἰσὶ δοκεμότατοι τῶν τῆδε—τὸ δὲ
 παρθεῖν πόλεις δοτις εὐκλεέστερον ἴργεῖται τοῦ
 ἀνοικιζειν πόλιν οὐκ ἔστι. Σκύθας δε τοὺς ὑπὲρ
 Καύκασον ποτε στρατεύσαντας ἐπὶ τηνδε τὴν γῆν
 ἀπεωσατο τὸ δὲ ἐλευθεροῦντα τὴν ἑαυτοῦ γῆν
 ἄνδρα ἀγαθὸν φαίνεσθαι πολλῷ βέλτιον τοῦ
 δουλείαν ἐπαγειν πόλει, καὶ ταῦθ' ὑπερ γυναικος,
 ην εἰκὸς μηδὲ πίκουσαν ἡρπάσθαι ξυμμαχίας δε
 αὐτῷ γενομένης προς τοὺς ἀρχοντα τῆς χώρας, ης
 νῦν Φραστῆς ἄρχει, κίκενιν παρανομωτατά τε
 καὶ ἀσελγεότατα γυναικα ἀφελομένου αὐτόν, οὐ
 παρέλυσε τοὺς ὄρκουν, οὗτοι βεβαιώς διωμοκέναι
 φήσας, ὃς μηδὲ ὄποτε ἥδικείτο λυκεῖν αὐτὸν.

the numberless who had shed the king's blood with their hands. Now the longer it seems was the exile high and in person beauty exceedeth any man the world had yet seen; and he was the son of the peer Caesar, and when his own father translated India to him he turned the flow into the Red Sea, and effected a reconciliation between his father and the soul with the result that the latter brought both friends in the shade the king when living and now ranged on after death. And since Homer brings Aeneas to Lavinium from his boat and relates how he took the spear of Mars and never missed, and how he was carried away by war, I because he had been rebuked by Phineus, the king in whose opposition in my opinion is shown a far more just and true statement than the other in support of Hercules. Here the contrary set himself to found difficulties which are the most insuperable of those interwoven, and I would have to know who would regard the destruction of cities as a better title to fame than the rebuilding of them, and he also reproved the Scythians who once invaded the land across the Caucasus. Surely it is better to prove yourself a good man by creating your country than to bring deserty upon earth and that too in behalf of a woman who probably was never parted off even against her will. And as he had formed an alliance with the king of the country over which Phineus now rules although that other had violated every law and principle of morality by carrying off his wife, he yet did not break his oath and so to see he said was his pledged word that in spite of the injury he had suffered he would not do anything to harm that other.

FLAVIUS PHILOSTRATUS

XXI

CAP. "Καὶ πλείω διῆσιν ἀν τοῦ ἀνδρος, εἰ μὴ ἐς ἔπατ-
XXI νον ὀκνουν ἑαυτοῦ καθίστασθαι, εἰμὶ γάρ σοι
ἐκεῖνος, τούτῃ δὲ ἐδήλωσα γεγονώς ἐτη τέτταρα·
ἐπτὰ γάρ ποτε ἀδαμάντινα τοῦ Γάγγου τούτου
ξέφη ἐς γῆν πῆξαντος, ὑπὲρ τοῦ μηδὲν δειμα
ἐμπελάζειν τῇ χώρᾳ, καὶ τῶν θεῶν θύειν μὲν
κελευόντων ἥκοντας, οὐ πέπηγε ταῦτα, τὸ δε
χωρίον οὐκ ἐξηγουμένων, ἐν φέρεπιγγει, παῖς ἐγώ
κομιδῇ τυγχάνων ἥγανγον τοὺς εξηγητὰς ἐπὶ τιφ-
ρον καὶ ὄρύττειν προσέταξα, ἐκεῖ φήσας κατα-
τεθεῖσθαι αὐτά.

XXII

CAP. "Καὶ μήπω θαιμάσῃς τούμον, εἰ δέξ "Ινδοῦ
XXII ἐς "Ινδὸν διεδοθῆν οὗτος γάρ," δείξας τι με-
ράκιον εἴκοσὶ ποι γεγονός ἐτη, "πέφυκε μὲν
πρὸς φιλοσοφιαν ὑπὲρ πάντας ἀνθρώπους, ἔρρω-
ται δέ, ὡς ἀράς, καὶ κατεπκενασται γενναίως τὸ
σῶμα, καρτερεῖ δὲ πῦρ καὶ τομῆν πᾶσαν, καὶ
τοιοσδε ἀν ἀπεχθάνεται τῇ φιλοσοφίᾳ." "τί
οὖν," εἶπεν, "ὦ Ιάρχα, τὸ μειρακίου πάθος; δει-
νὸν γὰρ λέγεις, εἰ ἔνυτεταγμένος οὗτως ὑπὸ τῆς
φύσεως μὴ ἀσπάζεται τὴν φιλοσοφίαν, μηδὲ ἔρῃ
τοῦ μανθάνειν, καὶ ταῦτα ὑμὸν ἔνυν." "οὐ ξύ-
εστιν," εἶπεν, "ἄλλ' ὥσπερ οἱ λέοντες, ἃκων

LIFE OF APOLLONIUS, BOOK III

XXI

"AND I could enumerate many more merits of this great man, if I did not shrink from pronouncing a panegyric upon myself, for I may tell you I am the person in question, as I clearly proved when I was four years old. For this Ganges on one occasion fixed seven swords made of adamant in the earth, to prevent any monster approaching our country, now the gods ordered us to go and offer a sacrifice where he had implanted these weapons, though without indicating the spot where he had fixed them. I was a mere child, and yet I led the interpreters of their will to a trench, and told them to dig there, for it was there I said that they had been laid.

CHAP.
XXI
Ganges
reunite-
d with
Phrautes

XXII

"AND you must not be surprised at my transformation from one Indian to another, for here is one," and he pointed to a stripling of about twenty years of age, "who in natural aptitude for philosophy excels everyone, and he enjoys good health as you see, and is furnished with an excellent constitution, moreover he can endure fire and all sorts of cutting and wounding, yet in spite of all these advantages he detests philosophy." "What then," said Apollonius, "O Iarchas, is the matter with the youth? For it is a terrible thing you tell me, if one so well adapted by nature to the pursuit refuses to embrace philosophy, and has no love for learning, and that although he lives with you." "He does not live

CHAP.
XXII
A reincar-
nation of
Palamedes

FLAVIUS PHILOSTRATUS

CAP. εἰληπταί, καὶ καθεῖρκται μέν, ὑποβλέπει δὲ ἡμῶν
 XXII τιθασευόντων αὐτὸν καὶ καταψωντων γέγονε
 μὲν οὖν τὸ μειράκιον τοῦτο Παλαμήδης ὁ ἐν
 Τροίᾳ, κέχρηται δὲ ἐναντιωτάτοις Ὁδυσσεῖ καὶ
 Ὄμήρῳ, τῷ μὲν ξυνθέντι ἐπ' αὐτὸν τέχνας, ὑφ'
 ὧν κατελιθώθη, τῷ δὲ οὐδὲ ἔπουν αὐτὸν ἀξιώ-
 σαντε, καὶ ἐπειδὴ μῆθ' ἡ σοφία αὐτύν τι, ἦν εἰχεν,
 ὄντησε, μήτε Ὄμήρου ἀπαινέτου ἔτυχεν, ὑφ' οὐ
 πολλοὶ καὶ τῶν μὴ πίννυ σπουδαίων ἐς δυομά
 ἥχθησαν, Ὁδυσσέως τε ἡττητο ἀδικῶν οὐδένι, δια-
 βέβληται πρὸς φιλοσοφιαν καὶ ὀλοφύρεται τὸ
 δαυτοῦ πάθος. ἔστι δὲ οὗτος Παλαμήδης, δε καὶ
 γράφει μὴ μαθῶν γράμματα.”

XXIII

CAP. Τοιαῦτα διαλεγομένων προσέλθων τῷ Ἰάρχᾳ
 XXIII ἄργελοι, “ὁ βασιλεὺς,” ἔφη, “περὶ δεῖλην πρώτην
 ἀφίξεται, ξυνεσόμενος ὑμὲν περὶ τῶν ἑαυτοῦ
 πραγμάτων.” ὁ δέ, “ἡλέτω,” εἶπε, “καὶ γὰρ οἱ
 καὶ βελτιών ἀπέλθοι γνοὺς ἄνδρα “Ἐλληνα.” καὶ
 εἶπὼν ταῦτα πάλιν τοῦ προτέρου λόγου εἴχετο.
 ἦρετο οὖν τὸν Ἀπολλωμον, “σὺ δ' ἀν εἴποις,”
 ἔφη, “τὸ πρῶτον σῶμα καὶ δστις πρὸ τοῦ νῦν
 ησθα;” ὁ δὲ εἶπεν, “ἐπειδὴ ἄδοξον ἦν μοι ἐκεῖνο,
 δλίγα αὐτοῦ μέμνημαι” ὑπολαβὼν οὖν ὁ Ἰάρχας,

LIFE OF APOLLONIUS, BOOK III

with us," replied the other, "but he has been caught CHAP
like a lion against his will and confined here, but he ^{XXXII}
looks askance at us when we try to domesticate him
and caress him. The truth is this stripling was once
Palamedes of Troy, and he found his bitterest enemies
in Odysseus and Homer, for the one had an ambush
against him of people by whom he was stoned to
death, while the other denied him any place in his
Epic, and because neither the wisdom with which
he was endowed was of any use to him, nor did he
meet with any praise from Homer, to whom never-
theless many people of no great importance owe their
renown, and because he was outwitted by Odysseus
in spite of his innocence, he has conceived an aver-
sion to philosophy, and deplores his ill luck. And
he is Palamedes, for indeed he can write without
having learned his letters."

XXIII

WHILE they were thus conversing, a messenger CHAP
approached Iarchas and said "The King will come ^{XXXIII}
early in the afternoon to consult you about his own
business." And Iarchas replied "Let him come,
for he too will go away all the better for making
the acquaintance of a man of Hellas." And after
saying this, he went on with his former discourse.
He accordingly asked Apollonius the question:
"Will you tell us," he said, "about your earlier
incarnation, and who you were before the present
life?" And he replied "Since it was an ignoble
episode, I do not remember much about it."
Iarchas therefore took him up and said "Then you
Apollonius
relates his
former life

FLAVIUS PHILOSTRATUS

CAP. "είτα ἄδοξον," ἔφη, "ἢ γῆ τὸ γενέσθαι κυβερνήτης
XXIII Αἰγυπτίας νεώς, τοιτὶ γαρ σε ὄρῳ γεγονοτα." "

"ἄληθῆ μὲν," εἶπεν, "λέγεις, ὡς Ἰάρχα, τοιτὶ γὰρ
 ἀπεχυῶς ἐγενόμην, ἥγοῦμαι δὲ αὐτὸς οὐκ ἄδοξον
 μόνον, ἀλλὰ καὶ καταβεβλημένον, καὶ τοσούτου
 μὲν ἄξιον τοῖς ἀνθρώποις, δόσου περ τὸ ἄρχειν καὶ
 τὸ στρατοῦ ἥγεισθαι, κακῶς δὲ ἀκοῦον ὑπὸ τῶν
 καθαπτομένων τῆς θαλάττης. τὸ γοῦν γενναιότα-
 τον τῶν ἐμοὶ πραχθέντων οὐδὲ ἀπαίνου τις ἥξιστε
 τότε." "τί δὲ δὴ γενναῖον εἰργάσθαι φήσεις ἢ τὸ
 περιβεβληκέναι Μαλέαν τε καὶ Σούνιον χαλινωσας
 ἐκφερομένην τὴν ναῦν, καὶ τὸ κατὰ πρύμναν τε καὶ
 πρῷραν τῶν ἀνέμων, ὅπόθεν ἐκδοθῆσονται, σαφῶς
 διεγυρωκέναι, ἔρμάτων τε ὑπεράραι τὸ σκάφος ἐν
 Εὐβοίᾳ κοίλη, οὐπερ πολλὰ τῶν ἀκρωτηρίων
 ἀναπέπηγεν;"

XXIV

CAP. "Ο δὲ Ἀπολλόνιος "ἐπεί με," εἶπεν, "ἐν κυβ-
XXIV ερητηκὸν ἐμβιβάζεις λόγου, ἀκουε, δὸςκῶ μοι τότε
 ἵγιῶς πρᾶξαι τὴν θάλαττάν ποτε τῶν Φοινίκων
 λησταὶ ὑπεκάθητο, καὶ ἐφοίτων περὶ τὰς πόλεις
 ἀναμανθάνοντες τίς τι ἄγοι. κατιδόντες οὖν ἐμπορ-
 οῖαν λαμπρὰν τῆς νεώς, οἱ τῶν ληστῶν πρόξενοι
 διελέγοντό μοι ἀπολαβόντες με, πόσσου τι μεθέξομε
 τοῦ ναῦλου, ἐγὼ δὲ χιλίων ἔφην, ἐπειδὴ τέτταρες

LIFE OF APOLLONIUS, BOOK III

think it ignoble to have been the pilot of an ~~char~~
Egyptian vessel, for I perceive that this is what ^{XXIII}
you were?" "What you say," said Apollonius, "is
true, Iarchus, for that is really what I was, but
I consider this profession not only inglorious but also
detestable, and though of as much value to humanity
as that of a prince or the leader of an army, never-
theless it bears an evil repute by reason of those
who follow the sea, at any rate the most noble of
the deeds which I performed no one at the time saw
fit to praise." "Well, and what would you claim for
yourself in the way of noble achievement? Is
it your having doubled the capes of Malea and
Sunium, by checking your ship when it was drifting
out of its course, and your having discerned so
accurately the quarters from which the winds would
blow both fore and aft or your getting your boat
past the reefs in the hollows of Euboea, where any
number of spits stick up in the sea?"

XXIV

BUT Apollonius replied. "Since you tempt me to ~~char~~
talk about pilotage, I would have you hear what I ^{XXV}
consider to have been my soundest exploit at that
time. The Phoenician pirates at one time infested ^{of the} ~~the~~
the sea, and were hanging about the cities to pick up ^{Phoenician} ~~pirate~~
information about the cargoes which different people ~~pirates~~
had. The agents of the pirates spied out accordingly a
rich cargo which I had on board my ship, and having
taken me aside in conversation, asked me what was
my share in the freight, and I told them that it was
a thousand drachmas, for there were four people in

FLAVIUS PHILOSTRATUS

ξατ^{XXIV} ἐκυβέρνων τὴν ναῦν. 'οἰκλα δέ,' ἔφασαν· 'ἴστις σοι,' 'καλύβη πονηρά,' ἔφην, 'περὶ τὴν οὐρσον τὴν Φάρου, οὐ πάλαι ποτὲ ὁ Πρωτεὺς φόκει.' 'βούλοιο μὲν οὖν,' ἤροντά με, 'γενέσθαι σοι γῆν μὲν ἀντὶ θαλαττῆς, οἰκίαν δὲ ἀντὶ τῆς καλύβης, τὸ δὲ μαῦλον δεκάκις τοῦτο, κακῶν τε ἔξελθεῖν μυρίων, ή απὸ τῆς θαλαττῆς ἀνοιδούσης ἐγχράπτει τοῖς κυβερνῶσιν.' βούλεσθαι μὲν εἶπον, οὐ μὴν ἀρπαγῶν γε ἐμαυτὸν ἀξιοῦν, ὅπότε σοφώτερος ἐμαυτοῦ γέγονα καὶ στεφινων ήξίωματι παρὰ τῆς τέχνης προιστῶν δ' αὐτῶν καὶ βαλάντιά μοι δραχμῶν μυρίων δώσειν φασκόντων, εἰ γενοίμην αὐτοῖς, ή ἐβούλουντο, λέγειν ἡδη παρεκελευσάμην ὡς μηδενὶ ἐλλαμψών τοῦ πᾶς ἀνήρ γενεσθαι σφίσι· λεγοντι δὴ μελεδωνοὶ μὲν εἰκαὶ ληστῶν, δείσθαι δέ μου μὴ ἀφελέσθαι αὐτοὺς τὸ τὴν ναῦν ἑλεῖν, μηδὲ ἐς ἄστυ ἐκπλεῦσαι, ὅπότε ἐκεῖθεν ἀραιμ, ἀλλ' ὑφορμάσασθαι τῷ ἀκρωτηρίῳ, τὰς ναῦς γὰρ τὰς ληστρικὰς ἐν περιβολῇ ἐστάναι, καὶ ὅμνύναι μοι ἐβούλουντο μητέ αὐτον μέτοκτενεῖν, καὶ ἀνησειν δὲ τὸν θύματον οἵς μν ἔγω παρατῶμαι ἐγὼ δὲ νοιθετεῖν μὲν αὐτοὺς οὐκ ἀσφαλές ἐμαυτῷ ἥγοούμην, δείσας μὴ ἀπογνόντες ἐμβιαλωσι μετεωρφ τῇ οὐρᾳ καὶ ἀπολώμεθαι που τοῦ πελάγους, ὡς δὲ ὑπονυργῆσαι ὑπεσχυμην, ή ἐβούλουντο, ὅμνύναι ἔφην αὐτοὺς δεῖν ἡ μὴν ἀληθεύσειν

LOFF OF APOLLONIUS BOOK III

command of the ship. And said they have you not
a house? A wretched hut I replied on the
Island of Phaea where we upon a time Proteus
used to live. What then said they when they went
on to inquire a sealed estate instead of the sea
and a decent house instead of your hut and ten
times as much for the cargo as you are going to get
now. And to get rid of a thousand institutions
which were not according to the suggestion of the sea.
I replied that I was not particular but yet I did
not expect to receive a estate of a tree which
had made me more expert than I ever had been
and had won over the people in my judgment.
However they persevered and seemed to give me a
piece of a tree of course it was not so that
you and I wanted a house. After a long
time of debate they agreed to take a house
about them. They said. Do they suppose that
they were agents of the pirates who were
desirous to deprive them of a chance of capturing the ship
and instead of sailing away to the sky whenever I
weighed anchor thence they arranged that I should
not anchor under the protection of under the head
of the mountain but sailing and they were
going to see that I was not so far off that I could
not well make a spear. If at all he was I
intended. I for my part but not consider it safe to
repart and they too I was afraid that if they were
driven to desire they would attack my ship on the
high seas and when we should be between them
at sea according to my mind to assist their enterprise
but I waited upon their taking oath to keep
the place in trust. After making a mark with
for our return took place in a little while then I

FLAVIUS PHILOSTRATUS

CAP. ΤΑῦτα. διμοσάντων τούννυν, καὶ γὰρ ἐν Ἱερῷ διελέγουστο, 'χωρεῖτε,' ἔφην, 'ἐπὶ τὰ τῶν ληστῶν πλοῖα, ἡμεῖς γὰρ οὐκτωρ ἀφῆσομεν.' καὶ πιθανώτερος ἐδοκουν ἔτι περὶ τοῦ νομίσματος διαλεγόμενος, ώς δοκιμουν ἀπαριθμηθείη μοι καὶ μὴ πρότερον ἡ τὴν ναῦν ἔλωσιν. οἱ μὲν δὴ ἔχώρουν, ἐγὼ δε ἵκα ἐξ τὸ πέλαγος ὑπεράρας τοῦ ἀκρωτηρίου." "ταῦτ' οὖν," εἶπεν ὁ Ἰάρχας, "Ἀπολλωνε, δικαιοσύνης ἥγη ἔργα, " "καὶ πρός γε," ἔφη, "φιλανθρωπίας, τὸ γὰρ μὴ ἀποδόσθαι ψυχὰς ἀνθρώπων, μηδ ἀπεμπολῆσαι τὰ τῶν ἐμπόρων, χρημάτων τε κρέττω γενέσθαι ναύτην δυτα, πολλὰς ἀρετὰς οἷμας ξυνειδηφέναι."

XXV

CAP. Γελάσας οὖν ο Ἰυδός, "ἴσικας," ἔφη, "τὸ μὴ ἀδικεῖν δικαιοσύνην ἥγεισθαι, τοιτὶ δὲ οἷμας καὶ πάντας" Ἑλληνας ώς γὰρ ἐγώ ποτε Δίγυπτίων δεῦρο ἀφικομενων ἡκουσα, φοιτῶσι μὲν ἴμιν ἀπὸ τῆς Ῥώμης ἥγεμόνετ γυμνὸν ἡρμενοι τὸν πέλεκυν ἐφ' ὑμᾶς, οὕτω γυγνωσκούτες, εἰ φαῦλων ἄρξουσι, ὑμεῖς δέ, εἰ μὴ πωλοῦν τὰς δίκας οὖτοι, φατέ αὐτοὺς δικαίους εἶναι. τοιτὶ δὲ καὶ τοὺς τῶν ἀνδραπόδων καπῆλους ἀκούων ἐκεῖ πράγτειν, εἰ γὰρ ἀφίκοιντα κατάγοντες ὑμῖν ἀνδράποδα Καρικὰ καὶ τὸ ἥθος αὐτῶν ἐφερμηνεύοιεν ὑμῖν, ἐπαινουν ποιοῦνται τῶν ἀνδραπόδων τὸ μὴ κλέπτειν αὐτά.

LIFE OF APOLLONIUS, BOOK III

said 'You betake yourselves to the ships of the CHAP
pirates at once, for we will sail away by night.' And ^{XXIV} they found me all the more plausible from the way I bargained about the money, for I stipulated that it must all be paid me in current cash, though not before they had captured the ship. They therefore went off, but I put straight out to sea after doubling the promontory" "This then," said Larchas, "^{O Discussion of Justice} Apollonius, you consider the behaviour of a just man?" "Why yes, said Apollonius, "and of a humane one too" for I consider it was a rare combination of the virtues for one who was a mere sailor to refuse to sacrifice men's lives, or to betray the interests of many merchants, so rising superior to all bribes of money."

XXV

THEAERON the Indian smiled and said "You CHAP
seem to think that mere abstention from injustice ^{XXV} constitutes justice, and I am of opinion that all the Greeks do the same. For as I once learned from the Egyptians that come hither, governors from Rome are in the habit of visiting your country, brandishing their axes naked over your heads, before they know whether they have cowards to rule or not, but you acknowledge them to be just if they merely do not sell justice. And I have heard that the slave merchants yonder do exactly the same, for when they come to you with convoys of Carian slaves and are anxious to recommend their characters to you, they make it a great merit of the slaves that they do not steal In the same way do you recommend on ^{Criticism of Greek Morality}

FLAVIUS PHILOSTRATUS

ταῦτα τοὺς μὲν δὴ ἀρχοντας, οἰς ὑποκεῖσθαι φαγε, τοιούς
 καὶ τῶν ἀξιούτε, καὶ λαμπρύνοντες αὐτοὺς ἐπαίνοις,
 οἰς περ τὰ ἀνδράτοδα, ζηλωτοὺς πέμπετε, ὅτι
 αἰσθε, οἱ δέ γε σοφωτατοι ποιηταὶ ὑμῶν οἵδ' εἰ
 βούλεοθε δίκαιοι τε καὶ χρηστοι εἶναι. Ξυγ-
 χωρούσιν ὑμῖν γενέσθας. τὸν γὰρ Μινω τὸν
 ἀμοτῆτον ὑπερβαλομένον πάντας, καὶ δουλωσαμένον
 ταῖς καυσὶ τοὺς ἐπὶ θαλάττη τε καὶ ἐν θαλάττῃ
 δικαιοσύνης σκήτητρο τιμῶντες, ἐν λίδου παθίσουσι
 διαιτᾶν ταῖς ψυχαῖς, τον δ' αὖ Τάνταλον, ἐπειδὴ
 χρηστός τε ἦν καὶ τοῖς φέλοις τῆς ὑπαγχονοῦσης
 αὐτῷ παρὰ τὸν θεῶν ἀθανασίας μοτεδίδον, ποτοῦ
 τε εἰργουσι καὶ σίτου, εἰσὶ δὲ οἱ καὶ λιθοῦς αυτῷ
 ἐπικρεμάσαντες δεινὸν ἔφιβριζουσι θεῖψ τε καὶ
 ἀγαθῷ ἀπόρι, οὐτε ἐβουλομένη διν μαλλον λίμνην
 αὐτῷ περιβλένσαι μέκταρος ἐπειδὴ φιλαινθρώπως
 αὐτοῦ καὶ ἀφθονοτροπήτης^{τροπήτης} καὶ ἄμα λέγων
 ταῦτα ἀπεδεικνύ ἀγαλμα ἐν ἀριστερᾷ. οὐ ἐπεγ-
 γραπτο ΤΑΝΤΑΛΟΣ. τὸ μὲν δη ἀγαλμα τετρά-
 πηχυ ἦν, ἀνδρὶ δὲ ἐφέκει πεντηκοντούστη, καὶ τρόπον
 Ἀργολικὸν ἔσταλτο, παρηλλαπτε δε την χλαμιδα,
 ὥσπερ οἱ Θετταλοί, φιάλην τε προῦπινεν ἀπὸ
 χρῶσσαν ἐνι διψώντι, ἐν δὲ στάλαγμα δικαχλαζεν
 ἀκηράτου τύμπανος οὐχ ὑπερβλίζον τῆς φιαλης.
 Ε τι μὲν οὖν ἡγοῦνται αὐτὸ καὶ ἐφ' ὅτῳ αὐτοῦ
 πίνουσι, δηλωσεν αὐτίκα. τλήν οὐλλὰ ἡγείσθας
 χρή τὸν Τάνταλον μη τῇ γλωττῇ ἐφευτε, κοινωνή-

such grounds the poets whose way you acknowledge
 and after decorating them with such praises as you
 say I do, when you send them away objects no
 longer of wonder or admiration. Nor more
 your severest poets will not give you leave to be just
 and good even if you want to. But here was M. Ann. Minucius
 a man who excelled in every respect, and who
 excelled still more in the severity of content
 and exactness, and yet they would not be placing
 it his judgment of ~~the~~ ^{the} soul given him a theatre
 in Hades to be suspended there. And at the same
 time that Jove laid and made his judgment merely
 because he was a good man and inclined to share
 with his friends the benefits he had won for him by
 the gods. And because he having stolen upons
 and run away from them, and for that divine
 and good man, and I would much rather that they
 had represented him as we may get a idea of neciss
 for he pledged men in that dark Rumenes and
 ungrudgingly. And as he used he put it out a
 statue ~~in~~ ^{of} I stand upon his left hand on which was
 inscribed the name Tantus. Now this statue was
 four cubits high and represented a man of fifty years
 who was said to be son of Argus though he
 put his neck in the way the Loxias said and
 he had a very sufficient at rest for one there was
 and drank ever beneath therefrom and in the grotto
 there was a spirit an unrued draught which bathed
 and leaped through a rent setting over the edge
 of the cup. Now I am present to explain what they
 consider the statue to be and for what reason they
 drink from it. In one case however we must
 suppose that Tantus was not assailed by the poets
 because he gave them to his tongue, but because

FLAVIUS PHILOSTRATUS

CAP σαντα δὲ ἀνθρώποις τοῦ μέκταρος ὑπό τῶν
 XXV ποιητῶν ἔλαύνεσθαι, θεοῖς δὲ μὴ διαβεβλῆσθαι
 αὐτον, οὐ γὰρ ἄν, εἰ θεοῖς ἀπήχθετο, κριθῆναι
 ποτε ὑπὸ τῶν Ἱνδῶν ἀγαθον, θεοφύλεστάτων δυτῶν
 καὶ μηδὲν ἔξω τοῦ θειου πραττόντων.

XXVI

CAP. Διατρίβοντας δὲ αὐτοὺς περὶ τὸν λόγον τοῦτον
 XXXV θύρυβος ἐκ τῆς κώμης προσέβαλεν, ἀφίκτο δὲ ἄρα
 ὁ βασιλεὺς μηδικάτερον κατεσκευασμένος καὶ
 δύκου μεστός ἀχθεσθεῖς οὖν ὁ Ἰάρχας, "εἰ δὲ
 Φραώτης," ἔφη, "καταλόγων ἐτύγχανεν, εἶδες δὲν
 δσπερ φυ μυστηρίφ σιωπῆς μεστὰ πάντα." ἐκ
 τούτου μὲν δὴ ξυνῆκεν ὁ Ἀπολλωνιος, ὡς βασιλεὺς
 ἐκεῖνος οὐκ ὀλίγῳ μέρει, φιλοσοφίᾳ δὲ πάσῃ τοῦ
 Φραώτου λείποιτο, φαθύμους δὲ ἴδων τοὺς σοφοὺς
 καὶ μηδὲν παρασκευάζοντας, ὃν δεῖ τῷ βασιλεῖ
 μετὰ μεσημβρίαν ἥκοντι, "ποῖ," ἔφη, "ο βασιλεὺς
 διαιτήσεται;" "ἐνταῦθα," ἔφασαν, "ὦν γὰρ
 ἐνεκα ἥκει, μύκτωρ διαλεγόμεθα, ἐπειδὴ καὶ
 βελτίων ὁ καιρὸς πρὸς βουλάς." "καὶ τράπεζα,"
 ἔφη, "παρακείσεται ἥκοντι," "μὴ Δὲ," εἶπον,
 "παχεῖά τε καὶ πάντα ἔχουσα, ὅπόσα ἐνταῦθα."
 "παχέως οὖν," ἔφη, "διαιτᾶσθε," "ἡμεῖς μέν,"
 ἔφασαν, "λεπτῶς, πλείονα γάρ οἵμην ἔξον σιτί-
 ζεσθαι μικροῖς χαλρομεν, τῷ δὲ βασιλεῖ πολλῶν

LIFE OF APOLLONIUS, BOOK III

he shared the nectar with mankind, nor must we ~~ever~~^{XXV} suppose that he was really the victim of the gods' dislike, for, had he been hateful to them, he would never have been judged by the Indians to be a good man, for they are most religious people and never transgress any divine command.

XXVI

While they were still discussing this topic, a hubbub ^{TAP}
~~XXVI~~
down below in the village struck their ears, for it seems the king had arrived equipped in the height <sup>visit of the
king</sup> of Median fashion and full of pomp. Iarchas then, not too well pleased, remarked "If it were Phraotes who was halting here, you would find a dead silence prevailing everywhere as if you were attending a mystery." From this remark Apollonius realised that the king in question was not only inferior to Phraotes in a few details, but in the whole of philosophy, and as he saw that the sages did not bestir themselves to make any preparations or provide for the king's wants, though he was come at midday, he said "Where is the king going to stay?" "Here," they replied "for we shall discuss by night the objects for which he is come, since that is the best time for taking counsel." "And will a table be laid for him when he comes," said Apollonius. "Why, of course," they answered, "a rich table too, furnished with everything which this place provides." "Then," said he, "you live richly?" "We," they answered, "live in a slender manner, for although we might eat as much as we like, we are contented with little, but the king requires a great

FLAVIUS PHILOSTRATUS

^{ΣΛΦ} δεῖ, βούλεται γηρ. σιτήσεται δέ ἔμψυχον μὲν
^{ΧΧVΙ} οὐδέν, οὐ γάρ θεμις ἐνταῦθα, τραγήματα δέ καὶ
 ρίζας καὶ ὥραια, οποσα νῦν ἡ Ἰνδικὴ ἔχει, ὅποσα
 τε εἰ δέ νεωτα ὥραι δωσούσιν."

ΧΧVII

^{ΣΛΦ} "Αλλ' ίδού," ἔφη, "οὗτος." προήγει δὲ δρα ὁ
^{ΧΧVII} βασιλεὺς αἰδελφῷ τε καὶ νιφίᾳ μα, χρυσῷ τε
 ἀστράπτων καὶ ψηφοις ὑπανισταμένου δὲ τοῦ
 Ἀπολλωνίου, κατείχειν αὐτὸν ὁ Ἰαρχας ἐν τῷ
 Θρονῷ, μηδὲ γάρ αὐτοῖς πάτριον ἔναις τοῦτο. τού-
 τοις ὁ Δάμας αὐτὸς μὲν οὖ φησι παρατυχεῖν διὰ το-
 τῆς ἡμέραν ἐκείνην ἐν τῇ κωμῇ διαετάσθαι. Ἀπο-
 λωνίου δὲ ἀκηκοώς ἐγγυρέψαι αὐταὶ ἐς τὸν αὐτοῦ
 λογούν. φησὲ τοίνυν καθημένοις μὲν αὐτοῖς τὸν
 βασιλέα προτείνοντα τὸν χείρα οἷον εὔχεσθαι
 τοῖς ἀνδρασι, τους δὲ ἐπινεύειν, ὥσπερ ἔντιθε-
 μένους οἱς ἦτει, τὸν δὲ ὑπερηδεσθαι τῇ ἐπαγγελίᾳ.
 καθαπέρ ἐς θεοῦ ἱκαντα. τὸν δὲ αἰδελφὸν τοῦ
 βασιλέως καὶ τὸν νιὸν καλλιστον μειράκιον δύτα
 μηδὲν ὄρασθαι βέλτιον ἢ εἰ ἀνδρύποδα τουτῷν
 τῶν ἀκολουθῶν ἥσαν. μετὰ ταῦτα ἔξαναστήναι
 τὸν Ἰνδὸν καὶ φωνῇ ἵέντα κελευειν αὐτὸν σίτου
 ἀπτεσθαι, προσδεξαμένου δὲ αὐτοῦ καὶ τοῦτο
 μαλιστα πίστηνει, τρίποδες μεν ἔξεπορεύθησαν
 Πυθικοὶ τέτταρες αὐτόματοι, καθαπέρ οἱ Ὁμη-
 ρειοι προιόντες, οίνοχοι δὲ ἐπ' αὐτοῖς χαλκοῦ
 μέλαινος, οἵοις παρ' Ἑλλησιν οἱ Γανυμήδεις τε καὶ

LIFE OF APOLLONIUS, BOOK III

deal, for that is his pleasure. But he will not eat CHAP
any living creature, for that is wrong to do here, but ^{XXXI}
only dried fruits and roots and the reasonable
produce of the Indian land at this time of year, and
whatever else the new year's seasons will provide.'

XXVII

"But see," said he, "here he is. And just then ^{CHAP}
the king advanced together with his brother and his ^{XXXII}
son, abbeys with gold and jewels. And Apollonius
was about to rise and retire, when Isrebas checked
him from leaving his throne, and explained to him
that it was not their custom for a man to do so. Dams
himself says that he was not present on this occasion,
because on that day he was staying in the village,
but he heard from Apollonius what happened and
wrote it in his book. He says then that when they
had sat down, the king extended his hand as if in
prayer to the sages, and they nodded their assent
as if they were conceding his request, and he was
transported with joy at the promise just as if he had
come to the oracle of a God. But the brother of the
king and his son, who was a very pretty boy, were
not more consoled than if they had been the
slaves of the others, that were mere retainers. After
that the Indian rose from his place, and in a formal
speech bade the king take food, and he accepted
the invitation and that most cordially. Thereupon
four tripods stepped forth like those of the Pythian
temple, but of their own accord, like those which
advanced in Homer's poem, and upon them were ^{III. 12. 75}
cupbearers of black brass resembling the figures of

The figures
accompany
the king

FLAVIUS PHILOSTRATUS

ΣΑΡ^{τέλη} οι Πέλοπες ή γῇ δὲ ὑπεστύραν πύας μαλακῶν
 τέρας ἡ αἱ εὐναῖ. τραγήματα δε καὶ ἄρτοι καὶ
 λάχανα καὶ τρωκτά ώραιά, πάντα ἐν κυσμῷ
 ἔφοίτα διακείμενα ἥδιοι ή εἰς ὁψοποιοὶ αὐτὰ παρ-
 εσκεύαζουν, τῶν δὲ τριποδῶν οἱ μὲν δύο οἴνου
 ἐπερρεον. τοῦν δυοῖν δὲ ὁ μὲν ὑδατος θερμοῦ
 κρήνην παρεῖχεν, ὁ δε αὖ ψυχροῦ. αἱ δὲ ἐξ Ἰνδῶν
 φοιτῶσαι λίθοι παρ^{τέλη} "Ἐλλῆσι μὲν ἐς ὄρμους τε καὶ
 δακτυλίους ἐμβιβάζονται διὰ σμικρότητα, παρὰ
 δὲ Ἰνδοῖς οἰνοχόαι τε ψυκτήρες τε γίγνουνται διὰ
 μέγεθος καὶ κρατῆρες ἥλικοι ἐμπλῆσαι τετταράς
 ὅρας ὅπους διψῶνται. τοὺς δὲ οἰνοχόους τοὺς
 χαλκοῦς ἀρύεσθαι μέν φησι ξυμμέτρως ταῦς τε
 οἴνου καὶ τοῦ ὑδατος, περιελαύνειν δὲ τὰς κύλικας,
 ὥσπερ ἐν τοῖς πότοις κατακεῖσθαι δὲ αὐτοὺς ὡς
 ἐν ξυσσιτίφ μέν, οὐ μὴν πρόκρυτόν γε τὸν βασιλέα,
 τούτο δὴ το παρ^{τέλη} "Ἐλλῆσι τε καὶ Ῥωμαιοις
 πολλοῦ δξιον, ἀλλ' ας ἔτυχε γε, οὐ ἔκαστος
 ὄρμησεν.

XXVIII

ΣΑΡ^{τέλη} δὲ προῃει ὁ πότος, "προπίνω σοι," ὁ Ἰάρ-
 χας εἶπεν, "ὦ βασιλεῖ, ἄνδρα "Ἐλλῆνα," τὸν
 Ἀπολλώνιον ὑποκεκλεμένον αὐτῷ δείξας καὶ τῇ
 χειρὶ προσημαίνων, ὅτε γενναῖον τε εἴη καὶ θεῖος.
 ὁ δὲ βασιλεὺς, "ηκουσα" ἔφη, "προσήκειν Φραώτη
 290

LIFE OF APOLLONIUS, BOOK III

Glycine and of Pelops among the Greeks. And CHAP.
the earth strewed beneath them grass softer than
^{XXXV}
any mattress. And dried fruits and bread and
vegetables and the dessert of the season all came in,
served in order, and set before them more agreeably
than if cooks and waiters had provided it, now two
of the tripods flowed with wine, but the other two
supplied, the one of them a jet of warm water and
the other of cold. Now the precious stones reported
from India are employed in Greece for necklaces
and rings; because they are so small, but among the
Indians they are turned into decanters and wine
coolers, because they are so large, and into goblets of
such size that from a single one of their four persons
can slake their thirst at midsummer. But the cup-
bearers of bronze drew a mixture, he says of wine
and water made in due proportions; and they pushed
cups round, just as they do in drinking bouts.
The sages, however, reclined as we do in a common
banquet, not that any special honour was paid to the
king, although great importance would be attached
to him among Greeks and Romans, but each took
the first place that he chanced to reach.

XXVIII

And when the wine had circulated, Iarchas said CHAP.
"I pledge you to drink the health, O king, of a
^{XXXVI}
Hellene," and he pointed to Apollonius, who was
reclining just below him, and he made a gesture
with his hand to indicate that he was a noble man
and divine. But the king said. "I have heard that
<sup>The king's
low opinion
of philosophy</sup>

FLAVIUS PHILOSTRATUS

CAP. III τοῦτον τε καὶ τοὺς ἐν τῇ κώμῃ καταλυούτας.”

“δρθῶς,” ἔφη, “καὶ πληθῶς ἥκουσται, ἐκεῖνος γὰρ κάνταῦθα ξενίζει αὐτὸν.” “τί,” ἔφη, “ἐπιτηδεύοντα,” “τί δ’ ἀλλο γε,” εἶπεν, “ἢ ἀπέρ ἐπεῖνος;” “οὐδέν,” ἔφη, “ξένον εἰρηκας ἀσταξόμενον ἐπιτήδευσιν, ἢ μηδὲ ἐκείνῳ ξυνεχώρησε γενναῖφ γενέσθαι.” ὁ μὲν δὴ Ἱάρχας, “σωφρούστερον,” ἔφη, “ὦ βασιλεῦ, περὶ φιλοσοφίας τε καὶ Φραώτου γίγνωσκε, τὸν μεν γὰρ χρόνον, ὃν μειράκιον ἥσθα, ξυνεχώρει σοι η νεύτης τὰ τοιαῦτα, ἐπειδὲ ἐς ἄνδρας ἐξαλλάττει ἥδη, φειδωμέθα τῶν ἀνοήτων τε καὶ εὐκόλων” ὁ δὲ Ἀπολλώνιος ἐρμηνεύοντος τοῦ Ἱάρχα, “σοὶ δὲ τί,” ἔφη, “ὦ βασιλεῦ, τὸ μὴ φιλοσοφῆσαι δέδωκεν,” “ἔμοι δὲ ἀρετὴν πᾶσαν καὶ τὸ εἶναι με τὸν αὐτὸν τῷ Ἡλίῳ.” ὁ δὲ ἐπιστομίζων αὐτοῦ τὸν τῦφον “εἰ ἐφιλοσόφεις,” εἶπεν, “οὐκ ἀν ταῦτα φύον.” “σὺ δέ, ἐπειδὴ φιλοσοφεῖς, ὦ βέλτιστε,” ἔφη, “τί περὶ σαυτοῦ οἰει,” “τό γε ἀνήρ,” ἔφη, “ἀγαθὸς δοκεῖν, εἰ φιλοσοφοίην.” ἀνατείνας οὖν τὴν χεῖρα ἐς τὸν οὐρανόν, “νη τον Ἡλιον,” ἔφη, “Φραώτου μεστὸς ἥκεις.” ὁ δὲ ἑρμαῖον γε ἐπαιησάτο τὸν λογον καὶ ὑπολαβὼν, “οὐ μάτην ἀποδεδήμηται μοι,” εἶπεν, “εἰ Φραώτου μεστὸς γέγονα εἰ δὲ κάκείνῳ μὲν

LIFE OF APOLLONIUS, BOOK III

he and the persons who are halting in the village,^{near}
belong to Phaestos."

"Quite right," he answered, "and true is what
you heard, for it is Phaestos who entertains him
here also." What asked the king, is his mode
of life and yours?" "Why what else," replied
Apollonius, "except that of that king himself?" "It is
no great compliment you have paid me," he answered
the king, "in saying that he has embraced a mode
of life which has led even to Phaestos the chance
of being a noble man." Thereupon Larus
remarked, "You must judge more reasonably O
king both about philosophy and about Phaestos, for
as long as you were a sleeping swarthy youth you used
in you such extravagances. But now that you have
already reached man's estate, let us avoid foolish and
idle utterances. But Apollonius, who found an
interpreter in Larus said, "And what have you
gained, O king by referring to be a philosopher?"

"What have I gained? Why the whole of virtue
and the identification of myself with the Sun.
Then the other by way of checking his pride and
buzzing him said, "If you were a philosopher, you
would not entertain such fancies. And you
reproach the king, since you are a philosopher. What
is your fancy about yourself my fine fellow?" "That I may pass," replied Apollonius, "for being a
good man, if only I can be a philosopher." Thereupon the king stretched out his hand to
heaven and it seemed as though he in you come here
full of Phaestos. But the other looked this remark
as a godsend and catching him up said, "I have not
taken this long journey to vain if I am become full
of Phaestos. But if you should meet him presently

FLAVIUS PHILOSTRATUS

CAP. οὗτοις πάντι φήσεις αὐτὸν ἐμοῦ μεστὸν εἶναι,
καὶ γράφειν δὲ ὑπέρ ἐμοῦ πρὸς σὲ ἔθουλετο, ἀλλ' ἐπειδὴ ἔφασκεν ἄνδρα ἀγαθὸν εἶναι σε, παρηγόρησάμην τὸν δχλον τῆς ἀπιστολῆς, ἕπει μηδὲ ἐκείνῳ τις ὑπέρ ἐμοῦ ἐπέστειλεν."

XXIX.

ΑΡ. Η μὲν δὴ πρώτη παροιμία τοῦ βασιλέως ἐνταῦθα ἔληξεν ἀκούσας γὰρ ἐπαινεῖσθαι αἵτον ὑπὸ τοὺς Φραάτους, τῆς τε ὑποψίας ἐπελίθετο καὶ ὑφεὶς τοῦ τόνου, "χαῖρε," ἔφη, "ἀγαθὲς ξένε" ὁ δὲ Ἀπολλώνιος, "καὶ σύ, βασιλεῦ," εἶπεν, "ἔστικας γὰρ μὲν ἡκουοντες" "τίς σε," ἔφη, "πρὸς ἡμᾶς ἥγαγεν," "οὔτοι," εἶπεν, "οἱ θεοὶ τε καὶ σοφοὶ ἄνδρες" "περὶ ἐμοῦ δέ," ἔφη, "ὦ ξένε, τίς λόγος ἐν τοῖς "Ελλησιν," "δόσος γε," εἶπε, "καὶ περὶ "Ελλήνων ἐνταῦθα." "οὐδέν" ἔφη, "τῶν παρ "Ελλησιν ἔγωγε λόγους ἀξιῶ." "ἀπαγγυελῶ ταῦτα," εἶπε, "καὶ στεφανώσουσί σε ἐν Ὁλυμπίᾳ."

XXX.

ΑΡ. Καὶ προσκλιθεὶς τῷ Ἰάρχῳ, "τοῦτον μέν," ἔφη, "μεθύειν ἔσαι, σὺ δὲ μοι εἰπὲ τοῦ χάριν τοὺς περὶ αὐτὸν τούτους, ἀδελφόν, ὡς φατέ, καὶ υἱὸν ὅμτας οὐκ ἀξιοῦτε κοινῆς πραπεζῆς, οὐδὲ ἄλλης τιμῆς, οὐδεμιᾶς;" "δτι," ἔφη, "βασιλευσειν ποτὲ ἥγονυται,

LIFE OF APOLLONIUS, BOOK III

you will certainly say that he is full of me, and he CHAP
wished to write to you in my behalf but since he XXVIII
declared that you were a good man I begged him
not to take the trouble of writing, seeing that in his
case no one sent a letter commanding me."

XXIX

This put a stop to the imminent folly of the king, ^{CHAP} for having heard that he himself was praised by XXIX
Phrasotes, he not only dropped his suspicions, but lowering ^{And of} Hellas
ting his tone he said. "Welcome, goodly stranger!" But Apollonius answered "And my welcome to you also, O king, for you appear to have only just arrived." "And who," asked the other, "attracted you to us?" "These gentlemen here, who are both Gods and wise men." "And about myself, O stranger," said the king, "what is said among Hellenes?" "Very much," said Apollonius, "as is said about the Hellenes here." "As for myself, I find nothing in the Hellenes," said the other, "that is worth speaking of." "I will tell them that," said Apollonius, "and they will crown you at Olympia."

XXX

And stepping towards Ischias he said "Let him CHAP
go on like a drunkard but do you tell me why do you XXX
not invite to the same table as yourself nor add worthy ^{The number} of the ^{of the Kings}
of other recognition those who accompany this man, ^{"in this way,} though they are as brother and son as you tell me?" ^{symbolised}
"Because," said Ischias, "they reckon to be kings

FLAVIUS PHILOSTRATUS

κληρονόμους παιδευτούς τὸ μή
 υπεροράμ·” διεπικαιώνεται δὲ ὄρῶν τοὺς σοφοὺς
 παλεὺς τον Ἰαρχαὶ ἡρετο, τί βούλοιτο αὐτοῖς τὸ
 εἶναι τοσούτους, “οὔτε γάρ τῶν τετραγωνῶν ὁ
 ἀριθμός, οὔτε τῶν εὑδαιμονιτῶν τε καὶ τιμωμένων,
 καθιπέρ ὁ τῶν δεκα καὶ ὁ τῶν δωδεκα καὶ ὁ
 ἑκκαιδεκα καὶ ὅπόσοις τοιούδε” ὑπολαβὼν αὖν ὁ
 Ἰηδος, “οὔτε ἡμεῖς,” ἔφη, “ἀριθμῷ δουλεύομεν οὔτε,
 ἀριθμὸς ἡμῶν, ἀλλ’ ἀπὸ σοφίας τε καὶ ἀρετῆς
 προτιμοφεύομενα, καὶ ὅτε μὲν πλείους τῶν μὴν δυτῶν
 ἐσμεν, ὅτε δὲ ἀλλάττους τὸν τοις πλεκτοῖς τὸν
 ἀμεινοῦν ἀκούων καταλεχθῆναι μὲν ἐς ἐθδομηκούστα
 σοφοὺς ἄνδρας, πειστατον αὐτοὺς δυτα, προελθούστα δὲ
 δὲ τρισκούτα καὶ ἐπατον ἐπη καταλειφθῆναι μάνοις
 ἐνταῦθα, τῷ μητὶ ἐκείνου τινὰ λείπεσθαι ἔτι, μητε
 εἴναι ποι τοτε τῆς Ἰηδετῆς ἢ φιλαστοφον ἢ γενναίαν
 φύσικ. Λίγυπτιον τοιγαν ἐν τοις εὐδαιμονιστάτοις
 γραψιμωτοι αὐτον, ἐπειδη μονος ετῶν τετταρων ἐξη.
 γησατο τοιτον τον θρονον, παρηγει παισασθαι
 ἀναιδίζοντας Ἰηδοῖς σοφῶν ὄλεγανδριαν. ἡμεῖς δέ,
 ὁ Ἀπολλωνίε, καὶ τὸ Ἡλείου πάτρια Λίγυπτιων
 ἀκοινούτες καὶ τοὺς Ἑλλαϊδικας, οἵ προστανται
 τῶν Ὁλυμπίων δεκα δυτας, οὐκ ἐπαινοῦμεν τοι
 νομον τον ἐπι τοις ανδρισι κειμενον κληροφ γάρ
 ξινγχωροῦσι τὴν αἰρεσιν, δος προνοει αὐδέν, καὶ γάρ
 δι καὶ τῶν φαινοτέρων τις αἱρεθειη ὑπο τοῦ
 εληήρου. εἰ δε γε πέριστινδην ἢ καὶ κατὰ φῆφοι
 ἥροῦντο τοις ἄνδρας, οὐκ ἀν ἡμάρτανον. παρα-

LIFE OF APOLLONIUS, BOOK III

one day themselves and by being made themselves ~~char~~
to suffer disdain they must be taught not to disdain ^{III} others. And remarking that the sages were eighteen in number he again asked larchas, what was the meaning of their being just so many and no more ? for he said - the number eighteen is not a square number nor is it one of the numbers held in esteem and honour as are the numbers ten and twelve and sixteen and so forth. Thereupon the Indian took him up and said - Neither are we beholden to number nor number to us, but we owe our superior honour to wisdom and virtue and sometimes we are wiser in mind than we now are, and sometimes fewer. And indeed I have heard that when my grandfather was created among these wise men the youngest of them all, truly were seventy in number, but when he reached his 130th year he was left here all alone because not one of them survived him at that time nor was there to be found anywhere in India a nature that was either philosophic or noble. The Egyptians accordingly wrote and congratulated him warmly on being left alone for four years in his tenure of this throne, but he begged them to cease reproaching the Indians for the paucity of their sages. Now we O Apollonius have heard from the Egyptians of the custom of the Greeks and that the Heliocodices, who preside over the Olympic games, are ten in number, but we do not approve of the rule imposed in the case of these men - for they leave the choice of them to the lot and the lot has no discernment, for a worse man might be as easily chosen by lot as a better one. On the other hand would they not make a mistake, if they had made merit the qualification
Lambeth
in 1866
C. W. E.
1866
by itself

FLAVIUS PHILOSTRATUS

CAP^{XXX} πλησίων ὁ γάρ τῶν δέκα ἀριθμὸς ἀπαραιτητος
 διν ἡ πλειόνων δυτῶν ἀνδρῶν δικαίων ἀφηρεῖτο ἀν
 ἐμοις τὸ ἐπὶ τούτῳ τιμᾶσθαι, η σύκ δυτῶν δικαίων
 δέκα οὐδεὶς δοξει δύθεν πολλῷ σοφώτερον ἔφρο-
 νουν ἀν Ἡλεῖοι ἀριθμῷ μὲν ἄλλοτε ἄλλοι δύτες,
 δικαιότητι δὲ οἱ αὗτοί.

ΧΛΚΙ

CAP^{XXXI} Ταῦτα σπουδαζούτας αὐτοὺς ὁ βασιλεὺς ἐκ-
 κρούειν ἐπειράτο, διείργων αὐτοὺς παντὸς λόγου
 καὶ ἀσί τι ἐμπληκτον καὶ ἀμαθὲς λεγων. πάλιν
 οὖν ἥρετο ὑπὲρ τοῦ σπουδάζοιν, ὁ δὲ Ἀπολλώνιος,
 "διαλεγόμεθα μὲν ὑπερ μεγάλων καὶ τῶν παρ'
 "Ελλησιν εὑδοκιμοτιτων, σὺ δ' ἀν μικρὰ ταῦτα
 ἥγοισ, φῆς γάρ διαβεβλήσθαι πρὸς τα 'Ελλήνων"
 "δ.οβεβληματ μὲν ἀληθῶς," εἶπεν, "ἄκονσας
 δ' ἅμας βούλομαι, δοκεῖτε γάρ μοι λέγειν ὑπὲρ
 'Αθηναίων, τῶν Εέρξου δούλων." ὁ δέ, "ὑπὲρ
 ἄλλων μὲν," ἔφη, "διαλεγόμεθα, ἐπεὶ δ' ἀτόπως
 τε καὶ φευδῶς 'Αθηναίων ἐπεμνήσθης, ἐκεῖνος μοι
 εἰπέ· εἰσὶ σοι, βασιλεὺ, δοῦλοι," "δισμύριοι,"
 ἔφη, "καὶ οὐδὲ ἐώημαι γε αὐτῶν οὐδένα, ἀλλ'
 εἰσιν οικογενεῖς πάντες" πάλιν οὖν ἥρετο ἔρμη-
 νεύοντος τοῦ Ἰάρχα, ποτερ' αὐτὸς ἀποδιδράσκοι
 τοὺς αὐτοῦ δούλους η οἱ δοῦλοι ἐκεῖνοι, ὁ δὲ

LIFE OF APOLLONIUS, BOOK III

and chosen them by vote? Yes, a parallel one, for if you ^{CHAP}
 are on no account to exceed the number ten there may
 be more than ten just men, and you will deprive some
 of the rank which their merits entitle them to, while
 if on the other hand there are not so many as ten,
 then restriction of the number is meaningless.
 Wherefore the Elders would be much wiser-minded,
 if they allowed the number to fluctuate, merely
 insisting on justice as a qualification for all alike."

XXXI

While they were thus conversing, the king kept ^{CHAP}
 trying to interrupt them, constantly breaking off
 their every sentence by his silly and ignorant
 remarks. He accordingly again asked them what
 they were conversing about, and Apollonius replied
 "We are discussing matters important and held in
 great repute among the Hellenes, though you would
 think of them but slightly for you say that you
 detest everything Hellenic." "I do certainly detest
 them," he said, "but nevertheless I want to hear,
 for I imagine you are talking about those Athenians,
 the slaves of Xerxes." But Apollonius replied "Nay,
 we are discussing other things; but since you have
 alluded to the Athenians in a manner both absurd
 and false, answer me this question. Have you,
 O king, any slaves?" "Twenty thousand," said
 the other "and not a single one of them did I buy
 myself, but they were all born in my household." Thereupon Apollonius, using Lachus as his inter-
 preter, asked him afresh whether he was in the habit
 of running away from his slaves or his slaves from

^{xxx}
Apollonius
verständigt
Croesus from
the King and
upon them
by the King

FLAVIUS PHILOSTRATUS

ΣΑΡ. οιθρίζων αὐτόν, "τὸ μὲν ἔρωτημα," ἔφη, "ἀνδρα-
 ποδῶδες, ὅμως δ' οὖν ἀποκρίνομαι τὸν ἀποδιδρά-
 σκοντα δοῦλον τε εἶναι καὶ ἄλλως κακόν, δεσπότην
 δὲ οὐκ ἂν ἀποδράναι τοῦτον, διν ἔξεστιν αὐτῷ
 στρεβλοῦν τε καὶ ξαίνειν." "οὐκοῦν," ἔφη, "ὦ
 βασιλεῦ, δοῦλος εἶναι Αθηναίων Ξέρξης ὑπὸ σοῦ
 ἀποτέφανται καὶ ως κακὸς δοῦλος ἀποδράναι
 αὐτούς, ἡττηθεὶς γὰρ ὑπὸ αὐτῶν τῇ ναυμαχίᾳ τῇ
 περὶ τὰ στενά, καὶ δείσας περὶ ταῖς ἐν Ἑλλησπόντῳ
 σχεδίαις ἐν μιᾷ τηλὶ ἔφυγε" "καὶ μὴν καὶ
 ἐνέπρησεν," ἔφη, "τὰς Ἀθήνας ταῖς ἑαυτοῦ
 χερσίν." ὁ δὲ Ἀπολλώνιος, "τούτου μέν," εἶπεν,
 "ὦ βασιλεῦ, τοῦ τολμῆματος ἕδωκε δίκαιος, ως
 οὗπω τις ἔτερος οὐδεὶς γὰρ ἀπολωλεκέναι φέτο,
 τούτους ἀποδράτας φάχετο. ἐγὼ δὲ καὶ τὰ Ξέρξου
 θεωρῶν ἐπὶ μὲν τῇ διαινοίᾳ, καθ' οὐ ἐστράτευσεν,
 ἥγοιμην ἀν αὐτὸν ἀξίως δοξασθῆναι ἐνίσαι, ὅτι
 Ζεὺς εἶη, ἐπὶ δε τῇ φυγῇ κακοδαιμονέστατον
 ἀνθρώπουν ὑπεληφά· εἰ γὰρ ἐν χερσὶ τῶν
 Ἑλλήνων ἀπέθανε, τίς μὲν διν λόγων λαμπροτέρων
 ἦξισθη; τῷ δὲ διν μείζῳ τάφον ἐπεσημήναντα
 Ἑλλήνες, ἀγωνία δὲ ἐνοπλος καὶ ἀγωνία μουσικὴ
 τίς οὐκ ἀν ἐπ' αὐτῷ ἐτέθη, εἰ γὰρ Μελικέρτας καὶ
 Παλαίμονες καὶ Πέλοψ ὁ ἐπηλύττει Λυδός, οἱ μὲν
 ἔτι προς μαζῷ ἀποθανόντες, οἱ δὲ τὴν Ἀρκαδίαν τε
 καὶ τὴν Ἀργολίδα καὶ τὴν ἐντὸς Ἰσθμοῦ δουλω-
 σάμενος, ἐς θελαν μαήμην ὑπὸ τῶν Ἑλλήνων

LIFE OF APOLLONIUS, BOOK III

June. And the King by way of insult answered him 110
511
 "Your very question is worthy of a slave, never
 the less I will answer it. A man who runs away is not
 only a slave but a bad one to boot and his master
 would never run away from him when he can if he
 likes both torture and need him." "In that case
 said Apollonius. O king Xerxes has been proved
 out of your mouth to have been a slave of the
 Athenians and since a bad slave to have run away
 from them for who else was defeated by them in the
 naval action in the Straits? He was so anxious about
 his bridge of boats over the Hellespont that he fled
 in a single night. Yes but he anyhow burned
 Athens with his own hands," said the King. And
 Apollonius answered. "And for that act of audacity
 O King he was punished as never yet was any other
 man. For he had to run away from those whom he
 imagined he had destroyed and when I contemplate
 the ambitions with which Xerxes set out on his
 campaign I can conceive that some were justified in
 exalting him and saying that he was Zeus but when
 I contemplate his flight I arrive at the conclusion
 that he was the most basest of men. For if he
 had faced at the hands of the Greeks no one
 would have earned a longer disgrace than he. For to
 whom would the Greeks have raised and dedicated
 a loftier tomb? What jousts of armed men what
 contests of musicians would not have been instituted
 in honour of him? For if men like Melibotes and
 Palamedes and Peleus the Lydian immigrant, the
 former of whom died in childhood at the breast,
 were Peleus ennobled Arcadia and Argolis and the
 land within the Isthmus. If these were consecrated
 by the Greeks as Gods, what would not

PLAVIUS PHILOSTRATIUS

ταῦτα προθησαν τί οὐκ ἀν ἐπι Θερῆη ἐγένετο ὥπ' αἰνόρων
παταζομένων τε ἄρετας φυσεῖ καὶ ἔπαινον αὐτῶν
ἔγγονομενον τὸ ἔπαινον οὐκ εἰκώσιον ."

XXXII

Ταῦτα τοῦ Ἀπολληνίου λέγοντος ἐς διπέρα
ΧΑΡΙΤΟΝΙΟΥ ἀπηχθῇ ὁ βασιλεὺς, καὶ, "Ἄν φιλτατε," εἶπεν,
"οἵουν ἄνδρας ἴρμπινενεις μοι τοὺς Ἕλληνας εἶναι."
"πιθεῖν οὖν, ὁ βασιλεὺς, χαλεπῶς προς αὐτοὺς
εἶχες" "διαβιελλουσίν" εἶπεν, "Ἄν εἴη τὸ
Ἐλληνικόν γένος οἱ εἴς Αιγυπτίουν φοιτῶντες ενταῦθα.
σφάς μὲν αὐτοὺς ιερούς τε καὶ σοφοὺς ἀποφανοῦντες
καὶ γομοθέτας θυσιῶν τε καὶ τελετῶν, ὅποςας
πομπζούσιν οἱ Ἕλληνες, ἀκεινοὺς δὲ αἰδεν ἵγιες
εἶναι φιασκούντες, ἀλλ' ὑδρίστας τε καὶ ἔνγκλιδας
καὶ ἀναρχικὰ πάσαν καὶ μιθολογούς καὶ τερατο-
λογούς, καὶ πενταπλεῖς μέν· ἐνδεικτιμενοὺς δὲ τούτο
οὐχ μετ σεμνούς ἀλλ' ὑπέρ ξυγγραμμῆς του κλέπτειν,
σοῦ δὲ ἀκούων ταῦτα καὶ ὅπει φελοτύμοι τε καὶ
χρηστοῖς εἰσι, σπειρόμενοι τε λοιποῖς τοῖς Ἕλλησι,
καὶ διδῷμι αὐτοῖς ἔπαινοισθαι το ὥπ' ἔμοι καὶ
εὑχοθεῖ με ὑπέρ Ελληνῶν ὃ τι δικαίας καὶ τοὺς
Αιγυπτίους ὥπ' ἔμοι ἀπειστεῖσθαι· ο δὲ Ἰαρχας,
"κιγῶ," ἔφη, "ὦ βασιλεὺς, εγγιγνωσκον, ὅτι σοι τὰ
ὅπα διεφθορεν ουτο τῶν Λιγυπτίων ταυτῶν. διησει
βε ὑπέρ Ἕλληνων οιδεν ἔστι ὅγειρμασιλον! τοιοῖ-
του τυχῆται, ἀλλ' εἶτε βελτίνη γενομειται ὥπ' αἰνόρος

• Η Ολυμπία Καμπε Σαρδέλλεω.

LIFE OF APOLLONIUS, BOOK III

have been done for Xerxes by men who are in their nature contemptuous admirers of the virtues, and ^{XXXI} who consider that they praise themselves in praising those whom they have defeated?

XXXII

These words of Apollonius caused the king to run his fingers through his hair. "Do you find it what ^{XXXII} an humble sight do you represent these Hellenes to me?" "Why then O king were you so hard upon them?" "The vice now reigning ^{XXXIII} in Egypt, O greatest," replied the king, "has got the race of Hellenes and while decaying that they themselves are body rivenning ^{XXXIV} we see the true law givers who fixed all the sacrifices and rites of instruction which are in vogue among the Greeks they decay to the latter day and every sort of good quality departing them to be ruffians and a mixed herd accosted to every sort of anarchy and lovers of legend and miracie mongers and though indeed poor yet making their poverty not a title of dignity, but a mere excuse for stealing. But now that I have heard this from you and understand how fond of honour and how worthy the Hellenes are, I am relieved for the future to them and I engage both that they shall have my praise and that I will pray all I can for them, and will never set trust in another Egyptian." But Iarchas remarked "I too O king, was aware that your mind had been poisoned by these Egyptians, but I would not take the part of the Hellenes until you met some such counsellor as this. But since you have been put right by a wise man, let us

PLAVIUS PHILOSTRATUS

CAP. XXXII σοφοῦ, μὲν ίμιν ἡ Ταυτάλου φελοτησία πινέσθω καὶ καθεύδωμεν δι' ἄρτη νύκτωρ σπουδάσαι, λόγων δὲ Ἑλληνικῶν, πλεῖστοι δὲ οὗτοι τῶν κατ' ἀνθρώπους, ἐμπλήσω σε λοιπὸν ἔγα καίροντα, ὅπότε ἀφίκοισθαι.” καὶ ἄμα ἔξηρχε τοῖς ξυμπόταις πρῶτος ἐν τὴν φιάλην κύπτων, ἡ δὲ ἐπότιζεν ἵκανῶς πάντας, τὸ γὰρ οὐαμά ἀφθόνως ἐπεδίδοι, καθάπερ δὴ τοῖς πηγαίοις ἀναδιδομένοις, ἐπιέ τε καὶ ὁ Ἀπολλώνιος, ὑπὲρ γάρ φιλοτητος Ἰνδῶν τὸ ποτὸν τούτο εὑρῆται. ποιοῦνται δὲ αὐτοῦ οἰνοχόον Τάνταλον, ἐπειδὴ φιλικώτατος ἀνθρώπων ἔδοξεν.

XXXIII

CAP. XXXIII Πιόντας δὲ αὐτοὺς ἐδέξατο ἡ γῆ εὖναις, ἂς αὐτὴ ὑπεστόρυν. ἐπειδὲ οὐδὲ μέση ἔγένετο, πρῶτον μὲν ἀναστάντες τὴν ἀκτίνα μετέωροι ὕμνησαν, ὡσπερ ἐν τῇ μεσημβρίᾳ, εἴτα τῷ βασιλεῖ ξυνεγένοντο, ὅπόσα ἐδέῖτο. παρατυχεῖν μὲν οὖν τὸν Ἀπολλώνιον οὓς ἐσπούδασεν ὁ βασιλεὺς οὗ φησιν ὁ Δάμις, οἰεσθαι δὲ αὐτὸν περὶ τῶν τῆς ἀρχῆς ἀπορρήτων τὴν ξυνουσίαν πεποιησθαι. θύσας οὖν ἄμα ήμέρᾳ προσῆλθε τῷ Ἀπολλωνίῳ καὶ ἀκάλει ἐπὶ ξένια ἐς τὰ βασίλεια, ξηλωτὸν ἀποπέμψειν φάσκων ἐς Ἑλληνας, οἱ δὲ ἐπήγνει μὲν ταῦτα, οὐ μὴν ἐπιδώσειν γε ἐπειτὸν ἔφασκεν ἀνδρὶ μηδὲν ὄμοιο, καὶ ἀλλως

LIFE OF APOLLONIUS, BOOK III

now proceed to quaff the good cheer provided by Tantalus, and let us sleep over the serious issues which we have to discuss to-night. But at another time I will fill you full wit i Hellenic arguments, and no other race is so rich in them, and you will delight in them whenever you come hither." And forthwith he set an example to his fellow-guests by stooping the first of the n all to the goblet, which indeed furnished an ample draught for all, for the stream refilled itself plenteously as if with spring waters welling up from the ground, and Apollonius also drank, for this cup is instituted by the Indians as a cup of friendship, and they fengu that Tantalus is the wine-bearer who supplies it, because he is considered to have been the most friendly of men.

XXXIII

And when they had drunk, the earth received them on the couches which she had spread for them, but when it was midnight they rose up and first they sang a hymn to the ray of light, suspended aloft in the air as they had been at midday, and then they attended the king, as long as he desired Darnis, however, says that Apollonius was not present at the king's conversation with them, because he thought that the interview had to do with secrets of state. Having then at daybreak offered his sacrifice, the king approached Apollonius and offered him the hospitality of his palace, declaring that he would send him back to Greece an object of envy to all. But he commended him for his kindness, nevertheless he excused himself from

CHAP.
XXXIII
Apollonius
refuses the
king's offer
of hospitality

FLAVIUS PHILOSTRATUS

ΟΑΡ. πλείω χρόνοι ἀποδημῶν τοῦ εἰκότος αἰσχύνεσθαι
ΧΧΧΙ τοὺς οἶκους φίλους ὑπερορᾶσθαι δοκοῦντας. ἀντι-
 βολεῖν δὲ τοῦ βασιλέως φάσκοντος, καὶ ἀνέλευ-
 θέρως ἥδη προσκειμένοι, "βασιλεύς," ἔφη, "ταπει-
 νότερον αὗτοῦ περι ὃν αἴτει διαλεγόμενος ἐπιβοι-
 λεύει" προσελθόν οὖν ὁ Ἱάρχας, "ἀδικεῖς,"
 εἶπεν, "ὦ βασιλεῦ, τον ἱερὸν οἶκον, ἀπάγων
 ἐνθένδε ἄνδρα ἀκούτα, καὶ ἄλλως τῶν προγυνω-
 σκόντων αὕτος ὃν οἶδε τὴν ἔμμουσίαν αὐτῷ τὴν
 πρὸς σὲ μη ἐπ' ἀγαθῷ τῷ ἑαυτοῦ ἐσομένην, ἵσως
 δὲ οὐδὲ αὐτῷ σοι χρηστόν τι ἔξουσαν."

XXXIV

ΟΑΡ. Οἱ δὲ κατήστησαν τὴν κωμῆν, ὁ γάρ θεσμὸς
ΧΧΧΙV τῶν σοφῶν οὐ ἔμεχάρει τῷ βασιλεῖ ἔμμεναι
 σφιστιν ὑπὲρ μίαν ἡμέραν, ὁ δὲ Ἱάρχας πρὸς τὸν
 ἄγγελον, "καὶ Δαμιν," εἶπε, "τῶν δεῦρο ἀπορρήτων
 ἀξιούμεν καὶ ἡκέτω, τῶν δὲ ἄλλων ἐπιμελοῦ ἐν τῇ
 κωμῇ." Ως δὲ ἀφίκετο, ἔμμεζόσαντες, ὡσπερ
 εἰώθεσαν, ἔμμεχαροιν τῷ Ἀπολλωνίῳ ἐρωτάν,
 ἦρετό τε ἐκ τίνων ἔνγκεισθαι τὸν κύσμον ἥγοιντο,
 οἱ δὲ ἔφασαν, "ἐκ στοιχεων." "μῶν," ἔφη, "τετ-
 τάρων," "οὐ τεττάρων," ἔφη ὁ Ἱάρχας, "ἄλλα
 πέντε." "καὶ τί ἄν," ἔφη, "πέμπτον γένοιτο
 παρὰ τὸ ὅδωρ τε καὶ τον ἀέρα καὶ τὴν γῆν καὶ το
 306

LIFE OF APOLLONIUS, BOOK III

inflicting amiss upon one with whom he was on no ~~CHAP~~
 sort of equality, moreover, he said that he had ~~CHAP~~
 been longer abroad than he liked, and that he scrupled
 to give his friends at home cause to think they were
 being neglected. The king thereupon said that he
 entreated him, and assumed such an undignified
 attitude in urging his request, that Apollonius said
 "A king who insists upon his request in such terms
 at the expense of his dignity is laying a trap.
 Thereupon Iarchas intervened and said " You
 wrong, O king, this sacred abode by trying to drag
 away from it a man against his will, and moreover,
 being one of those who can read the future, he is
 aware that his staying with you would not conduce
 to his own good, and would probably not be in any
 way profitable to yourself."

XXXIV

The king accordingly went down into the village, ~~CHAP~~
 for the law of the sages did not allow a king to be
 with them more than one day, but Iarchas said to
 the messenger " We admit Darius also hither to
 our mysteries, so let him come, but do you look
 after the rest of them in the village. And when
 Darius arrived, they sat down together, as they were
 wont to do, and they allowed Apollonius to ask
 questions, and he asked them of what they thought
 the cosmos was composed, but they answered " Of
 elements. " Are there then four? " he asked. " Not
 four, " said Iarchas, " but five. " " And how can there
 be a fifth, " said Apollonius, " alongside of water and air
The Sages teach that the cosmos is alive

FLAVIUS PHILOSTRATUS

ΣΑΡ^{ΧΑΙΚΗΝ} πῦρ, " "ό αἰθηρ," εἶπεν, " θν ἡγεῖσθαι χρὶ, γένεσιν
 θεῶν εἶναι, τὰ μὲν γὰρ τοῦ πέρος ἐλκούτα θυητὰ
 πάντα, τὰ δὲ τοῦ αἰθέρος ἀθύνατά τε καὶ θεῖα."
 πάλιν ἥρετο, τί τῶν στοιχείων πρώτου γένοιτο, ὁ
 δέ Ιάρχας, "όμοῦ," ἔφη, " πάντα, τὸ γὰρ ζῷου
 κατὰ μέρος οὐ τίκτεται." "ζῷου," ἔφη, " ἡγήμαι
 τὸν κύσμον;" "ἢν γε," ἔφη, " ὑγιώς γηγενώσκεται,
 αὐτὸς γὰρ ζῳογονεῖ πάντα" "θῆλυν," εἶπεν,
 "αὐτὸν καλῶμεν ἡ πῆν ἀρσενός τε καὶ ἀντικε-
 μένης φύσεως," "ἀμφοῖν," ἔφη, " αὐτὸς γὰρ αὐτῷ
 ξηγηγυγόμενος τὰ μητρός τε καὶ πατρὸς ἐς τὴν
 ζῳογονίαν πράττει, ἕρωτά τε ἐαυτοῦ ἵσχει θερμό-
 τερον ἡ ἔτερον τι ἔτέρον, θει ἀρμόττει αὐτὸν καὶ
 ξυνίστησιν ἀπεικός δέ οὐδὲν ἐαυτῷ ξυμφύεσθαι
 καὶ ὅσπερ χειρῶν τε καὶ ποδῶν ἔργον πεποίηται
 η τοῦ ζῷου κινησις καὶ ὁ ἐν αὐτῷ νοῦς ὑφ' οὐδὲν
 ὄρμῃ, οὕτως ἡγώμενα καὶ τὰ μέρη τοῦ κόσμου διὰ
 τὸν ἐκείνου νοῦν ἐπιτίθεια παρέχειν αὐτὰ τοῖς
 τυκτομένοις τε καὶ κιουμένοις πᾶσι. καὶ γὰρ τὰ
 πάθη τὰ ἐξ αὐχμῶν φοιτῶντα κατὰ τὸν ἐκείνου
 φοιτῷ νοῦν, ἐπειδάν ἐκπεσοῦσα ἡ δίκη τῶν
 ἀνθρώπων ἀτίμως πράττῃ, ποιμανεῖται τε χειρὶ^{οὐ}
 μάρτιοις, αἱς χρῆται, ἀχαλίνωτον μὲν διὰ μέγεθος,
 εὐήνιον δὲ κινεῖται καὶ εὐάγαγον.

THE LIFE OF APOLLONIUS, BOOK III

and earth and fire?" "There is the other," replied ~~the~~ ¹²⁶⁷ the other, "which we must regard as the stuff of which gods are made, for just as mortal creatures move the air or the elements and diverse natures move together." Apollonius again asked which was the best of the elements and Larchus answered "Air; for substance for a living creature is not born but in air." And he said Apollonius "To regard the universe as a living creature." "Yes," said the other, "if you have a sound knowledge of it, for it is gender and thing. What I then said Apollonius, was the universe female or male? the male and the opposite gender?" "Of both genders," said he, "but for its connection with the female it has the both of mother and father in varying degrees of measure, and this possessed by a man or by a woman, greater than are separate being has for the female a reason which units it together in harmony. And it is not strange to suppose that it moves unto itself, for as the movement of an animal is obtained by use of its hands and feet and as there is a law in it by which it is set in motion, we must regard the parts of the universe as adapting themselves through inherent love to a creation which are brought forth or raised up. The example of the sun though so often named is doubtful and is not in accordance with the use of the universe whenever justice has turned into despotism and is despised by men, and this animal depends not with a single hand only but with many mysterious ones when it has at its disposal and the gift from the other side it is controlled by no other, yet it moves obediently to the reason and is easily guided."

FLAVIUS PHILOSTRATUS

XXXV

CAP.
XXXV "Καὶ παραδεγμα μὲν οὐκ εἶδ' δ τι ἀρκέσει τῷ λογῳ μεγίστῳ τε δυτὶ καὶ πρόσω ἐννοιας, ὑποκεισθε δὲ ναῦς, οἵαν Λύγυπτιοι ξυντιθέντες ἐς τὴν θάλατταν τὴν ἡμεδαπτὴν ἀφιᾶσιν, ἀγαγγίμων Ἰνδικῶν ἀντιδιδόντες Λίγυπται· θεσμοῦ γὰρ παλαιοῦ περὶ τὴν Ἐρυθρὰν δυτος, δην βασιλεὺς Ἐρυθρας ἐνομισεν, δτε τῆς θαλάττης ἔκείνης ἥρχε, μακρῷ μὲν πλοίῳ μή ἐσπλεῖν ἐς αὐτὴν Λύγυπτίους, στρογγύλῃ δ' αὖ μᾶς γηὶ χρῆσθαι, σοφίζονται πλοίοιν Λύγυπτιοι πρὸς πολλὰ τὸν παρ' ἑτέροις, καὶ παραπλευρώσαντες αὐτὸν ἀρμούνται, ὅπόσαι καῦν ξυμστᾶσι, τοιχοις τε ὑπεράραυτες καὶ ιστρῷ καὶ πηξάμενοι πλείους οἰκίας, οἵας ἐπὶ τῶν σελμέ των, πολλοὶ μὲν κυβερνήται τῆς μέδιας ταυτῆς ὑπὸ τῷ πρεσβυτάτῳ τε καὶ σοφιστατῷ πλέουσι, πολλοὶ δὲ κατὰ πρῆραν ἀρχοντες δριστοὶ τε καὶ δεξιοὶ πλύται καὶ πρὸς ιστία πηδῶντες, δστι δέ τι τῆς μέδιας ταυτῆς καὶ ὀπλιστεύον, πρὸς γὰρ τοὺς κολπούς τας βαρβαρους, οἷς ἐν δεξιᾷ τοῦ ἐσπλον κείνται, παρατάττεσθαι δεῖ τὴν ναῦν, δτε ληιζομένα αὐτὴν ἐπιπλέοντες. τούτο ἴργωμεθα καὶ περὶ τούδε τὸν κόσμον εἴναι, θεωροῦντες αὐτον πρὸς τὸ τῆς ναυτιλίας σχῆμα, τὴν μὲν γὰρ δὴ πρωτην καὶ τελεωτην τὴν ἔδραν ἀποδεστέον θεῷ γενέτορι τοῦδε τοῦ ἄφου,

LIFE OF APOLLONIUS, BOOK III

XXXV

And the subject is so vast and so far transcends our limits, ~~it were best~~ that I be not ~~a man~~ or example adequate to illustrate it. But we will take that of a ship, such as the Egyptian construct for our men to build and launch for the carriage of the other goods against Indian wares. For there is no ~~man~~ ~~but~~ ~~one~~ ~~that~~ ~~can~~ ~~regulate~~ the Red Sea which being broken and down where he buildeth, or that ~~can~~ ~~regulate~~ that of the Egypts who ~~can~~ ~~not~~ ~~control~~ it at all ~~as~~ ~~one~~ ~~ship~~ ~~of~~ ~~war~~, and indeed should one ~~such~~ ~~as~~ ~~one~~ ~~ship~~ ~~be~~ ~~an~~ ~~merchant~~ ~~ship~~. This regulation obliged the Egyptians to contrive a ship sufficient to serve at all ~~times~~ ~~and~~ ~~at~~ ~~all~~ ~~places~~ ~~where~~ ~~they~~ ~~travelled~~, ~~and~~ ~~they~~ ~~followed~~ the sides of the ~~sea~~ ~~in~~ ~~boats~~ ~~and~~ ~~when~~ ~~they~~ ~~were~~ ~~to~~ ~~make~~ ~~a~~ ~~ship~~ ~~together~~ ~~and~~ ~~they~~ ~~used~~ ~~to~~ ~~make~~ ~~and~~ ~~to~~ ~~make~~ ~~to~~ ~~a~~ ~~great~~ ~~bright~~ ~~and~~ ~~they~~ ~~used~~ ~~to~~ ~~make~~ ~~and~~ ~~to~~ ~~make~~ ~~ments~~ ~~such~~ ~~as~~ ~~are~~ ~~the~~ ~~top~~ ~~spars~~ ~~and~~ ~~the~~ ~~bars~~ ~~which~~ ~~run~~ ~~through~~ ~~a~~ ~~ship~~ ~~and~~ ~~they~~ ~~set~~ ~~into~~ ~~the~~ ~~pilots~~ ~~of~~ ~~the~~ ~~boat~~ ~~and~~ ~~so~~ ~~distributed~~ ~~them~~ ~~to~~ ~~the~~ ~~oarlet~~ ~~and~~ ~~the~~ ~~most~~ ~~of~~ ~~their~~ ~~number~~ ~~to~~ ~~control~~ ~~the~~ ~~oarage~~ ~~and~~ ~~there~~ ~~were~~ ~~several~~ ~~others~~ ~~of~~ ~~a~~ ~~new~~ ~~and~~ ~~excellent~~ ~~and~~ ~~handsome~~ ~~to~~ ~~match~~ ~~the~~ ~~sea~~ ~~and~~ ~~the~~ ~~row~~ ~~of~~ ~~oars~~ ~~there~~ ~~was~~ ~~a~~ ~~silver~~ ~~rod~~ ~~and~~ ~~a~~ ~~stone~~ ~~for~~ ~~it~~ ~~is~~ ~~necessary~~ ~~to~~ ~~keep~~ ~~the~~ ~~ship~~ ~~and~~ ~~protect~~ ~~the~~ ~~greatest~~ ~~the~~ ~~savages~~ ~~of~~ ~~the~~ ~~land~~ ~~that~~ ~~they~~ ~~are~~ ~~in~~ ~~the~~ ~~bright~~ ~~and~~ ~~as~~ ~~you~~ ~~enter~~ ~~it~~ ~~or~~ ~~you~~ ~~they~~ ~~should~~ ~~ever~~ ~~attack~~ ~~and~~ ~~plunder~~ ~~it~~ ~~or~~ ~~the~~ ~~bright~~ ~~sea~~. Let us apply this imagery to the ~~universe~~ ~~and~~ regard it in the light of a ~~true~~ construction, for then you will apprehend the first and supreme position to be that the brighter ~~of~~ ~~this~~ ~~universe~~, and ~~substantially~~ ~~parts~~ ~~to~~ ~~the~~ ~~goods~~

FLAVIUS PHILOSTRATUS

CAP.
XXXV τὴν δὲ ἐπ' ἔκεινη θεοῦ, οὐ τὰ μερή αὐτοῦ κυβερνῶσι,
καὶ τῶν γε ποιητῶν ἀποδεχωμέθα, ἐπειδὸν πολλοὺς
μὲν φάσκωσιν ἐν τῷ οὐρανῷ θεοὺς εἶναι, πολλοὺς
δὲ ἐν θαλάττῃ, πολλοὺς δὲ ἐν πηγαῖς τε καὶ νάμασι,
πολλοὺς δὲ περὶ γῆν, εἴναι δε καὶ ὑπὸ γῆν
τινας. τὸν δὲ ὑπὸ γῆν τοπον, εἰπερ ἐστίν, ἐπειδὴ
φρικώδη αὐτὸν καὶ φθαρτικὸν φέουσιν, ἀποτάττω-
μεν τοῦ κόσμου."

XXXVI

CAP.
XXXVI Ταῦτα τοῦ Ἰνδοῦ διελθόντος, ἐκπεσεῖν ὁ Δαμις
ἐαυτοῦ φησιν ὑπὸ ἐκπληξεως, καὶ ἀναβοῆσαι μέγα,
μηδ γάρ ἂν ποτε νομίσαι ἄνδρα Ἰνδὸν ἐς τούτο ἐλα-
σσαὶ γλώττης Ἑλλάδος, μηδ ἀν, εἰπερ τὴν γλώτ-
ταν ἡπίστατο, τοσῆδε εὐροία καὶ ὥρᾳ διελθεῖν
ταῦτα. ἐπανεῖ δὲ αὐτοῦ καὶ βλέμμα καὶ μειδίαμα
καὶ τὸ μὴ ἀθετεῖ δοκεῖν ἐκφέρειν τας δόξας. τὸν
τοι Ἀπολλωνιον εὐσχημόνως τε καὶ ἐψιφητὶ τοῖς
λογοῖς χρωμένον δῆμος ἐπιδοῦναι μετὰ τοῦ Ἰνδὸν
τοῦτον, καὶ δηος καθήμενος διαλέγουσι, θαμὰ δὲ
τοῦτο ἐπραττε, προσεοικέναι τῷ Ἱάρχῳ.

XXXVII

CAP.
XXXVII Ἐπανεσάντων δὲ τῶν ἀλλων πρὸς τῇ φωνῇ τὰ
εἰρημένα, πάλιν ὁ Ἀπολλώνιος ἥρετο, πότερα τὴν
θάλατταν μείζω ἥγοντο η τὴν γῆν, ο δὲ Ἱάρχας,

LIFE OF APOLLONIUS, BOOK III

who govern its parts, and we may well assent to the statements of the poets, when they say that there are many gods in heaven and many in the sea, and many in the fountains and streams, and many round about the earth, and that there are some even under the earth. But we shall do well to separate from the universe the region under the earth, if there is one, because the poets represent it as an abode of terror and corruption.¹

XXXVI

As the Indians concluded this discourse, Dams ^{OURAP.} says that he was transported with admiration and ^{XXXVI.}
Dams in
applauds
Iarchas
applauded loudly, for he could never have thought that a native of India could show such mastery of the Greek tongue, nor even that, supposing he understood that language, he could have used it with so much ease and elegance. And he praises the look and smile of Iarchas, and the inspired air with which he expressed his ideas, admitting that Apollonius, although he had a delivery as graceful as it was free from bombast, nevertheless gained a great deal by contact with this Indian, and he says that whenever he sat down to discuss a theme, as he very often did, he resembled Iarchas.

XXXVII

As the rest of the company praised no less the ^{CHAR.} contents of Iarchas' speech than the tone in which ^{XXVII.}
Iarchas
of not to
earth
he spoke. Apollonius resumed by asking him, which they considered the bigger, the sea or the land, and

FLAVIUS PHILONSTRATUS

^{ΙΑ}
^{XXXVII} “εἰ μὲν πρὸς τὴν θάλατταν,” ἔφη, “ἡ γῆ ἔξεται ξοῖστα,
μείζων ἔσται τὴν γὰρ θάλατταν αὕτη ἔχει, εἰ δὲ
πρὸς πᾶσαν τὴν ὑγρὰν αὖσίαν θεωροῦτο, ηὗττα τὴν
γῆν ἀποφανούμεθα ἄν, καὶ γὰρ εκείνην τὸ ὑδρορ
φέρει.”

XXXVIII

^{ΙΑ}
^{XXXVIII} Μεταξὺ δὲ τῶν λόγων τούτων ἐφισταται τοῖς
σοφοῖς ο ἄγγελοις Ινδοὺς ἄγων σωτηρίαν δεσμένους
καὶ παρῆγε γυναικινού ἵκετεῦνον ὑπὲρ παιδοῦ, ἦν ἐφασκε
μὲν ἑκκαΐδεκα ἔτη γεγονέναι, δαιμονῶν δὲ δύο ἔτη,
τὸ δὲ ἡθος τοῦ δαιμονος εἰρωνεα εἶναι καὶ ψεύστην.
Ἐρομένον δέ τινος τῶν σοφῶν, ὅπόθεν λέγοι ταῦτα,
“τοῦ παιδὸς τουτον,” ἔφη, “τὴν ὄψιν εὐπρεπεστε-
ρού δυτος ὁ δαιμων ἔρα, καὶ οὐ ξυγχωρεῖ αὐτῷ νοῦν
ἔχειν, οὐδὲ ἐς διδασκάλου βαδίσαι εἰπεὶ η τοξότου,
οὐδὲ οἴκοι εἶναι, ἀλλ’ εἰς τὰ ἔρημα τῶν χωρίων ἐκ-
τρέπει καὶ οὐδὲ τὴν φιωνήν ο παῖς τὴν ἑαυτοῦ ἔχει,
ἀλλὰ βαρὺ φθέγγεται καὶ κοῖλον, ὥσπερ σὶ ἄνδρες,
βλέπει δὲ ἑτέροις ὄφθαλμοῖς μᾶλλον η τοῖς ἑαυτοῦ
κάγγῳ μὲν ἐπι τούτοις κλάω τε καὶ ἐμαυτὴν δρύπτω
καὶ νουθετῶ τὸν υἱον, ὅποστα εικει, ὁ δὲ οὐκ οἰδέ
με διαρροούμενης δέ μοι τὴν ἑνταῦθα οδον, τούτη
δε πέριστι διεναιθην, εξηγόρευσεν ὁ δαιμων ἑαυτὸν
ὑποκριτῆ χρώμενος τῷ παιδί, καὶ δῆτα ἐλασγει εἶναι
μὲν εἶδωλοι ἄνδρος, ὃς πολέμηρ ποτὲ ἀπέθανει, ἀπο-
θανεῖν δε ἔρειν τῆς ἑαυτοῦ γυναικόν, ἐπειδεὶ δε η

LIFE OF APOLLONIUS, BOOK III

Iarchus replied. "If the land be compared with the ~~water~~ sea, it will be found to be bigger for it includes the ^{XXXVI} sea in itself, but if it be considered in relation to the entire mass of water, we can show that the earth is the lesser of the two for it is upheld by the water."

XXXVIII

This discussion was interrupted by the appearance ^{XXXVII} among the sages of the messenger bringing in certain Indians who were in want of succour. And he brought forward a poor woman who interceded in behalf of her child, who was, she said, a boy of sixteen years of age but had been for two years possessed by a devil. Now the character of the devil was that of a mocker and a liar. Here one of the sages asked why she said this, and she replied. "This child of mine is extremely good-looking, and therefore the devil is anxious of him and will not allow him to retain his reason, nor will he permit him to go to school, or to learn archery, nor even to remain at home, but drives him out into desert places. And the boy does not even return his own voice but speaks in a deep hollow tone as he did, and he looks at you with other eyes rather than with his own. As for myself I weep over all this, and I tear my cheeks, and I rebuke my son so far as I well may, but he does not know me. And I made up my mind to repair hither indeed I planned to do so a year ago, only the demon discovered himself testing my child as a mock and what he told me was this, that it was the ghost of a man who fell long ago in battle, but that at death he was passionately <sup>A & Boston
Society
of Ante-
islam</sup> ~~possessed~~ ^{by}

FLAVIUS PHILOSTRATUS

^{ΙΑΡ.} γυνὴ περὶ τὴν εὐνὴν ὑβριστε τριταίου κειμένου γα-
 XXXVIII μηθεῖσα ἔτέρῳ, μισῆσαι μὲν ἐκ τούτου τὸ γυναικῶν
 ἔραν, μεταρρυῆναι δὲ ἐξ τὸν παῖδα τοῦπον. ὑπ-
 ισχυεῖτο δέ, εἰ μὴ διαβύλλοιμι αὐτὸν πρὸς ἡμᾶς,
 δώσειν τῷ παιδὶ πολλὰ ἐσθλὰ καὶ ἀγαθά. ἐγὼ
 μὲν δὴ ἐπαθόν τι πρὸς ταῦτα, ὃ δὲ διάγει με πολὺν
 ἥδη χρόνον καὶ τον ἔμδην οἶκον ἔχει μόνος, οὐδὲν
 μέτριον οὐδὲ ἀληθὲς φρουρῶν.” Ἡρετο οὖν ὁ σοφὸς
 πάλιν, εἰ πλησίουν εἴη ὁ παις, ή δὲ οὐκ ἔφη, πολλὰ
 μὲν γὰρ ὑπὲρ τοῦ ἀφικέσθαις αὐτὸν πρᾶξαι, “ὁ δὲ
 ἀπειλεῖ κρημνοὺς καὶ βάραθρα καὶ ἀποκτενεῖν μοι
 τὸν οἶνον, εἰ δικαζόμην αὐτῷ δεῦρο” “Θάρσει,”
 ἔφη ὁ σοφός, “οὐ γὰρ ἀποκτενεῖ αὐτὸν ἀναγνοῦντες
 ταῦτα,” καὶ τινα ἐπιστολὴν ἀνασπάσας τοῦ κόλ-
 που ἔδωκε τῇ γυναικὶ, ἐπέσταλτο δὲ ἅρα ή ἐπι-
 στολὴ πρὸς τὸ εἶδωλον ξὺν ἀπειλῇ καὶ ἐκπλήξει.

XXXIX

^{ΙΑΡ.} Καὶ μὴν καὶ χωλεύων τις ἀφίκετο, γεγονὼς μὲν
 XXXIX ἥδη τριάκοντα ἔτη, λεόντων δὲ θηρατῆς δεινός,
 ἐμπεπτωκότος δὲ αὐτῷ λέοντος ὀλισθίκει τὸν
 γλουτὸν καὶ τοὺς σκέλους ἔτέρως εἰχειν. οὐλλ' αἱ
 χεῖρες αὐτῷ καταψάται τὸν γλουτόν, ἐς δρόνον τοῦ
 βαδυσμάτος ὁ νεανίας ἦλθε καὶ διθαλμῷ δέ τις
 ἐρρυηκὼς ἀπῆλθε πᾶν ἔχων τὸ ἐν αὐτοῖς φῶς, καὶ

LIFE OF APOLLONIUS, BOOK III

attached to his wife. Now he had been dead for CHAP.
only three days when his wife induced their union by
marrying another man, and the consequence was
that he had come to detest the love of women, and
had transferred himself wholly into this boy. But he
promised, if I would only not denounce him to your-
selves, to endow the child with many noble blessings.
As for myself, I was influenced by these promises;
but he has put me off and off for such a long time
now, that as he has got sole control of my household,
yet has he honest or true intentions." Here the sage
asked afresh, if the boy was at hand; and she said
not, for, although she had done all she could to get
him to come with her, the woman had threatened
her with steep places and precipices and declared
that he would kill her son, "in case," she added, "I
brought him hither for trial." "Take courage," said
the sage, "for he will not slay him when he has read
this." And so saying he drew a letter out of his
bosom and gave it to the woman, and the letter, it
appears, was addressed to the ghost and contained
threats of an alarming kind.

XXXIX

THERE also arrived a man who was lame. He CHAP.
already thirty years old was a keen hunter of lions,
but a lion had sprung upon him and dislocated
his hip so that he limped with one leg. However
when they massaged with their hands his hip, the
youth immediately recovered his upright gait. And
another man had his eyes put out, and he went
away having recovered the sight of both of them. Cure of a
A lame man healed
blind man

FLAVIUS PHILONSTRATUS

^{ΙΑΡ.} ἄλλος τὴν χεῖρα ἀδρανῆς ὡν, ἐγκρατῆς φέχετο.
^{ΧΑΣΙΚ.} γυνὴ δέ τις ἐπτὰ ἥδη γαστέρας δυστοκούσσα δεομένους ὑπὲρ αὐτῆς τάνδρὸς ὡδε λάθη· τὸν ἄνδρα ἐκέλευτεν, ἐπειδὰν τίκτῃ ἡ γυνη, λαγῶν ὑπὸ κύλπῳ ζῶντα ἐσφέρεσθαι οὐ τίκτει, καὶ περιελθόντα αὐτὴν ἀφεῖναι ὁμοῦ τὸν λαγῶν, συνεκδοθῆναι γάρ ἀν τῷ ἐμβρύῳ τὴν μήτραν, εἰ μὴ ὁ λαγῶν αὐτίκα ἔξενεχθείη θύραζε.

XL

^{ΙΑΡ.} Πατρὸς δ' αὐτοῦ εἰπόντος, ὡς γένοιντο μὲν ^{ΧΑΣΙΚ.} αὐτῷ παῖδες, ἀποθάνοντεν δὲ ομοῖ τῷ ἄρξασθαι οἷς πίνειν, ὑπολαθῶν εἶπεν ὁ Ἱάρχας, "καὶ Βελτίους ἀποθανόντες ἔγενοιντο, οὐ γάρ ἀν διέφυγον τὸ μὴ μαυῆναι, θερμοτερων, ὡς φάίνεται, σπερμάτων φύντες. οἵνου μὲν οὖν ἀφεκτέον τοῖς έξ ὑμῶν, ὡς δὲ μηδὲ ἐτέπιθυμίαν ποτὲ οἴνου κατασταίειν, εἰ σοι πᾶλιν παιδίον γένοιτο, γέγονε δὲ ἐβδομῆν ἡμέραν, ὡς ὄρῶ, τὴν γλαῦκα τὴν δρυινὴν ἐπιφυλάττειν, οὐ νεοττεύει, καὶ τὰ φὰ σπασαντα δοῦναι μασάσθαι τῷ βρέφει συμμέτρως ἔφοντα, εἰ γάρ βρώσεται τι τούτων, πρὶν οἴνοι γεύσεται, μᾶσος αὐτῷ πρὸς τὸν οἴνον ἐμφύσεται, καὶ σωφρογέστατα διακείσεται, μόνου ξυγκεκρυμένος τοῦ ἐν τῷ φύσει θερμοῦ."

Τούτων οὖν ἐμπιπλάμενοι καὶ τοὺς ἄνδρας ἐκ-

LIFE OF APOLLONIUS, BOOK III

Yet another man had his hand paralysed, but left ~~the~~^{CHAP.} their prescence in full possession of the limb. And a certain woman had suffered in labour already seven times, but was healed in the following way through the intercession of her husband. He bade the man, ~~of a~~^{XXXIX} whenever his wife should be about to bring forth her ~~woman by~~^{next} time, to enter her chamber carrying in ~~his~~^{XL} bosom a live hare, then he was to walk once round her and at the same moment to release the hare, for that the womb would be expelled together with the foetus, unless the hare was at once driven out.

XL

AND again a certain man who was a father said ~~the~~^{CHAP.} that he had had several sons, but that they had died the moment they began to drink wine. Archas took him up and said "Yes, and it is just as well they did die, for they would inevitably have gone mad, having inherited, as it appears, from their parents too warm a temperament. Your children," he added, "must therefore abstain from wine, but in order that they may be never led even to desire wine, supposing you should have another boy, and I perceive you had one only six days ago, you must carefully watch the hen owl and find where it builds its nest, then you must snatch its eggs and give them to the child to chew after boiling them properly, for if it is fed upon these before it tastes wine, a distaste for wine will be bred in it, and it will keep sober by your excluding from its temperament any but natural warmth."

With such lore as this then they surfeited

FLAVIUS PHILOSTRATUS

CAP^{XL} πληγτόμανοι, τίς ἐσ τάντα σοφίας παμπόλλους
ἀσημέραι λόγους ιμράτων, πολλοὺς δὲ καὶ αὐτοὶ¹
ιμρωτῶντο.

XLI

CAP^{XLI} Τῆς μὲν οὖν διαλεκτικῆς ξυνουσίας ἀμφω μετ-
έχον, τὰς δὲ ἀπορρήτους σπουδάς, αἱς ἀστρικὴν
ἢ μαντείαν κατενιουν καὶ τὴν πρόγνωσιν ἐσπού-
δαζον, θυσιῶν τε ἡπτούντα καὶ κλίσεων, αἱς θεοὶ²
χαιρουσι, μόνον φησὶν ὁ Δάμις τὸν Ἀπολλώπον
ξυμφιλοσοφεῖν τῷ Ἰάρχῳ, καὶ ξυγγράψαι μὲν
ἐκεῖθεν περὶ μαντείας ἀστέρων βίβλους τέτταρας,
δύο καὶ Μοιραγένης ἐπεμνήσθη, ξυγγράψαι δὲ περὶ³
θυσιῶν καὶ ὡς ἀν τις ἐκύστω φεῷ προσφόρως τε
καὶ κεχαρισμένως θύσαι. τὰ μὲν δὴ τῶν ἀστέρων
καὶ τὴν τοιαύτην μαντικὴν πᾶσαν ὑπὲρ τὴν
ἀνθρωπειαν ἴγοῦμαι φύσιν, καὶ οὐδὲ εἰ κέκρηται
τις οἶδα, τὸ δὲ περὶ θυσιῶν ἐν πολλοῖς μὲν ἵεροῖς
εὑρουν, ἐν πολλαῖς δὲ πόλεσι, πολλοῖς δὲ ἀνδρῶν
σοφῶν οἴκοις, καὶ τοι,¹ ἂν τις ἐρμηνεύοι αὐτό, σεμνῶς
ξυντεταγμένον καὶ κατὰ τὴν ἥχῳ τοῦ ἀνδρός
φησὶ δὲ ὁ Δάμις καὶ δακτυλιοὺς ἐπτὰ τὸν Ἰάρχαν

¹ Χαρακτικά καὶ τι οὐ, which is unintelligible.

THE LIFE OF APOLLONIUS. BOOK III.

themselves and they were astonished at the many ~~gray~~
rich dividends of the company, and day after day they ^{asked}
asked all sorts of questions and were themselves
asked many in turn.

XLI

Born Apollonius and Damius this took part in the CHAP
intercourse devoted to abstract discussions not as
well as the courses more devoted to occult themes, in
which they pondered the nature of astronomy or
divination, and considered the question of fore-
knowledge and handled the problems of sacrifice
and of the invocations in which the gods take
pleasure. In these Damius says that Apollonius
alone partook of the philosophical discussion together
with Iambac and that he wrote the results in
four books concerning divination by the stars, a
work which Mitragesius has mentioned. And
Damius says that he composed a work on the way to
offer sacrifice to the several gods in a manner
suitable and pleasing to them. Not only then do I the work on
regard the work on the science of the stars and the
whole subject of such divination as transcending
human nature but I do not even know if anyone has
these works but I found the treatise on sacrifices
in several temples and in several cities, and in the
houses of several learned men, moreover if anyone
who should translate it he would find it to be a
grave and dignified composition, and one that rings
of the author's personality? And Damius says that

¹ In Bk IV ch 19 we are told that the book was written in the Cappadocian tongue. Notice the need of translation.

FLAVIUS PHILONTRATUS

ζλι τῷ Ἀπολλωνίῳ δοῦναι τῶν ἑπτὰ ἐπωνύμους
 ΧΙΙ ἀστέρων, οὓς φορεῖν τὸν Ἀπολλωνίον κατὰ ἔνα πρὸς
 τὰ ὄνοματα τῶν ἡμερῶν.

XLII

ΣΑΡ. Περὶ δὲ προγνώσσως λόγου αὐτοῖς ποτε δύτος,
 ΧΙΙ; καὶ τοῦ Ἀπολλωνίου προσκειμένου τῇ σοφίᾳ
 ταύτῃ καὶ τὰς πλείους τῶν διαλέξεων ἐς τοῦτα
 ξυντείνοντος, ἐπαινῶν αὐτὸν ὁ Ἰάρχας, "οἱ
 μαντικῆς," ἔφη, "χαροῦτες, ὃ χρηστὸς Ἀπολλώνιος,
 θεῖοί τε ὑπ' αὐτῆς γυρνοῦται καὶ πρὸς σωτηρίαν
 ἀνθρώπων πράττουσι. τὸ γάρ, ἢ χρὴ ἐς θεοῦ
 ἀφικόμενον εύρεσθαι, ταῦτα αὖ, ὃ χρηστός, ἐφ'
 ἑαυτοῦ προιδέσθαι προειπεῖν τε ἐτέροις, ἢ μήπω
 ἴσασι, παιολβίου τινὸς ἥργοῦμαι καὶ ταῦτον
 ξυχνοῦντος τῷ Ἀπόλλωνι τῷ Δελφικῷ. ἐπεὶ δὲ ἡ
 τέχνη τοὺς ἐς θεοῦ φοιτῶντας ἐπὶ τῷ χρήσασθαις
 καθαρούς κελεύει βαδίζοντας φοιτᾶν, ή "ἔξιθι τοῦ
 νεὸς" πρὸς αὐτοὺς ἔρει, δοκεῖ μοι καὶ τὸν προγνω-
 σόμενον ἄνδρα ὑγιῶς ἑαυτοῦ ἔχειν, καὶ μήτε κηλίδα
 προσμεμάχθαι τῇ ψυχῇ μηδεμίαν, μητε σύλλας
 ἀμαρτημάτων ἐντετυπώσθαι τῇ γυναικὶ, καθαρῶς
 δὲ αὐτοὺς προφητεύειν ἑαυτοῖς καὶ τοῦ περὶ τῷ
 στέριψι τρίποδος συνιέντας γεγωνύτερον γάρ σύτε
 καὶ ἀληθέστερον τὰ λογια ἐκδώσει. δθεν οὐ χρὴ
 θαυμάζειν, εἰ καὶ συ τὴν ἐπιστήμην ξυνείληφας
 τοσοῦτον ἐν τῇ ψυχῇ φέρων αἰθέρα."

LIFE OF APOSTLES. BOOK III.

Iambus gave several rings to Apollonius named after ^{CHAP} the seven stars and that Apollonius wore each of ³⁴ these in turn on the day of the week which bore its name.

XLI

As to the subject of foreknowledge they presently once had a talk about it for Apo. ³⁵ who was devotee to this kind of lore and turned most of their conversations ^{for the} to it. For this Iambus present am and said ³⁶ "My good friend Apollonius there who take pleasure in divination are reckoned divine thereby and contribute to the salvation of mankind. For here we have diviners what we must go to a divine oracle in order to make. Yet this not good friend we foresee of our intended sojourn and foretell to others things which they know not yet. This I regard as the gift of one thoroughly blessed and endowed with the same mysterious power as the Delphic Apollo. Now the ritual insists that those who visit a shrine with a view to obtaining a response must purify themselves first, otherwise they will be told to depart from the temple. Consequently I consider that one who would foresee events must be healthy in body & soul and must not have his soul stained with any sort of deformity nor his character marred with the wounds of vice who so he will pronounce his predictions with purity because he will understand himself and the sacred tripod in his breast and with ever louder and clearer tone and true import will be utter his oracles. Therefore you need not be surprised if you comprehend the science, seeing that you carry in your soul no such taint.

XLIII

CAP.
XLIII Καὶ χαριευτιζόμενος ὥμα πρὸς τὸν Δάμιν, "σὺ δὲ
οὐδέν," ἔφη, "προγιγνωσκειν; Λοστύριε, καὶ ταῦτα
ξυνῶν ἀνδρὶ τοιούτῳ," "νὴ Δί," εἶπε, "τι γε
ἔμαυτῷ ἀναγκαῖα ἐπειδὴ γὰρ πρώτῳ ἐνέτυχον τῷ
Ἀπολλωνίῳ τούτῳ, καὶ σοφίας μοι ἔδοξε πλέον
δεινότητός τε καὶ σωφροσύνης καὶ τοῦ κηρυτερῶν
ὁρθῶν, ἐπεὶ δὲ καὶ μνημοσύνην ἐν αὐτῷ εἶδον,
πολυμαθέστατόν τε καὶ φιλομαθίας ἄπττω, δαιμόνιον
τοῦ μοι ἐγένετο, καὶ ξυγγενομένος αὐτῷ σοφίᾳ μὲν
φήθην δόξειν ἐξ ἴδιωτοι τε καὶ ἀσύφου, πεπαιδευ-
μένος δὲ ἐκ Βαρβάρου, ἐπόμενος δὲ αὐτῷ καὶ
ξυστοιδάζων δύνεσθαι μὲν Ἰνδούν, δύνεσθαι δὲ
ὑμᾶς, "Ἐλληνοί τε ἐπιμίξειν Ἐλληνούντος αὐτοῦ
γενόμενος τὰ μὲν δὴ ὑμέτερα περὶ μεγάλων ἄντα,
Δελφοὺς ἴγεινθε καὶ Δωδωνῆν καὶ ὅτι βούλεσθε,
τάμα δε, ἐπειδὴ Δάμις μὲν ὁ προγιγνώσκον αὐτόν,
προγιγνωσκειν δὲ ὑπέρ αὐτοῦ μόνου, γράψεις ἔστω
ἀγυρτρίας μαντευομένης ὑπὲρ προβατίων καὶ τῶν
τοιούτων."

XLIV

CAP.
XLIV Ἄλπι τούτοις μὲν δὴ ἐγέλασαν οἱ σοφοὶ πάντες,
καταστάντος δὲ τοῦ γέλωτος ἐπανίργειν ὁ Ἰάρχας

LIFE OF APOLLONIUS. BOOK III.

XLI

With these words he turned to Damis and said
thus—*Adieu*. And you O Assuan have you no
knowledge of our being especially a man associate
with such a nation?—Yes, Zoro ^{persuaded} ~~persuaded~~
Apollonius. Let me tell of the things that are necessary
for myself—for when I first met with Apollonius
here he at once struck me as full of wisdom and
cleverness and society was of true estimation—but
when I saw that he also had a good memory, and
that he was very learned and entirely devoted to
love of learning he became to me something
extraordinary and I came to the conclusion that if I
stuck to him I should be with the wisest man instead of
an ignorant wretched and uneducated man
but it was strange and I saw that if I followed
him and visited his persons I should visit the
Imperies and cast you off that I should be turned
into a Hellenic by him and be able to mix with the
Hellenes. Now of course you set your orders all
the concern important issues on a level with those
of Demosthenes and Rhodes and of any other share you
like as far as you can—so that I may in the
presence of my countrymen and others have full knowledge
concerning these facts—so we will suppose that they
will be the guides of an old beggar in foretelling
what will happen to sheep and such like.

XLIV

At the signs urged of course at this silly and over
when the laughter had subsided he turned back the

FLAVIUS PHILOSTRATUS

CAP. XLIV ές τὸν περὶ τῆς μαντικῆς λόγον, καὶ πολλὰ μὲν αὐτὴν ἀγαθὰ ἔλεγε τους ἀνθρώπους εἰργάσθαι, μέγιστον δὲ τὸ τῆς ἴατρικῆς δῶρον· οὐ γάρ ἂν ποτε τοὺς σοφοὺς Ἀσκληπιάδας ἐς ἐπιστήμην τούτου παρελθεῖν, εἰ μὴ πᾶς Ἀπόλλωνος Ἀσκληπίδος γενόμενος, καὶ κατὰ τὰς ἑκείνους φήμας τε καὶ μαυτείας ἔνυθεὶς τὰ πρόσφορα ταῖς νόσοις φάρμακα, παῖσι τε ἑαυτοῦ παρέδωκε, καὶ τοὺς ξυνόντας ἐδιδάξατο, τίνας μὲν δεῖ προσάγειν πόας ὑγροῖς ἐλκεσι, τίνας δὲ αὐχμηροῖς καὶ ξηροῖς, ξυμμετρίας τε ποτίμων φαρμάκων, ὡφ' ὧν ὑδεροὶ ἀποχετεύονται, καὶ αἷμα ἵσχεται, φθόαι τε παύονται καὶ τὰ οὖτα κοῖλα. καὶ τὰ τῶν ιοβόλων δὲ ἄκη καὶ τὸ τοῦ ιοβόλου αὐτοῦ ἐς πολλὰ τῶν νοσημάτων χρῆσθαι τίς ἀφαιρήσεται τὴν μαντικήν, οὐ γάρ μοι δοκοῦσιν ἄνει τῆς προγνωσκούσης σοφίας θαρσῆσαι ποτε ἀνθρώπῳ τὰ πάντων ὀλεθριώτατα φαρμάκων ἐγκαταμῖξαι τοὺς σώζουσιν.

XLV

CAP. XLV Ἐπεὶ δὲ καὶ ὅδε ὁ λόγος ἀναγέγραπται τῷ Δάμῳ, σπουδασθεὶς ἐκεῖ περὶ τῶν ἐν Ἰνδοῖς μυθολογουμένων θηρίων τε καὶ πηγῶν καὶ ἀνθρώπων, μηδὲ ἐμοὶ παραλειπέσθω, καὶ γάρ κέρδος ἀν εἴη μήτε πιστεύειν, μήτε ἀπιστεῖν πᾶσιν. ἤρετο γάρ δὴ ὁ Ἀπόλλωνος, "ἔστι τι ζῷον ἔνταῦθα μαρτι-

LIFE OF APOLLONIUS, BOOK III

argument to the subject of divination, and among CHAP.
the many blessings which that art had conferred XLIV
upon mankind, he declared the gift of healing to be
upon mankind. he declared the gift of healing to be
the most important. "For," said he, "the wise sons
of Asclepius would have never attained to this
branch of science, if Asclepius had not been the son
of Apollo, and as such had not in accordance with the
latter's responses and oracles concocted and adopted
different drugs to different diseases, these he not
only handed on to his own sons, but he taught his
companions what herbs must be applied to run-
ning wounds, and what to inflamed and dry wounds,
and in what doses to administer liquid drugs for
drinking, by means of which dropsical patients are
drained, and bleeding is checked and diseases of
decay and the cavities due to their ravages are put an
end to. And who, he said, "can deprive the art of
divination of the credit of discovering simples which
heal the bites of venomous creatures, and in particular
of using the virus itself as a cure for many diseases?
For I do not think that men without the forecasts of
a prophetic wisdom would ever have ventured to
mingle with medicines that save life these most
deadly of poisons."

Divination
and
medicine

XLV

And inasmuch as the following conversation also CHAP.
has been recorded by Damis as having been held XLV
upon this occasion with regard to the mythological
animals and fountains and men met with in India, I
must not leave it out for there is much to be gained
by neither believing nor yet disbelieving everything.
Accordingly Apollonius asked the question, whether

On the
mythical
surrounds of
India

FLAVIUS PHILOSTRATUS

CAP. χόρας," ὁ δὲ Ιάρχας, "καὶ τίνα," ἔφη, "φύσιν τοῦ
XLV ζῷου τούτου ἡκουστας; εἰκὸς γὰρ καὶ περὶ εἴδους
 αὐτοῦ τι λέγεσθαι." "λέγεται," εἶπε, "μεγάλα
 καὶ ἅπιστα, τετράπον μὲν γὰρ εἶναι αὐτῷ, τὴν
 κεφαλὴν δὲ ἀνθρώπῳ εἰκάσθαι, λέοντι δὲ ὀμοιώ-
 σθαι τὸ μέγεθος, τὴν δὲ οὐρὰν τοῦ θηρίου τούτου
 πηχυαλας ἐκφέρειν καὶ ἀκανθώδεις τας τρίχας, ἃς
 βάλλειν ὥσπερ τοξευματα ἐς τοὺς θηρῶντας αὐτῷ."
 ἐρομένου δὲ αὐτοῦ καὶ περὶ τοῦ χρυσοῦ ὄδατος, ὁ
 φασιν ἐκ πηγῆς βλύζειν, καὶ περὶ τῆς ψίφου τῆς
 ἀπέρ ή μαγνῆτις ποιουσθη, ἀνθρώπων τε ὑπὸ γῆν
 σικούντων καὶ πυγμαίων αὖ καὶ σκιαπόδων, ὑπο-
 λαβὼν ὁ Ιάρχας, "περὶ μὲν ζῷων η φυτῶν," εἶπεν,
 "ἡ πηγῶν, ὡν αὐτὸς ἐνταῦθα ἡκαν εἶδες, τί ἀν σοι
 λέγοιμε, σὸν γάρ ηδη οὐν ἐξηγεῖσθαι αὐτὰ ἔτεροις
 θηρίοις δὲ ποξενον η χρισοῦ πηγὰς ὄδατος οὕπω
 ἐνταῦθα ἡκουσσα.

XLVI

CAP. "Περὶ μέντοι τῆς ψίφου τῆς ἐπισπωμενῆς τε
XLVI καὶ ξυνδούσης ἐαυτῇ λίθους ἐτέρας οὐ χρή ἀπιστεῖν.
 ἔστι γάρ σοι καὶ ἴδειν τὴν λίθον, καὶ θαυμάσαι τὰ
 ἐν αὐτῇ πάντα. γίγνεται μὲν γάρ η μεγίστη κατὰ
 δινυχα δακτύλου τούτου," δείξας τον ἐαυτοῦ ἀντί-
 χειρα, "κνίσκεται δὲ ἐν γῇ κοιλῃ βάθος ὀργυιαὶ
 τέτταρες, τοσοῦτον δὲ αὐτῇ περιεστὶ τὸν πνεύ-
 μαθ

LIFE OF APOLLONIUS, BOOK III

there was there an animal called the man-eater *CHAP* (*martichoras*) and Iarchas replied "And what have ^{XLV} you heard about the make of this animal? For it is probable that there is some account given of its shape." "There are," replied Apollonius, "tall stories current which I cannot believe, for they say that the creature has four feet, and that his head resembles that of a man, but that in size it is comparable to a lion, while the tail of this animal puts out hairs a cubit long and sharp as thorns, which it shoots like arrows at those who hunt it." And he further asked about the golden water which they say bubbles up from a spring, and about the stone which heaves like a magnet, and about the men who live underground and the pygmies also and the shadow footed men, and Iarchas answered his questions thus "What have I to tell you about animals or plants or fountains which you have seen yourself on coming here? For by this time you are as competent to describe these to other people as I am, but I never yet heard in this country of an animal that shoots arrows or of springs of golden water."

XLVI

"HOWEVER about the stone which attracts and *CHAP* binds to itself other stones you must not be sceptical, ^{XLVII} for you can see the stone yourself if you like, and ^{The} *Pantaebe* ^{stone} admire its properties. For the greatest specimen is exactly of the size of this finger nail, and here he pointed to his own thumb. "and it is received in a hollow in the earth at a depth of four fathoms, but it is so highly endowed with spirit, that the earth swells

FLAVIUS PHILOSTRATUS

CAP. ματος, ως ὑποιδεῖν τὴν γῆν καὶ κατὰ πολλὰ
 XLVI βήγυνυσθαι κυισκομένης ἐν αὐτῇ τῇ λίθοι. μα-
 στεῦσαι δὲ αὐτὴν οὐδενὶ ἔξεστιν, ἀποδιδρίσκει γάρ,
 εἰ μὴ μετὰ λόγου ἀνασπῶσθαι ἀλλ᾽ ἡμεῖς μόνοι τὰ
 μὲν δράσαντες, τὰ δὲ εἰπόντες ἀναιρούμεθα τὴν
 παντάρβην δυομα γὰρ αὐτῇ τοῦτο. μόντωρ μεν
 οὖν ἡμέραν ἀναφαίνει, καθάπερ τὸ πῦρ, ἔστι γὰρ
 πυρσὴ καὶ ἀκτινωδης, εἰ δὲ μεθ' ἡμέραν ὄρφωτο,
 βιώλλει τοὺς ὀφθαλμοὺς μαρμαρηγαῖς μυρίαις. τὸ
 δὲ ἐν αὐτῇ φῶς πνεῦμά ἐστιν ἀρρήτου ἰσχύος, πᾶν
 γὰρ τὸ ἐγγὺς ἐσποιεῖ αὐτῇ. τί λέγω τὸ ἐγγύς,
 ἔστι σοι λίθους, οπόσας βαῦλει, καταποντῶσαι
 ποι ἡ τῶν ποταμῶν ἡ τῆς θαλαττῆς, καὶ μηδὲ
 ἐγγὺς ἀλλήλων, ἀλλὰ σποράδας καὶ ώς ἔτυχεν.
 η δὲ ἐς αὐτὰς καθιμηθεῖσα, ξυλληγεται πάσας τῇ
 τοῦ πνεύματος διαδοσει, καὶ ὑποκείσονται αὐτῇ
 βοτρυδὸν αἱ λίθοι, καθάπερ σμῆνος”

XLVII

CAP. XLVII Καὶ εἰπὼν ταῦτα ἔδειξε τὴν λίθον αὐτήν τε καὶ
 ὅποσα ἐργάζεται τοὺς δὲ πυργαίους οὐκεῖν μὲν
 ὑπογείους, κείσθαι δὲ ὑπέρ τὸν Γάγγην, ζῶντας
 τρόπον δι πᾶσιν εἴρηται, σκιαποδας δὲ ἀνθρώ-
 πους ἡ μακροκεφάλους ἡ ὅπόσα Σκύλακος ἔνυ-
 γραφαι περὶ τούτων ἔδουσιν, οὗτε ἄλλοσε ποι βιο-
 τευειν τῆς γῆς οὔτε μὴν ἐν Ἰνδοῖς.

LIFE OF APOLLONIUS, BOOK III

and breaks open in many places when the stone is CHAP.
conceived in it. But no one can get hold of it, for it
^{XLVI}
runs away, unless it is scientifically attracted, but we
alone can secure, partly by performance of certain
rites, and partly by certain forms of words, this
pantarbe, for such is the name given to it. Now in the
night-time it glows like the day just as fire might,
for it is red and gives out rays, and if you look at it
in the daytime it stings your eyes with a thousand
glints and gleams. And the light within it is a spirit
of mysterious power, for it absorbs to itself everything
in its neighbourhood. And why do I say in its
neighbourhood? Why you can sink anywhere in
river or in sea as many stones as you like, and these
not even near to one another, but here there and
everywhere, and then if you let down this stone
among them by a string it gathers them all together
by the diffusion of its spirit, and the stones yield to
its influence and cling to it in a bunch, like a swarm
of bees."

XLVII

And having said this he showed the stone itself ^{CHAP.} and all that it was capable of effecting. And as to ^{XVII} the pygmies, he said that they lived underground, ^{The} *pigmies* and that they lay on the other side of the Ganges and lived in the manner which is related by all. As to men that are shadow-footed or have long heads, and as to the other poetical fancies which the treatise of Scylix recounts about them he said that they didn't live anywhere on the earth, and least of all in India.

FLAVIUS PHILOSTRATUS

XLVIII

**CAP.
XLVIII** "Ον δ' ὁρύττουσι χρυσὸν οἱ γρῦπες, πετραι εἰσὶν
οὖν σπινθῆροις εστιν γμέναι τὰς τοῦ χρυσοῦ
φανίσιν, ἃς λιθοτομεῖ τὰ θηρίον τοῦτο τῇ τοῦ ῥάμ-
φους ἰσχύῃ, τὰ γὰρ θηρια ταῦτα εἶναι τε ἐν
Ἰνδοῖς καὶ Ἱεροὺς νομίζεσθαι τοῦ Ἡλίου, τέθριπποί
τε αὐτῶν ὑποξευγμέναι τοῖς ἀγάλμασι τοὺς
τοῦ Ἡλίου ἐν Ἰνδοῖς γράφοντας, μέγεθος τε
καὶ ἀλκὴν εἰκάσθαι αὐτοὺς τοις λέουσιν, ὅπος δὲ
πλεονεξίας τῶν πτερῶν αὐτοῖς τε ἐκείνοις ἐπιτί-
θεσθαι, καὶ τῶν ἔλεφάντων δὲ καὶ δρακοντῶν
ὑπερτέρους εἶναι πετονται δὲ οὕποι μέγα, οὐλλ'
δον οἱ βραχύποροι ὅρνιθες, μή γὰρ ἐπιτιλῶσθαι
σφίς, ας ὅρνιτε πιπτοιν, ἀλλ ὑμέσι τοὺς ταρσοὺς
ὑφάνθαι πυρσοῖς, ὡς εἶναι κυκλωσαντας πέτεσθαι
τε καὶ ἐκ μετεωρού μάχεσθαι, τὴν τίγριν δὲ αὐτοῖς
ἀνάλωτον εἶναι μάνην, ἐπειδὴ τὸ τάχος αυτὴν
διποιεῖ τοῖς ἀνέμοις.

XLIX

**CAP.
XLIX** Καὶ τὸν φοίνικα δὲ τὸν δρυιν τὸν διὰ πεντα-
κοσιον ἐτῶν ἐς Αἴγυπτον ἤκοντα, πέτεσθαι μὲν ἐν
τῇ Ἰνδικῇ τὸν χρόνον τοῦτον, εἶναι δὲ θνατού-
μενον τῶν ἀκτινῶν καὶ χρυσῷ λάμπουσα, μέγεθος
ἀετοῦ καὶ εἰδοῦ, ἐς καλιάνιν τε ἴζανειν τὴν ἐκ τοῦ
ἀρώματος ποιουμένην αὐτῷ πρὸν τὰς τοῦ Νείλου
πτυγαῖς. ἡ δὲ Αἴγυπτιαι περὶ αὐτοῦ ἄδουσιν, ὡς
ἐς Αἴγυπτον φέρεται, καὶ Ἰνδοὶ ξυμμαρτυροῦσι,

LIFE OF APOLLONIUS, BOOK III

XLVIII

As to the gold which the griffins dig up, there are CHAP.
rocks which are spotted with drops of gold as with
sparks, where this creature can quarry because of the
strength of its beak. "For these animals do exist in
India," he said, "and we hold in veneration as being
anerel to the Sun, and the Indian artists, when they
represent the Sun, use four of them abreast to draw
the images, and in size and strength they resemble
Lions, but having the talvan tige over them but they
have wings, they who attack them, and they get the
better of elephants and of dragons. But they have
a great power of flying not more than have birds
of short flight, for they are not winged as is
proper with birds, but the parts of their feet are
webbed with red membranes, such that they are
able to revolve them, and make a flight and fight
in the air, and the tiger alone is beyond their
powers of attack, because in swiftness it rivals the
wings.

XLIX

"And the phoenix," he said, "is the bird which visits EGYPT
Egypt every five hundred years, but the rest of that
time it flies about in India, and it is unique in that
it gives out rays of sunlight and shines with gold, in
size and appearance like an eagle, and it sits upon
the nest which is made by it at the springs of the Nile
out of sprees. The story of the Egyptians about it,
that it comes to Egypt, is testified to by the Indians

FLAVIUS PHILOSTRATUS

(ΑΡ Έροστράντες τῷ λογῳ τὸ τὸν φοίνικα τὸν ἐν τῇ
χι.Ι καλιέ τηκομενού προπεμπτηρίους ὑμνους αὐτῷ
ἔδειν. τούτε δε εἰς τοὺς εὔκινους φασὶ δρᾶν οἱ
σοφώτεροι αὐτῶν ἀκούοντες.

I.

(ΑΡ Τοιαῦτε μὲν αἱ πρὸς τοὺς σοφοὺς ἔνυουσιας
Ἄπολλωνίῳ ἐγένοντα μηδῶν τετταρων ἐκεὶ διετρί-
ψαντες, καὶ ἔνλαβοντες λογοὺς φαινεροὺς τε καὶ
ἴπεροριταν πώλαταν, ὅπει δε ἐξελαύνειν ἔβοιλετο,
τον μὲν ἄγεμονα καὶ τὰς καμῆλους πειθουσιν
αὐτὸς ἀποκέμψας τῷ Φραντή μετ' ἐπιστολήν,
αὐτοὶ δε ἄγεμονα ἔτερον καὶ καμῆλον δύνεται
προπεμπτον αὐτόν, εἰδαρμονιζόντες αὐτούς τε
κάκεινον. ἀστασιμενοὶ δὲ τὸν Ἄπολλωνιον καὶ
θεον τοῦτο πολλοῖς εἶναι δοξεῖν οὐ τεθνεώτα μονον,
ἀλλα καὶ ζῶντα φησαντες. αὐτοὶ μὲν ὑπεστρέψαν
ἐς τὸ φροντιστήριον, ἐπιστρέφομενοι πρὸς τὸν
ἄνδρα καὶ δηλοῦντες, ὅτι ἀκούντες αὐτοῦ ἀπαλλάτ-
τονται· ὁ δὲ Ἄπολλωνιος ἐν δεξιᾷ μὲν τὸν Γάγγην
ἔχων, ἐν ἀριστερᾷ δὲ τὸν "Τφασιν κατήσει ὅπει τὴν
θυλατταν ἡμέρων δέκα ὅδον ἀπὸ τοῦ ἱεροῦ ὅχθουν
κατιοῦσι δ' αὐτοῖς πολλαὶ μὲν στρονθοὶ εφαίνοντο.
πολλοὶ δὲ δύριοι θοες, πολλοὶ δὲ δυοι καὶ λεοντες
καὶ παρδαλεις καὶ τίγρεις, καὶ πιθηκοὶ γένος
ἔτερον παρὰ τοὺς ἐν ταῖς τεττερισι, μέλανες τε γαρ
καὶ λιοστοὶ ἥσαι καὶ τὰ εἰδη κινειοι καὶ σμικροὶε
διθρυποὶ ἰσοι. διαλεγυμενοὶ δε περὶ τοὺς ορι-
μένους, ὅποια εἰσάθεσσαν, ἀφίκοντο ὅπει τὴν θυλατ-
ταν, ἣν δι' κατεσκευαστο ἡμεροια μικρά, καὶ πλοῖα

LIFE OF APOLLONIUS, BOOK III

also, but the latter add this touch to the story, that ~~OFAP~~
the phoenix which is being consumed in its nest ^{XII.3}
sings funeral strains for itself. And this is also
done by the swans according to the account of those
who have the wit to hear them.

I.

* In such conversations with the sages Apollonius ~~ever~~
spent the four months which he passed there and
he heard all sorts oflore both profane and ^{Apollonius}
mysterious. But when he was minded to go on his ^{up to the}
way, they persuaded him to send back to Phraotes
with a letter his guide and the drivers, and they
themselves gave him another guide and camels, and
sent him forth on his way congratulating both themselves
and him. And having embraced Apollonius
and declared that he would be esteemed a god by
the many not merely after his death but while he
was still alive, they turned back to their place of
meditation, though ever and anon they turned to
words him, and showed by their action that they
parted from him against their will. And Apollonius
keeping the Ganges on his right hand, but the
Hyspous on his left, went down towards the sea a
journey of ten days from the sacred ridge. And as
they went down they saw a great many ostriches,
and many wild bulls, and many asses and lions and
pards and tigers, and another kind of apes than
those which inhabit the pepper trees, for these
were black and bushy-haired and were dog-like in
features and as big as small men. And in the usual
discussion of what they saw they reached the sea,
where small factories had been built, and passenger

FLAVIUS PHILOSTRATUS

ΟΔΡ δὲ ἐν αὐτοῖς δύρμει παρθμεῖα παραπλήσια τοῖς
 Τυρρηνοῖς τὴν δὲ θάλατταν τὴν Ἐρυθρὰν εἶναι
 μὲν κυανωτάτην, ὡνομάσθαι δέ, ὡς εἶπον, ἀπὸ
 Ἐρύθρα βασιλέως, διεπωνομασθεῖν ἑαυτὸν ἐκείνῳ
 τῷ πελάγει.

LI

ΟΔΡ. 'Ἐνταῦθα ἥκων τὰς μὲν καμῆλους ἀπέπεμψε τῷ
 'ἴαρχῳ μετ' ἐπιστολῇ'

"Ἀπολλόνιον Ἱάρχῳ καὶ τοῖς ἄτεροις σοφοῖς
 χαρεῖν.

ἀφικομένῳ μοι πεζῇ πρὸς ὑμᾶς δεδώκατε τὴν θάλατταν, ἀλλὰ καὶ σοφίας τῆς ἐν ὑμῖν κοινωνῆσαντες δεδωκατε καὶ διὰ τοῦ οὐρανοῦ πορεύεσθαι.
 μεμήσομαι τούτων καὶ πρὸς" Ἑλληνας, κοινωνήσω
 τε λόγων φε παροῦσιν ὑμῖν, εἰ μὴ μάτην ἔπιον τοῦ
 Ταυτάλου. ἔρρωσθε ἴγαθοί φιλόσοφοι."

LII

ΟΔΡ. Λύτος δὲ ἐπιβὰς νεωτέροις ἐκομίζεται λείφ καὶ εὐφόρῳ
 πνεύματι, θαυμάζων τὸ στόμα τοῦ Τφάσιδος, ὃς
 φοβερῶς δί' αὐτοῦ ἐκχείται· τελευτῶν γάρ, ὃς
 ἔφην, ἐς χωρία πετρωδῆ καὶ στενὰ καὶ κρημνούς
 ἐκπίπτει, δί' ᾧ καταρρηγνὺς ἐς τὴν θάλατταν ἐν
 στόματι χαλεπός δοκεῖ τοῖς ἄγαν τῇ γῇ
 προσκειμένοις.

LIFE OF APOLLONIUS, BOOK III

ships rode in them resembling those of the Tyrrhenians. ¹ And they say that the sea called Erythra or "red" is of a deep blue colour, but that it was so named from a sing Erythras, who gave his own name to the sea in question.

L1

Having reached this point Apollonius sent back ² the cables to sarcas together with the following letter:

"Apollonius to Euclidas and the other sages greeting.

"I come to you on foot, and yet you presented me with the sea, but by sharing with me the wisdom which is yours, you have made it mine even to travel through the heavens. All this I shall mention to the Hellenes; and I shall communicate my words to you as if you were present, unless I have in vain drunk the draught of Tantalus. Farewell, ye goodly philosophers!"

Apollonius
friendly
letter to
Euclidas

LII

He then embarked upon the ship and was borne away by a smooth and favourable breeze, and he was ¹ struck at the formidable manner in which the Hyphasis discharges itself into the sea at its mouth, ² for in its bitter course, as I said before, it falls into rocky and narrow country and over precipices, and breaking its way through these to the sea by a single mouth, presents a formidable danger to those who long the land too closely.

The mouth
of the
Hyphasis

LIII

^{CAP.}
^{LIII} Καὶ μὴν καὶ τὸ τοῦ Ἰνδοῦ στόμα ἴδειν φασι, πάλιν δὲ ἐπ' αὐτοῦ κείσθαι Πάταλα περιρρυτον τῷ Ἰνδῷ, ἐς δὲ τὸ ναυτικὸν τοῦ Ἀλεξάνδρου ἔλθειν, φέναρχον ἀπιτετάχθαι Νέαρχον οὐκ ἀγυμναστον τῆς θαλαττίου ταξεως ἀ δὲ Ὁρθαγύρα περὶ τῆς Ἐρυθρᾶς εἰρηται, καὶ διὰ μῆτρα ἡ ἄρκτος ἡ αὐτῇ φαίνοιτο, μήτε σημαίνοντο τὴν μεσμηνίαν οἱ πλέοντες, οἵ τε επιδηλοις τῶν δοστέρων ἔξαλλάττοιεν τῆς ἑαυτῶν ταξεως δοκεῖ καὶ Δάμιδες, καὶ χρῆ πιστευειν ὑγιῶν τε καὶ κατὰ τὸν ἔκεινον οὐρανὸν εἰρήσθαι ταῦτα. μημονεύοντες καὶ νῆσουν μικρᾶς, ἢ δυομά εἶναι Βιβλον, ἐν δὲ τὸ τοῦ κογχυλίοις μέγεθος καὶ οἱ μύες δοστρεύει τε καὶ τὰ τοιαῦτα δεκαπλάσια τῶν Ἑλληνικῶν τὸ μέγεθος ταῖς πέτραις προσπέφυκεν. ἀλίσκεται δὲ καὶ λιθος ἔκει μαργαρίτης ἐν δοστράκῳ λευκῷ καρδίας τοπον ἔχονσα τῷ δοστρέῳ.

LIV

^{CAP.}
^{LIV} Κατασχεῖν δέ φασι καὶ ἐς Πηγάδας τῆς τῶν Ωρειτῶν χωρας, οἱ δὲ Ωρεῖται, χαλκαὶ μὲν αὐτοῖς αἱ πέτραι, χαλκῆ δὲ ἡ ψύμμος, χαλκοῦν δὲ ψῆψιμα οἱ ποταμοὶ ἀγουσι. ρυστίτιν δὲ ἤγονται την χγῆν διὰ τὴν εὐγένειαν τοῦ χαλκοῦ.

LIFE OF APOLLONIUS, BOOK III

LIII

They say, moreover, that they saw the mouth of CHAP.
the Indus, and that there was situated on it the city ^{It is} The city of Patala round which the Indus flows. It was to ^{the city of} Patala
this city that the fleet of Alexander came, under the command of Nearchus, a highly trusted naval captain. ^{Nearchus} But as for the stories of Orthagorus about the sea ^{near} Orthagorus called Jerythen, to the effect that the constellation of the bear is not to be seen in it, and that the stars east no sometimes at midday, and that the visible stars there vary from these usual positions, this account is endorsed by Damis, and we must consider it to be sound and based on long observations of the heavens. They also mention a small island, of the name of ^{of the Indus} Billas, in which there is the large cockle, and where ^{of Billas} there are mussels and oysters and such like organisms, clinging to the rocks and ten times as big as those which we find in Greece. And there is also taken in this region a pearl in a white shell, wherein it occupies the place of the heart of the oyster.

LIV

And they say that they also touched at Pegadae in CHAP.
the country of the Oretae. As for these people, ^{LIV} they have rocks of bronze and sand of bronze, and the ^{The bronze} dust which the rivers bring down is of bronze. ^{of the} But ^{Oretae} they regard their land as full of gold because the bronze is of such high quality.

LV

ΦΑΣΙ δὲ καὶ τοῖς Ἰχθυοφάγοις ἐντυχεῖν, οἵ πολιν εἶναι Στόβηρα, διφθέρας δὲ τούτους ἐνῆφθαι μεγιστῶν ἰχθύων, καὶ τὰ πρόβατα τὰ ἐκεῖνη ἰχθυώδη εἶναι καὶ φαγεῖν ἄποπα, τοὺς γὰρ ποιμένας βίσκειν αὐτὰ τοῖς ἰχθύσιν, διπερ ἐν Καρίᾳ τοῖς σύκοις Καρμανοὶ δὲ Ἰνδοὶ γενοι, ἥμερον εὑρχθεῖσιν εἴησιν θάλατταν, ὡς μηδὲ ἀποθίστοις ποιεῖσθαι τοὺς ἰχθύες, μηδὲ, διπερ ὁ Πάντοις ταριχεύειν, ἀλλ' ὅλιγον μὲν αὐτῶν ἀποδίδοσθαι, τοὺς δὲ πολλοὺς ἀσπαρούντας ἀποδιδόνται τῇ βαλάττῃ.

LVI

ΦΡΟΣΤΗΛΕῦΣΑΙ φασι καὶ Βαλάροι, διπύρισν δὲ εἶναι τὰ Βάλαρα μεστὸν μυρρινῶν τε καὶ φοινίκων, καὶ δίφναις ἐν αὐτῷ ἴδεῖν καὶ πηγαῖς διαρρεῖσθαι τὸ χωρίον. κῆποι δὲ ὑπόστοι τρωκτοί καὶ ὑπόστοι ἀνθέουν κῆποι, βρύειν αὐτό, καὶ λιμένας μεστούς γαληνῆς ἐν αὐτῷ εἶναι προκείσθαι δὲ τοῦ χωρίου τούτου νῆσον ιεράν, ἣν καλεῖσθαι Σέληρα, καὶ, στάδια μὲν ἑκατὸν εἶναι τῷ πορθμῷ, νηρηΐδα δὲ οἰκεῖν ἐν αὐτῇ δεινὴν δαίμονα πολλοὺς γὰρ τῶν πλευντῶν ἀρπάζειν, καὶ μηδὲ ταῦς ναυσι ξυγχωρεῖν πεῖσμα ἐκ τῆς νήσου βάλλεσθαι.

LIFE OF APOLLONIUS, BOOK III

LV

And they say that they came across the people CHAP.
called the Fish eaters, whose city is ^{LV} Stabera, and
they clothe themselves in the skins of very large fishes, and the cattle there taste like fish and eat ^{This} ~~upland~~ extraordinary things, for the shepherds feed them upon fish, just as in Caria the flocks are fed on figs. But the Iribians of Carraria are a gentle race, who live on the edge of a sea so well stocked with fish, that they neither lay them in by stores, nor salt them as is done in Pontus, but they just sell a few of them and throw back most they catch panting into the sea.

LVI

They say that they also touched at Balara, which is CHAP.
an emporium full of myrtles and date palms, and ^{LVI} there they also saw laurels, and the place was well watered by springs. And there were kitchen gardens there, as well as flower gardens, all growing luxuriantly, and the harbours therein were entirely calm. But off the place there lies a sacred island, which was called Selene, and the passage to it from the mainland was a hundred stades long. Now in this island there lived a Nereid, a dreadful female demon, which would snare away many mariners and would not even allow ships to fasten a cable to the island.

Selene and the Nereid

LVI

Αξιον δὲ μηδὲ τοι περὶ τῆς ἀτέρας μαργαρίτιδος παρελθειν λογον ἐπει μηδὲ Ἀπολλωνιφ μειρακισθῆν ἔδοξεν, ἀλλὰ πλαττεῖαι ὑδεστος καὶ τῶν δὲ τῆς θαλασσουργιφ θευμασιωτατος τὰ γαρ τετραμμένε τῆς ηγεσου προς το πέλαγος εστι μὲν ἄπειρος πιθμην θαλασσητη, φερει δὲ δαστρεον ἐν διπτρῃ λαγκῷ μεστον πιμελής, οιδέ γέρ λιθον φύει οὐδενα γαληπον δὲ ἐτιφυλιξαντες καὶ τὴν θαλασσαν αὐτοι λεαναυτες τουτι δε ή τοι ἔλαιον ἐπιρροῇ πραττει, καταδιεται τις ἐπὶ τὴν θηραν τοῦ δαστρεον, τὰ μὲν δῆλα κατεσκευασμένος, ὥσπερ οἱ τας σποργυμάς κειροντες, εστι δὲ αὐτῷ καὶ πλινθίε σιδηρά καὶ πλινθαστρον μηρουν παριζήσας οὖν ὁ Ἰνδος τῷ δαστρεφ δελεαρ αιτοῦ τα μηρου ποιειται, το δὲ ἀρογυνιται τε καὶ μεθιει ἵπ' αὐτοῦ, κευτρῷ δὲ δικλαδεις ἀποκτηνει τὸν ἰχνων, ο δὲ ἐκδέχεται αὐτὸν τῇ πλινθιδι τυπουν αρωρυγμένην. λιθούται δὲ τα ἀντεύθεν καὶ ριθμίζεται καθακερ ἡ φυσει μαργαρι, κάστιν ἡ μαργαρι είμια λευκον δῆ ἐρυθράς τῆς θαλασσητη ἐπιτιθεσθαι δὲ τῇ θηρᾳ τειτη καὶ τουτ Ἀραβιοντ φασιν πάντειρας οἰκούντας το δὲ ἀντεύθεν θηριαδη μὲν τὴν θαλασσαν είναι πᾶσαν, αγελαζεσθαι δὲ ἐν αὐτῇ τὰ κητη, τὰς δὲ πάντα ἐρυμα τουτου πεδινοφορειν κατὰ πρυμναι τε καὶ πρώραι, την δὲ ἡγε ἐπιλήγττειν τα θηρια, καὶ μη εάν διπελαζειν τας ιενσι.

THE LIFE OF APOLLONIUS, BOOK III

LVI

It is just as well not to omit the story of the other ^{giant} kind of pearl, since even Aristotle did not regard it as perverse, and it is another pretty invention; and there is nothing in the annals of sea-faring so remarkable. For on the side of the sound which is turned towards the spiceries, the bottom is of great depth, and produces no oyster in a white sheath full of fat, for it does not produce any jewel. The <sup>The pearl
fishers</sup> inhabitants watch for a man, say or two, themselves under the sea smooth, and that they do by flooding it with air, and then a man,潜水者, goes in in order to bait the oyster in question and he is in due respects equipped like those who cut off the sponges from the rocks, but he carries instead of an iron hook a long wooden staff or spear of wood. The Indian then has a sponge of the oyster and he does not the more before him as a bait, whereupon the oyster opens and descends the drink upon the marsh. Then it is pried with a long pin and discharges a peculiar liquid called ichor which the man catches in the iron hook which is now well set in regular holes. The liquid so obtained preserves in regular shapes and like the natural pearl which is said to abound ^{abundant} in the Red Sea. And they say that the Arabians who live on the opposite coast devote themselves to catching these creatures. From this point on they found the entire sea full of wild ^{bad} animals, and it was crowded with seals, and the ships they say in order to keep off these animals carry fire at the bow and at the stern, the smoke of which frightens away these creatures and prevents them from approaching the ships.

FLAVIUS PHILOSTRATUS

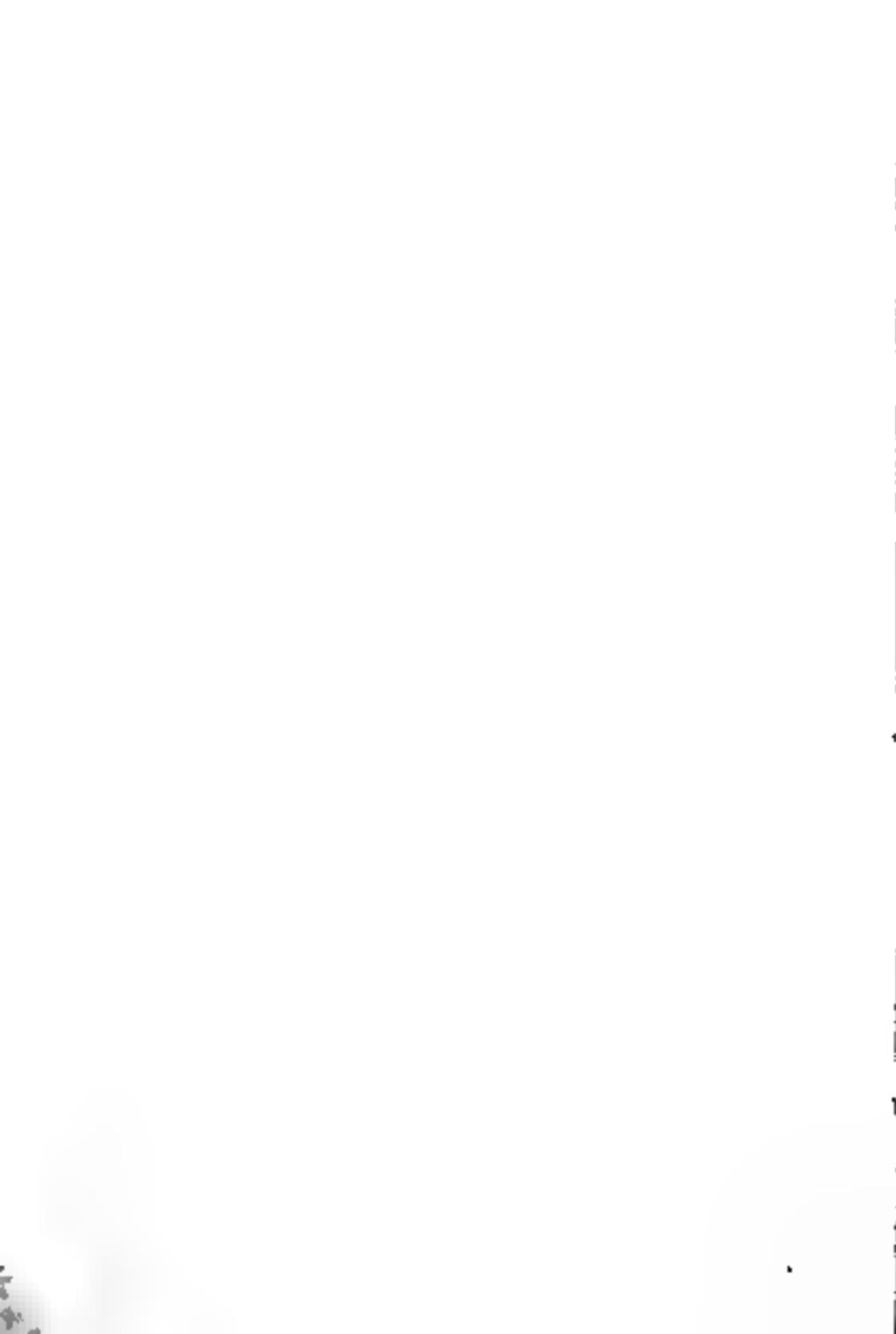
LVIII

ΣΑΡ. Καταπλεύσαντες δέ ἐς τὰς εκβολάς τοῦ Εὐ-
 φράτοι φασὶν ἐς Βαθυλῶμα δί' αὐτοῦ ἀναπλεῦσαι
 παρὰ τὸν Οὐαρδάνην, καὶ τυχόντες αὐτοῦ σῖου
 ἔγυρωσκουν, ἐπὶ τὴν Νίνον ἐλθεῖν αὐθις, καὶ τῇ
 Ἀντιοχείᾳ συνιήθως ὑβριζούσης καὶ μηδεν τῶν
 Ἑλληνικῶν ἐσπουδακύιας, ἐπὶ θάλαττάν τε κατα-
 βῆναι τὴν ἐπὶ Σελεύκειαν, νεως τε ἐπιτυχόντες
 προσπλεῦσαι Κύπρῳ κατὰ τὴν Πάφον, οὐδ τὸ τῆς
 Ἀφροδίτης ἔδος, ὃ ξυμβολικῶς ἴδρυμένον θαυμάσαι
 τὸν Ἀπολλιωνιον, καὶ πολλὰ τοις Ἱερέας ἐς τὴν
 ὄσιαν τοῦ ἕροῦ διδαξάμενον, ἐς Ιωνίαν πλεῦσαι
 θαυμαζίμενον ἵκανώς καὶ μεγάλων ἀξιούμενον
 παρὰ τοῖς τὴν σοφίαν τιμῶσιν.

LIFE OF APOLLONIUS, BOOK III

LVIII

AND waen they had sailed as far as the mouth of ^{CHAP.}
 the Euphrates, they say that they sailed up by it to ^{LVIII}
 Babylon to see Vardan, whom they found just as
 they and found him before. They then came afresh
^{Apollonius}
 to Nineveh, and as the people of Antioch displayed
 their customary insolence and took no interest in any
 affairs of the Hellenes, they went down to the sea at
 Seleucia, and finding a ship, they sailed to Cyprus
 and landed at Paphos, where there is the statue of
 Aparodite. Apollonius marvelled at the symbolic con-
 struction of the same and gave the priests much
 instruction with regard to the ritual of the temple.
 He then sailed to Iona, where he excited much
 admiration and no little esteem among all lovers of
 wisdom.



BOOK IV

Δ

I .

^{ΑΙ} Ἐπει δὲ εἰδοι τὸν ἄνδρα ἐν Ἰωνίᾳ παρελθόντα
 ἐς τὴν Ἔφεσον, οὐδὲ οἱ βάγανοι ἀτε πρὸς τὰς
 ἑαυτῶν τέχνας ἤσαν, ἀλλ' ηκολούθουν ὁ μὲν
 σοφίας, ὁ δὲ εἰδούσ, ὁ δὲ διαιτητ, ὁ δὲ σχήματος,
 οἱ δὲ πάντων ὁμοῦ θαυμασταὶ δύτες, λόγοι τε περὶ¹
 αὐτοῦ ἔφοιται, οἱ μὲν ἐκ τοῦ Κολοφῶνι μαντεού²
 κοινωνοῦ τῆς ἑαυτοῖς σοφίας καὶ ἀτεχνῶς σοφῶν
 καὶ τὰ τοιαῦτα τὸν ἄνδρα φέροντες, οἱ δὲ ἐκ Διδύ-
 μων, οἱ δὲ ἐκ τοῦ περὶ τὸ Πέργαμον ἱεροῦ,
 πολλοὺς γάρ τῶν ὑγιείας δεομένων ὁ θεὸς ἐκέλευσε³
 προσφοιτᾶν τῷ Ἀπολλωνιψ, τοιτὶ γάρ αὐτός τε
 βουλεσθαι καὶ δοκεῖν ταῖς Μοιραῖς. ἔφοιται καὶ
 πρεσβεῖαι προς αὐτὸν ἐκ τῶν πόλεων, ξένοι τε
 αὐτὸν ἥγονόμενοι καὶ θεούς ξύμβουλον βωμῶν τε
 ἴδρυσεως καὶ ἀγαλμάτων, ὁ δὲ ἐκαστα τούτων τὰ
 μὲν ἐπιστέλλων, τὰ δε ἀφίξεοθαι φύσκων διερ-
 θοῦτο. πρεσβευσταμένης δὲ καὶ τῆς Σμύρνης καὶ
 δ τι μὲν δέοιτο οὐκ εἰπούσης, ἐκλιπαρούσης δὲ
 ἀφικέσθατ, ἥρετο τὸν πρεσβευτήν, δ τι αὐτοῦ
 δέοιτο, ὁ δέ, "ἴδειν," ἔφη, "καὶ ὀφθῆμαι." ὁ δέ

BOOK IV

And when they saw our sage in Ionia and he had ¹ arrived at Ephesus, even the mechanics would not remain at their handiwork, but followed him one admiring his wisdom, another his beauty, another his way of life, another his bearing, some of them everything alike about him. Reports also were current about him which originated from various <sup>Apollonius
regulus
and was
welcomed
as the
model of
manners</sup> oracle, thus from the oracle at Colophon it was announced that he shared its peculiar wisdom and was absolutely wise, and so forth, from that of Didyma similar rumours emanated, as also from the shrine at Pergamum, for the God urged not a few of those who were in need of health to betake themselves to Apollonius, for this was what he himself approved and was pleasing to the Fates. Deputations also waited upon him from various cities offering him their hospitality, and asking his advice about life in general as well as about the distribution of altars and images, and he regulated their several affairs in some cases by letter, but in others he said would visit them. And the city of Smyrna also sent a deputation, but they would not say what they wanted, though they besought him to visit them, so he asked the legate what they wanted of him, but

PLAVIΛS PHILOSTRATUΣ

ϹΑΙ Απολλωνίος, "ἀφίξιμαι," εἶπε, "δοίητε δε, ὁ
Μοῦσας, καὶ ἐρασθῆτες αἰλληλῶν."

II

Τὴν μὲν δὴ διάλεξιν τὴν πρώτην ἀπὸ τῆς κρη-
πῆδις ταῦ οὐει πρὸς τοὺς Ἐφεσίους διελέχθη, οὐχ
ἄσπεροι Σωκρατικοί, ἀλλὰ τὸν μὲν ἄλλων ἀπάνγων
τε καὶ ἀπυσπουδιάζων, φιλοσοφικὸν δὲ μυηθεού-
λεύων προσέχειν, καὶ σπουδῆς ἐμπεπλωμένην τὴν
Ἄφεσον μᾶλλον ἢ ῥᾳθυμίας τε καὶ ἀγερωχίας,
ἀπόστην εὖρεν ὀρχηστῶν γάρ ιττημένοι καὶ πρὸς
πιρρίχαις αὗτοι διπτεροί, αὐλῶν μὲν πάντα μεστὰ ἦν,
μεστὰ δὲ ἀνθρογύνων, μεστὰ δὲ κτύπων· ὃ δὲ
καίτοι μεταθεμένων τῶν Ἐφεσίων πρὸς αὐτὸν οὐκ
ἥξεν περιορᾶν ταῦτα, ἀλλ' ἔξήρει αὐτὰ καὶ διέ-
βαλλε τοῖς πολλοῖς.

III

Τὰς δὲ ἄλλας διαλέξεις περὶ τὰ ἀλογη τὰ ἐν τοῖς
ξυστοῖς δρομοῖς ἐποιεῖτο, διαλεγομένου δὲ ποτε
περὶ κοινωνίας καὶ διδύσκοντος, ὅτι χρὴ τρέφειν
τε ἄλληλους καὶ ὡπ' ἄλληλων τρέφεσθαι, στραυ-
θοῖ μὲν ἐκάθηντο ἐπὶ τῶν δένδρων σωπῶντες, εἰς
δὲ αὐτῶν προσπετόμενος ἐβόα, παρακελεύεσθαι τι

LIFE OF APOLLONIUS, BOOK IV

he merely said, "to see him and be seen." So CHAP.
Apollonius said "I will come, but, O ye Mases,¹
grant that we may also like one another."

II

The first discourse then which he delivered was to CHAP.
the Ephesians from the platform of their temple, and ^{II}
its tone was not that of the Socratic school, for ^{stoppage} ^{the baptism}
be dissuaded and disengaged them from other
pursuits, and urged them to devote themselves to
philosophy alone, and to fill Ephesus with real
study rather than with idleness and arrogance
seen as he found around him there, for they were
devoted to dancers and taken up with pantomimes,
and the whole city was full of pipers, and full of
effeminate rascals, and full of noise. So at the risk
of estranging the Ephesians, he determined not
to wink at such things, but cleared them out and
made them odious to most of them.

III

His other discourses he delivered under the trees CHAP.
which grow here by the cloisters; and in these he ^{III}
sometimes dealt with the question of communism, ^{The} ^{economie}
and taught that they ought to support and be
supported by one another. While he was doing so
on one occasion, sparrows were sitting quite silent
upon the trees, but one of them suddenly gave
a chirp as it flew up, just as if he had some

FLAVIUS PHILOSTRATUS

λι^η δοκῶν τοῖς ἀλλοις, οἱ δέ, ὡς ἥκουσαν, πότοι τε
ἀνέκρωγον καὶ ἕρθεντες ἐπέτοιτο ὅπο τῷ ἔνι. ὁ
μὲν δὴ Ἀπολλωνίος εἶχετο τοῦ λόγου, γυγνώσκων
μεν, ἐφ' ὅ τι αἱ στρούθῳ πάταιεντο, πρὸς δὲ τους
πολλοὺς οὐχ ἑρμηνεύων αὐτό, ἐπειδὲ ἀνεβλεψαν
τὸ αὐτοὺς πιντες καὶ ἀνοίγων ἔνιοι τερατῶδες
αὐτὸν ἐκομισαν, παραλλίξας ὁ Ἀπολλωνίος τοῖς
λογού, "πᾶν," εἶπεν, "ἄλισθεν ἀπάγων πυρισ,
δὲ σκύφοι, καὶ κακῶν αὐτοὺς ἔυλλεξιμενούς αὐτὸν
μὲν ἀπελήλυθε, πολλοὺς δὲ ἐσκεδασμένους ἀπολ-
λούπειν ἐν στενωπῷ τῷ δεῖνι, ὁ δὲ στρούθος
παρατυχών οὗτος πρόξενος τοῖς ἀλλοις ἤκει τοῦ
ἔρμαίον καὶ ποιεῖται αὐτοὺς ἔνσοιςτονε."

οἱ μὲν δὴ πλεῖστοι τῶν ἀκροωμένων δρύμοφ ἔπι
τοῦτο φέροντο, ὁ δὲ Ἀπολλωνίος προς τοὺς παρόντας
διῆγε τὸν λόγον, δὲ περὶ τῆς κοινωνίας προΐθετο,
καὶ ἐπειδὴ ἀφίκοντο Βοῶντές τε καὶ μεστοί θαύματ-
οι, "οἱ μὲν στρούθοι," εἶπεν, "όράτε, ὡς ἀπιμε-
λοῦνται τε ἀλλῆλαι καὶ κοινωνίᾳ χαιρουσιν, οἵμεις
δὲ οὐκ ἀξιοῦμεν, ἀλλὰ καν κοινωνοῦντα ἄτεροις
ἴδωμεν, ἀκεῖνον μὲν ἀσωτίαν καὶ τρυφὴν καὶ τὰ
τοιαῦτα ἥγουμεθα, τοὺς δὲ ὅπ' αὐτοῦ τρεφομενούς
παρασίτους τε καὶ κόλακας φαμέν. καὶ τί λοιπὸν
ἴλλα ἡ ξυγκλεισαντας αὐτούς, ὀστερ τοὺς σιτευο-
μένους τῶν ὄρνιθων, ἐν σκότῳ γαστρίζεσθαι,
μέχρις δὲ διαρραγῶμεν παχυνόμινος,"

LIFE OF APOLLONIUS, BOOK IV

instructions to give to his fellows, and the latter on hearing it, those very set up a chirping and noise and flew off under the guidance of the one. Now Apollonius went on with his argument, for he knew what it was that made the sparrows take wing, but he did not explain the matter to the multitude who were listening to him. But when they all looked up at the birds and some of them in their allusion thought it a miraculous occurrence, Apollonius interrupted his argument and said: "A boy has sloped who was carrying some barley in a bowl, and after carelessly getting together what was scattered, he had gone off leaving much of it scattered about in yonder alley and this sparrow witnessing the occurrence has come here to acquaint his fellows with the good luck, and to invite them to come and eat it with him."

Most of his audience accordingly ran off to the spot, but Apollonius continued to those who remained with him the discourse he had proposed to himself on the topic of communism, and when they returned talking loudly and full of wonder, he continued thus: "You see how the sparrows care for one another and delight in communion; but we are far from proving of it, may should we happen to see anyone sharing his own in common with others, we set him down as a spendthrift and talk about his extravagance and so forth, while as for those who are supported by him, we call them parasites and flatterers. What then is left for us to do, except to shut ourselves up like birds that are being fed up and fattened and gorge ourselves in the dark until we literally burst with fat?"

148
III

IV

ΟΔΡ. Λοιμοῦ δὲ ὑφέρπουντας τὴν "Ἐφεσον καὶ οὕπω
¹¹ ἀνοιδούσης τῆς νόσου, ἔνυήκε μὲν ὁ Ἀπολλένιος
 τῆς προσβολῆς, ξυνεῖς δὲ προῦλεγε. πολλαχοῦ τε
 τῶν διπλέξεων "ἢ γῆ, μένε δροία," καὶ τοιαῦτα
 ἐπεφθέγγετο ξὺν ἀπειλῇ: "τούσδε σῶζε" καὶ "οὐ
 παρελεύσῃ ἐνταῦθα" οἱ δ' οὐ προσεῖχον καὶ
 τερατολογίαν τὰ τοιαῦτα φάντα τοσῷδε μᾶλλον,
 δοφ καὶ φά πάντα τὰ ιερὰ φοιτῶν ἀποτρέπειν
 αὐτὸ δόξαι καὶ λπευχεσθαι. ἀπεὶ δὲ ἀνοήτως
 εἰχον τοῦ πάθους, ἐκεινοις μὲν οὐδὲν φέτο δεῖν
 ἀπαρκεῖν ἔτι, τὴν δὲ ἄλλην Ἰωνίαν περιρρει,
 διαρθούμενος τὰ παρ' ἀκιστοῖς καὶ διαλεγόμενος
 ἀεὶ τι σωτήριον τοῖς παροῦσιν.

V

ΟΔΡ. ¹² "Αφικνουμένῳ δὲ αὐτῷ ἐς τὴν Σμύρναν προσα-
 πήντων μὲν οἱ Ἰωνες, καὶ γὰρ ἄτυχοι Πανιώνια
 θύουντες, αναγνοῦς δὲ καὶ ψιφίσμα Ἰωνικού, εν
 φέδεοντο αὐτοῦ κοινωρῆσαι σφισι τοῦ ξυλλόγου,
 καὶ ὄνόματι προστυχῶν ἤκιστα Ἰωνικῷ, Λού-
 κουλλος γάρ τις ἐπεγέγραπτο τῇ γηωμῃ, πέμπται
 ἀπιστολὴν ἐς τὸ κοινὸν αὐτῶν, ἀπέπληξεν ποιού-
 μενος περὶ τοῦ βαρβαρισμοῦ τούτου καὶ γάρ

LIFE OF APOLLONIUS, BOOK IV

IV

A PESTILENCE was creeping over Ephesus, but the ^{CHAP} disease had not yet reached its full violence, before ^{IV} Apollonius understood that it was approaching, and ^{Prophete a} impressed with the danger he foretold it, and ^{Pharao in} interspersed his discourses with such exclamations as "O earth, remain true to thyself!" and he added in a tone of alarm she rapturous these "Do thou preserve these men here," and "Thou shalt not pass hither." But his hearers did not attend to these warnings and thought them mere rodiments, all the more because they saw him constantly visiting all the temples in order to avert and deprecate the calamity. And since they conducted themselves so foolishly in respect of the scourge, he thought that it was not necessary to do anything more for them, but began a tour of the rest of Ionia regulating their several affairs, and from time to time recommending in his discourses whatever was salutary for his audiences.

V

BUT when he came to Smyrna the Ionians went ^{CHAP} ^V out to meet him, for they were just then celebrating the pan-Ionian sacrifices. And he there read a decree of the Ionians, in which they besought him to take part in their solemn meeting, and as it he met with a name which had not at all an Ionian ring, for a certain Lucullus had signed the resolution. He accordingly sent a letter to their council expressing his astonishment at such an instance of barbarism,

Ella major
et admodum
debet
nomine
Grecis

PLAVIUS PHILOSTRATUS

ελπίδη καὶ Φαβρίκιους καὶ τοιαύτους ἑτέρους ἐν τοῖς
ἐψηφισμένοις εὑρεν. ὡς μὲν οὖν ἔρωμένως ἐπέ-
πληξε, δηλοῦ ἡ περὶ τούτου ἐπιστολή.

VI

ελπίδη
VI Παρελθόντι δὲ ἐπ' ἀλληγείημέρας ἐς τοὺς Ἰωνας,
“τίς,” ἔφη, “ὁ κρατήρα σύντος,” οἱ δὲ ἔφασαν,
“Πανιώνιος.” ἀρυστάμενος οὖν καὶ σπεισας, “ὦ
Θεοί,” εἶπεν, “Ἰώνων ἡγεμόνετο, δοίητε τῇ καλῇ
ἀποικίᾳ ταύτην θαλάττην ἀποθαλεῖ χρῆσθαι καὶ
μηδέν τῇ γῇ κακὸν ἐξ αὐτῶν προσκωμισται, μηδὲ
Αἰγαίωνα σεισθόθωνα ιτινίξαι ποτε τὰς πόλεις.”
τοιαῦτα ἐπεθειαζε προορῶν, οἷματι, τὰ χρύσους
νοστηρούς περὶ τε Σμύρναν περὶ τε Μίλητοι περὶ
τε Χίου καὶ Σάμους καὶ πολλὰς τῶν Ἰάδων ξυμ-
βάντα.

VII

ελπίδη
VII Σπουδῇ δὲ ὄρῶν τοὺς Σμυρναίους ἀπάντων
ἀπτομένους λόγων, ἀπερράννυντε καὶ σπουδαιοτέρους
ἐποιεῖτε, φρουρεῖν τε ἐκέλευεν εφ' ἑαυτοῖς μᾶλλον ἢ
τῷ τῆς πόλεως εἶδει, καὶ γάρ, εἰ καὶ καλλιστη
πόλεων, οπόσται ὑπὸ ίχλιψίσθαι, καὶ τὸ πέλαγος
οἰκειοῦνται, ζεφύρου τε πηγὰς ἔχει, ἀλλ' ἀνδρίστιν
ἐστεφανώσθαι αὐτὴν ἥδιον ἢ στοαῖς τε καὶ γραφαῖς
καὶ χρυσῷ πλέοντι τοῦ δέουτος.¹ τὰ μὲν γὰρ

¹ δέουτος should be read πικτοῖς οἱ ἥρταις “in excess
of what they had.”

LIFE OF APOLLONIUS, BOOK IV

for he had, it seems, also found the name *Fabricius* and *CHAP.*
other such names in the decrees. The letter on this
subject shows how sternly he reprimanded them.

VI

AND on another day he presented himself before *CHAP.*
the meeting of the Ionians, and asked "What is
this cup?" And they answered, "It is the pun-^{Prophets}
isonian *earthquakes* ^{to Ionia} cup." Whereupon he took a draught from it and poured a libation, saying "O ye Gods who
are patrons of the Ionians, may ye grant to this fair
colony to enjoy safety at sea, and that no disaster
may wreak itself on them by land therefrom, and
that Aegon, the author of earthquakes, may never
shake down their cities." These words he uttered
under divine impulse, because he foresaw, as I
be see, the disasters which afterwards overtook
Smyrna and *Miletus* and *Chios* and *Samos* and several
of the Iades.

VII

AND remarking the zeal with which the people of *CHAP.*
Smyrna devoted themselves to all sorts of com-^{VI}
positions, he encouraged them and increased their
zeal, and urged them to take pride rather in them-
selves than in the beauty of their city, for although
they had the most beautiful of cities under the sun,
and although they had a friendly sea at their doors,
which held the springs of the sephyr, nevertheless,
it was more pleasing for the city to be crowned with
men than with porticos and pictures, or even with
gold in excess of what they needed. For, he said,

Added to
Ninymenaeum
to honor
unpublished
author John
Archibald

FLAVIUS PHILOSTRATUS

CAP. οἰκοδομήματα ἐπὶ ταύτοῦ μένειν, οὐδαμοῦ ὄρώμενα
VII πλὴν ἔκείνοις τοῦ μέρους τῆς γῆς, ἐν φέστιν,
 ἀνδρας δὲ ἀγαθοὺς πανταχοῦ μὲν ὄρᾶσθαι, παντα
 χοῦ δὲ φθέγγυεσθαι, τὴν δὲ πόλιν, ἡς γεγόνασιν,
 ἀποφαίνειν τοσαύτην, ὅσοι περ αὐτοὶ γῆν ἐπελ-
 θεῖν δύνανται. Θλεγε δε τὰς μὲν πόλεις τὰς οὖτω
 καλλιέργειας τῷ τοῦ Διὸς ἀγάλματι, θεὶ δὲ
 Ὁλυμπίᾳ τῷ Φειδίᾳ ἐκπεποιηται, καθῆσθαι γάρ
 αὐτὸς—οὗτος τῷ διημιουργῷ ἔδοξε—τοὺς δὲ ἀνδρας
 ἐπὶ παντας ἴκοντας μηδενὶ ἀπεοικέναι τοῦ Ὁμηρευού
 Διὸς, θεὶ ἐν πολλαῖς ἰδέαις Ὁμίρῳ πεποιηται
 θαυμασιώτερον ἔνγκειμενος τοῦ θλεφαντίου· τὸν
 μὲν γαρ δὲ γῆν φαίνεσθαι, τὸν δὲ δις πάντα δι τῷ
 οὐρανῷ ὑπονοεῖσθαι.

VIII

CAP. Καὶ μὴν καὶ περὶ τοῦ πῶς διν πόλεις ἀσφαλῶς
VIII οἰκοῦντο ἔνυεφιλοσόφει τοῖς Σμυρναῖοις, διαφερομέ-
 νους ὄρῶν ἀλλήλοις καὶ μὴ ἔνυκειμένους τὰς γρά-
 μας· Θλεγε γάρ δὴ τὴν ὄρθως οἰκησομένην πόλιν
 ὄμονολας στασιαζούσης δεῖσθαι, τούτου δὲ ἀπι-
 θίνως τε καὶ οὐκ ἐξ τὸ ἀκύλουθον εἰρῆσθαι
 δέξαντος, ξυνεις ὁ Ἀπολλώνιος, δτι μὴ ἐπονται οἱ
 πολλοὶ τῷ λόγῳ “λεικὸν μέν, ἔφη, “καὶ μελαν
 οὐκ δι ποτε ταῦτὸν γένοιτο, οὐδὲ δι τῷ γλυκεῖ το-

LIFE OF APOLLONIUS, BOOK IV

public edifices remain where they are, and are nowhere seen except in that particular part of the earth where they exist, but good men are conspicuous everywhere, and everywhere talked about, and so they can magnify the city the more to which they bring, in proportion to the numbers in which they are able to visit any part of the earth. And he said that cities which are only beautiful in the same way as Smyrna was, resemble the statue of Zeus wrought in Olympia by Phidias; for there Zeus sits, just as it pleased the artist that he should, whereas men who visit all regions of the earth may be well compared with the Homeric Zeus, who is represented by Homer under many shapes, and is a more wonderful creation than the image made of ivory, for the latter is only to be seen upon earth but the former is a presence imagined everywhere in heaven.

VIII

And in his discussions, moreover, with the people of ^{CHAP} ^{VIII} Smyrna he wisely taught them also how best to guarantee the security of those who live in cities, of cities ^{His king} for he saw that they were at war with one another patriots and did not agree in their ideals. He accordingly told them that for a city to be rightly conducted by its inhabitants, you need a mixture of concord with party spirit, and as this utterance seemed inadmissible and hardly logical, Apollonius realising that most of them did not follow his argument, added "White and black can never be one and the same, nor can bitter be wholesomely blended

FLAVIUS PHILOSTRATUS

ΟΑΡ πικρὸν ὑγιῶς ξυγκραθεῖη, ὁμόνοια δὲ στασιάσει
 VIII σωτηρίας διεκα τῶν πόλεων. οὐδὲ λέγω, τοιοῦτον
 ἥγιώμεθα· στάσις ἡ μὲν ἐπὶ ξίφη καὶ τὸ καταλι-
 θοῦν ἀλλήλους ἀγουστα ἀπέστω πόλεως, οὐ παιδο-
 τροφίας τε δεῖ καὶ υἱῶν καὶ ἀνδρῶν, ἐφ' οὓς λόγοι
 καὶ ἔργα, φιλοτιμία δεῖ η πρὸς ἀλλήλους ὑπὲρ τοῦ
 κοινοῦ, καὶ πῶς θν οὐ μὲν γυνάμην εἶποι βελτίω
 γυνάμην, οὐ δὲ ἑτέρον ἀμεινον ἀρχῆς προσταλη. οὐ δὲ
 πρεσβεύσειεν, οὐ δὲ ἔξουσιοδομήσαυτο λαμπρότερον
 τῆς ἑτέροις ἐπιστατείας, ἔρις, οἰμαι, αὕτη ἀγαθὴ
 καὶ στάσις πρὸς ἀλλήλους ὑπὲρ τοῦ κοινοῦ. τὸ
 δὲ ἄλλον ἄλλο ἐπιτηδεύοντας ἐς τὸ τῆς πόλεως
 δῆθελος ξυμφέρειν Λακεδαιμονίοις μὲν εὑηθες
 εδόκει πάλαι, τὰ γὰρ πολεμικά ἔξεπονεῖτό σφισι,
 καὶ ἐς τοῦτο ἔρρωντο πάντες καὶ τούτοις μόνου
 ἤπποντα, ἐμοὶ δὲ ἄριστον δοκεῖ τὸ πράττειν ἔκαστου,
 δι τι οἰδε καὶ οὐ τι δύναται. εἰ γὰρ οὐ μὲν ἀπὸ
 δημαρχαγιας θαυμασθῆσται, οὐ δὲ ἀπὸ σοφίας, οὐ
 δὲ ἀπὸ τοῦ ἐς τὸ κοινὸν πλουτεῖν, οὐ δὲ ἀπὸ τοῦ
 χρηστὸς εἶναι, οὐ δὲ ἀπὸ τοῦ ἐμβριθῆς καὶ μη
 ξυγγνώμων τοῦ λιμαρτινουσιν, οὐ δὲ ἀπὸ τοῦ μη
 διαβεβλήσθαι τὰς χεῖρας, εὖ κείσται η πόλις,
 μᾶλλον δὲ ἔστιξει."

LIFE OF APOLLONIUS, BOOK IV

with sweet, but concord can be no blended with party strife
Spart to secure the safety of cities. And let us consider
my meaning to be somewhat as follows. Far be it from
your city the factions now which leads men to draw
swords and to stoke the enmity, for in a city we
need not the doors to be brought up properly, and we
need laws and we need subsidies equal, versed in
discussions and trials. But mutual rivalry between
men in behalf of the common weal, and with the
object that one should give better service than
another, and that one should discharge better than
another the duties of a magistrate, and that one should
discharge the other if an ambassador or of an embassy
more brilliantly than his fellow. Here, he said,
"I think you have a worthy memory and a real contri-
bution among your views in behalf of the common weal.
But that one person should practise one thing and
another another with a view to benefiting the city
seemed of old a foolish thing to the Lacedaemonians,
because they only cultivated the arts of war, and
because they all strengthened themselves for the
weal and interested themselves in nothing else. but
however it seems best that each man should do what
he understands best, and what he best can do. For
that city will rise to its power may at first stand
by itself where one man is admired for his popular
influence, and another for his wisdom, and another
for his liberal expenditure on public objects, and
another for his boldness, and another for his
severity and unbending sternness towards male-
factors, and another because his bands are pure
beyond suspicion."

PLAVIUS PHILOSTRATUS

IX

^{εγγ} Καὶ ἄμα διιών ταῦτα ναῦν εἶδε τῶν τριαρμένων
^{τικ} ἀκπλέουσαν καὶ τοὺς ναυτας ἄλλοις ἄλλως ὡς το
 ἀνίγεσθαι αὐτὴν πράττουσας. ἐπιστρέψαν σύν
 τοὺς παρόντας, "όρατε" εἶπε, "τὸν τῆς νεὸς δῆμου,
 ως οἱ μὲν τὰς ἀφολκίδας ἀμβεβίκασιν ἀρετικοὶ
 δυτες, οἱ δ' ἴνγκύρας ἀνιψιῶσι τε καὶ ἀναρτῶσιν, οἱ
 δὲ ὑπέχρουσι τὰ ἴστα τῷ ἀνέμῳ, οἱ δὲ ἐκ πρύμνης
 τε καὶ πρφρας προσρῶσιν, εἰ δὲ ἐν τούτων εἰς
 ἔλλειψει τε τῶν ἑαυτοῦ ἔργων ἡ ἀμαθῶς τῆς
 ναυτικῆς ἀφεται, πονήρως πλευσοῦνται καὶ ὁ
 χειμῶν αὐτοὶ δόξουσιν εἰ δὲ φιλοτιμήσονται
 πρὸς ἑαυτοὺς καὶ στασιάσουσι μὴ κακίων ἔτερος
 ἔτέροις δόξαι, καλοὶ μὲν δρμοὶ τῇ νηῇ ταῦτῃ, μεσογά
 δὲ εὐδίας τε καὶ εὐπλοίας πάντα, Ποσειδῶν δὲ
 'Δσφάλειος ή περὶ αὐτοῖς εὐθουλία δόξει"

X

^{εγγ} Τοιούτοις μὲν δὴ λογοις ἔννειχε τὴν Σμύρναν,
^{τικ} ἵπει δὲ η μόστος τοῖς Ἐφεσίοις εὐόποτε καὶ σύδεν
 ἦν πρὸν αὐτὴν αὔταρκες, ἐπρεσβεύοντο παρὰ τὸν
 Ἀπολλωνιν, ιατρον πατούμενοι αὐτοὺς τοὺς πάθους,
 οἱ δὲ σύκι ὥστο δεῶν ἀπαβίβλλεσθαι τὴν ὁδὸν, ἀλλ'
 363

LIFE OF APOLLONIUS, BOOK IV

IX

And as he was thus discoursing, he saw a ship ^{CLAT} ^{XV} with three sails leaving the harbour, of which the shores were each discharging their particular duties ^{work of the ship} in working it out to sea. Accordingly by way of reforming his audience he said "Now look at that ship's crew, how some of them being rowers have embarked in the tug-boats while others are winding up and making fast the anchors, and others again are spreading the sails to the wind, and others are keeping an out-roe at bow and stern. Now if a single member of this community abandoned any one of his particular tasks or went about his naval duties in an inexperienced manner, they would have a bad voyage and would themselves impersonate the storm, but if they vie with one another and are rivals only with the object of one showing himself as good a man as the other, then their ship will make the best havens, and all their voyage be one of fair weather and fair sailing, and the precaution they exercise about themselves will prove to be as valuable as if Poseidon our Lord of safety were watching over them."

X

When such harangues as these he kept together ^{CLAT} ^X the people of Smyrna, but when the plague began to rage in Ephesus, and the remedy seemed to check it, they sent a deputation to Apollonius asking him to become physician of their liberty, and he thought that he ought not to postpone his journey,

FLAVIUS PHILOSTRATUS

αλι^χ εἰπὼν "ἴωμεν," ἦν ἐν Ἐφέσῳ, τοῦ Πιθαγόρου,
οἶμαι, ἁκεῖνο πράττων τὸ ἐν Θουρίοις ὄμοῦ καὶ
Μεταποντίοις εἶναι. ξυναγαγὼν οὖν τοὺς Ἐφεσίους,
"θαρσεῖτε," ἔφη, "τὴμερον γὰρ παύσω τὴν νόσον,"
καὶ εἰπὼν ἥγεν ἡλικίαν πᾶσαν ἐπὶ τὸ θέατρον, οὐ
τὸ τοῦ Ἀποτροπαίου ἔδρυται. πτωχεύειν δέ τις
ἐνταῦθα ἔδοκεν γέρων ἐπιμύων τοὺς ὀφθαλμοὺς
τέχνη, καὶ πήραν ἔφερε καὶ ἅρτου ἀν αὐτῇ τρύφος,
φίκεσί τε ἡμίφεστο καὶ αὐχμηρῶς εἶχε τοῦ προσ-
ώπου. περιστῆσας οὖν τοὺς Ἐφεσίους αὐτῷ,
"βάλλετε τὸν θεοῖς ἔχθρόν," εἶπε, "ξυλλεξάμενοι
τῶν λίθων ὡς πλείστους" θαυμαζόντων δὲ τῶν
Ἐφεσίων, ὃ τε λέγος, καὶ δεινὸν ἥγουμενων, εἰ
ξένου ἀποκτενούσιν ἀθλίως οὗτω πράττοντα,
καὶ γὰρ ἴκέτευε καὶ πολλὰ ἐπὶ ἀλέφῳ ἔλεγεν,
ἐνέκειτο παρακελευθμανος τοὺς Ἐφεσίους ἔρειδειν
τε καὶ μὴ ἀπέναι. ὡς δὲ ἀκροβολισμῷ τινες ἐπ'
αὐτῷ ἔχρησαντο, καὶ ὁ καταρμένης δοκῶν ἀνέβλε-
ψεν ἀθράου πυρός τε μεστοὺς τοὺς ὀφθαλμοὺς
ἴδειξε. ξυνῆκαν οἱ Ἐφεσίοι τοῦ δαιμονοῦ καὶ
κατελίθωσαν οὕτως αὐτόν, ὡς κολωνὸν λίθων περὶ
αὐτὸν χωσασθαις διαλεπάντω δὲ ὄλιγον ἀκέλευσαν
ἀφελεῖν τους λίθους, καὶ τὸ θηρίον, ὃ ἀπεκτόναστι,
γυνῶνται. γυμνωθέντος οὖν τοῦ βεβληθεῖσας δο-
κοῦντος, ὃ μὲν ἡφίειστο, κύων δὲ τὸ μὲν εἶδος

LIFE OF APOLLONIUS, BOOK IV

but said— Let us go. And forthwith he was in the Ephesians performing the same feat I believe, as Pythagoras who was in Thessaly and Metapontum at one and the same instant. He therefore called together the Ephesians, and said— Take courage for I will today put a stop to the course of the disease. And with these words he led the popular assembly to the theatre where the image of the Averting god has been set up. And there he saw an old man sitting with a blinding bosome like a blind man as he carried a wallet and a crust of bread in it and he was clad in rags and was very瘦弱 of countenance. Apollonius therefore ranged the Ephesians around him and said— Pick up as many stones as you can and hurl them at the centre of the gods. Now the Ephesians wondered what he meant, and were shocked at the idea of murdering a stranger so manifestly incapable, for he was begging and praying them to take mercy upon him. Nevertheless Apollonius instigated and egged on the Ephesians to launch themselves on him and not let him go. And as soon as some of them began to take shots and hit him with their stones the beggar who had seemed to drink and be blind, gave them all a sudden glance and said that his eyes were full of fire. Then the Ephesians recognised that he was a demon and they stoned him so thoroughly that their stones were dropped into a great heap around him. After a little pause Apollonius bade them remove the stones and repeat the incantation with the wild animal which they had seen. When therefore they had exposed the object which they thought they had thrown their arrows at they found that he had disappeared and instead of him there was a hound

ελπίδης τῷ ἐκ Μολυττῶν, μέγεθος δὲ κατὰ τὸν
^χ μέγιστον λέοντα, ξυντετριμμένοις ὄφθη ὑπὸ τῶν
 λίθων, καὶ παραπτύων ἀφρόν, ὥσπερ οἱ λυττῶντες.
 τὸ μὲν δὴ τοῦ Ἀπορροπαίου θέσις, ἔστι δὲ
 Ἡρακλῆς, ἔδρυται περὶ τὸ χωρίον, ἐν φύτευσι
 ἀβληθῆ.

XII

^{ΧΙΓ.} Καθήρας δὲ τοὺς Ἐφεσίους τῆς πόστον καὶ τῶν
 κατὰ τὴν Ἰωνίαν ἰκανάν ὅχων, ἐκ τὴν Ἑλλάδα
 διρμητο. Βαδισας οὖν ἐς τὸ Πέργαμον καὶ ἡσθεῖς
 τῷ τοῦ Ἀσκληπιοῦ ἱερῷ, τοῖς τε ικετεύοντι τοι
 θεδν ὑποθέμενος, ὃποσα δρῶντες εὑξιμθόλων
 δινεμάτων τεύξονται, πολλοὺς δὲ καὶ ἴασάμενος,
 ηλθει ἐς τὴν Ἰλιάδα, καὶ πάσης τῆς περὶ αὐτῶν
 ἀρχαιολογίας ἐμφορηθεὶς ἐφοίτησεν ἐπὶ τοὺς τῶν
 Ἀχαιῶν τάφους, καὶ πολλὰ μὲν εἰπὼν ἐπ' αὐτοῖς,
 πολλὰ δὲ τῶν ἀναίμων τε καὶ καθαρῶν καθαγίσας,
 τοὺς μὲν ἑταίρους ἐκέλευσεν ἐπὶ τὴν ναῦν χωρεῖν,
 αὐτὸς δὲ ἐπὶ τοῦ κολωνοῦ τοῦ Ἀχιλλέως δινυχεύ-
 σεων ἔφη. δεδυττομένων οὖν τῶν ἑταίρων αὐτον,
 καὶ γὰρ δὴ καὶ οἱ Διοσκορίδαι καὶ οἱ Φαιδιμοί
 καὶ ἡ τοιαῦτα δημιόλια πᾶσα ξυνῆσαν οὕδη τῷ
 Ἀπολλανίῳ, τὸν τε Ἀχιλλέα φοβερὸν ἔτι φα-
 σκόντων φαίνεσθαι, τουτὶ γὰρ καὶ τοντὸν ἐν τῷ Ἰλίῳ
 περὶ αὐτοῦ πεπεῖσθαι, "καὶ μὴν ἔγω," ἔφη, "τὸν
 Ἀχιλλέα σφόδρα οἴδα ταῖς ξυνουσίαις χαρούντα,
 τὸν τε γὰρ Νέστορα τὸν ἐκ τῆς Πύλου, μάλα

LIFE OF APOLLONIUS, BOOK IV

who resembled in form and took a Molossian dog,^{CHAP}
but was in size the equal of the largest lion, there
he lay before their eyes, pounded to a pulp by
their stones and vomiting foam as mad dogs do.³
Accordingly the statue of the Averting god, namely
Hercules, has been set up over the spot where
the ghost was slain.

XI

HAVING purged the Ephesians of the plague,^{CHAP}
and having had enough of the people of Ionia, he
started for Hellas. Having made his way then to
ⁿ Athens to
Pergamum, and being pleased with the temple of ^{is} Asclepius, he gave hints to the supplicants of the ^{to review} of Achilles
god, what to do in order to obtain favourable dreams,
and having healed many of them he came to the land
of Ilion. And as his mind was stored with all the
traditions of their past, he went to visit the tombs of
the Achaeans, and he delivered himself of many
speeches over them, and he offered many sacrifices
of a bloodless and pure kind, and then he bade
his companions go on board ship, for he himself,
he said, must spend a night on the mound of
Achilles. Now his companions tried to deter
him, for in fact the soles of Diomedes and the
Piedmont, and a whole company of such already
followed in the train of Apollonius,—alleging that
Achilles was still dreadful to look upon, for such
was the estimation about him of the inhabitants of
Ilion. "Nevertheless," said Apollonius, "I know
Achilles well, and that he thoroughly delights in
company, for he heartily welcomed Nestor when he
came from Pylos, because he always had something

FLAVIUS PHILOSTRATUS

CAP. ΧΙ^η ησπάζετο, ἐπειδὴ μεί τι αὐτῷ διήσει χρηστού, τόν τε Φοίνικα τροφέα καὶ ὄπαδον καὶ τὰ τοιαῦτα τύμαν ἐνύμιζεν, ἐπειδὴ διῆγεν αὐτὸν ὁ Φοίνιξ λόγοις, καὶ τον Πρίαμον δὲ καίτοι πολεμιώτατου αὐτῷ δυτα πραστατα εἶδεν, ἐπειδὴ διαλεγομένοι ηκουσε, καὶ Ὁδυσσεῖ δὲ ἐν διχαστασίᾳ ἔνγρυενδ-μενος οὕτω μέτριος ὥφθη, ὡς καλὸς τῷ Ὁδυσσεῖ μᾶλλον ἡ φοβερὸς δύξας. τὴν μὲν δὴ ποσπίδαι καὶ τὴν κέραν τὴν δεινόν, ὡς φασι, νεύονταν, ἐπὶ την Τρῶας οίμαι αὐτῷ εἶναι μεμνημένη, οὐ ἵπ' αὐτῶν ἐπαθεν ἀπιστησάντων πρὸς αὐτὸν ὑπὲρ τοῦ γάμου, ἐγὼ δὲ οὔτε μετέχω τι τοῦ Ἰλίου, διαλέξομαι τε αὐτῷ χαριέστερον ἢ οἱ τοτε ἑταῖροι, καὶν ἀπο-κτεινῃ με, ὡς φατε, μετὰ Μέμνονος δηπου καὶ Κύκνου κελσομαι καὶ ἵστη με ἐν καπέτῳ κοίλῃ, καθάπερ τὸν "Ἐκτόρα, ἡ Τροία θάψει." τοιαῦτα προς τοὺς ἑταίρους ἀναμίξ παιᾶς τε καὶ σπου-δάσας, προσέβαινε τῷ κολωνῷ μόνος, οἱ δὲ ἐβάδικοι ἐπὶ τὴν ναῦν ἐσπέρας ἤδη.

XII

CAP. ΧΙΙ^η "Ο δὲ Ἀπολλωνιος περὶ δρθρον ἕκων, "ποῦ," ἔφη, "Ἀντισθένης ὁ Πάρος;" ἐβδόμην δὲ οὗτος ἡμέραν ἐτύγχανεν ἦδη προσπεφοιτηκως αὐτῷ ἐν Ἰλίῳ. ὑπακούσαντος δὲ τοῦ Ἀντισθένους, "προσ-ήκεις τι," ἔφη, "ὦ νεανία, τῇ Τροΐᾳ, " "σφόδρα," εἶπεν, "εἰμὶ γάρ δὴ ἄνωθεν Τρώς" "ἢ καὶ Ηρα-

LIFE OF APOLLONIUS, BOOK IV

useful to tell him, and he used to honour Phoenix ^{CHAP.} with the title of foster-father and companion and so forth, because Phoenix entertained him with his talk, and he looked most mildly upon Priam also, although he was his bitterest enemy, so soon as he heard him talk, and when in the course of a quarrel he had in interview with Odysseus, he made himself so gracious that Odysseus thought him more fair Isome than terrible. For, I think that his shield and his spear ^{xi} that waved so terribly, as they say, are a incense to the Trojans, because he can never forget what he suffered at their hands, when they played him false over the marriage. But I have nothing in common with them, and I shall talk to him more pleasantly than his former companions, and if he says me, as you say he will, why then I shall repose with Memnon and Cyenus, ^{BOOK 24. 107} and perhaps Troy will bury me 'in a hollow sepulchre' as they did Hector." Such were his words to his companions, half playful and half serious, as he went up alone to the barrow, but they went on board ship, for it was already evening.

XII

But Apollonius came about down to them and CHAP. said "Where is Antisthenes of Paros?" And this ^{xii} person had joined their society seven days before in Ilion. And when Antisthenes answered that he was there, he said "Have you, O young man, any Trojan blood in your veins?" "Certainly I have," he said, "for I am a Trojan by ancestry." "And a descendant of Priam as well?" asked Apollonius.

Antisthenes
most nearly
of son of
Achilles

FLAVIUS PHILOSTRATUS

CAP. ΜΙΔΗΣ. " "ιὴ Δί." εἶπεν "ἐκ τούτου γὰρ δι;
 XI ἀγαθός τε οἵμαι κιέξ ἀγαθῶν εἶναι." "εἰκότως
 οὖν," ἔφη, "ό 'Αχιλλεὺς ἀπαγορευει μοι μὴ
 ξυνεῖναι σοι, κελεύσαντος γὰρ αὐτοῦ πρεσβεῦσαί
 με πρὸς τοὺς Θετταλοὺς περὶ ὃν αἰτιάται σφῆς,
 ὡς ἥρομην, τί ἀν πρὸς τούτῳ θερον πρὸς χάριν
 αὐτῷ πράττοιμι, τὸ μαιράκιον ἔφη τὸ ἐκ Ιἱώμοι
 μὴ ποιούμενος ξυνέμπορον τῆς ἑαυτοῦ σοφίας.
 Πριαμίδης τε γὰρ ἵκανως ἐστι καὶ τὸν "Ἐκτόρα
 ὄμμαν οὖν παντεῖται."

XIII

CAP. XIII 'Ο μὲν δὴ 'Αυτισθένης ἄκων ἀπῆλθεν, ἐπειδὲ δέ
 ημέρα ἐγένετο καὶ τὸ πνεύμα ἐκ τῆς γῆς ἐπεδίδαυ,
 περὶ τε ἀναγωγῆς ἡ ναῦς εἶχεν, ἐπέρρεος αὐτῇ
 σμικρῷ οὖσῃ πλείους ἔτεροι, βουλόμενοι τῷ 'Απολ-
 λωμίῳ ξυμπλεῖν, καὶ γὰρ μετόπωρον ἥδη ἐτύγχανε
 καὶ ἡ θάλαττα ἤττον βεβαῖα. πάυτες οὖν καὶ
 χειμῶνος καὶ πυρὸς καὶ τῶν χαλεπωτάτων
 κρείττω τὸν ἄνδρα ἰγούμενοι ξυνεμβαίνειν ἥθελον,
 καὶ ἐδεούτο προσδοῦναι σφίσι τῇρ κοιωνιας τοῦ
 πλοῦ. ἐπειδὲ τὸ πλήρωμα πολλαπλάσιον ἦν τῇ
 νεως, μαῦρο ἐτέραν ἐπισκεψύμενος, πολλαὶ
 δὲ περὶ τὸ Λίσιτειον ἦσαν, "Ἐνταῦθα," ἔφη, "Ἐμ-
 βαίνωμεν, καλδὺ γὰρ τὸ μετὰ πλειόνων σώζεσθαι."
 περιβαλλὼν οὖν τὸ Τρωικὸν ἀκρωτήριον, ἐκέλευσε

LIFE OF APOLLONIUS, BOOK IV

"Why yes, by Zeus," answered the other, "and CHAP
that is why I consider myself a good man and of good stock"^{XII} "That explains then," said the sage,
"why Achilles forbids me to associate with you, for after he made me go as his deputy to the Thessalians
in the matter of a complaint which he has against them, and I asked him whether there was anything else which I could do to please him, 'yes,' he said,
'you must take care not to hate the young man from Pawe in your wisdom, for he is the bane of a descendant of Priam and the praise of Elector is never out of his mouth.'"

XIII

ACCORDINGLY Antisthenes went off though against CHAP
his will, and when the day broke and the wind off shore increased in strength, and the ship was ready to be launched, it was invaded in spite of its small dimensions by a number of other people who were anxious to share the voyage with Apollonius, for it was a ready autumn and the sea was not much to be trusted. They all then regarded Apollonius as one who was master of the tempest and of fire and of perils of all sorts and so wished to go on board with him, and begged him to allow them to share the voyage with him. But as the company was many times too great for the ship, spying a larger ship, for there were many in the neighbourhood of the tomb of Ajax,—he said, "Let us go on board this, for it is a good thing to get home safely with as many as may be." He accordingly doubled the promontory of Troy, and then commanded the pilot

Notes will
be found in the
tomb of
Ajax for
Methymna

FLAVIUS PHILOSTRATUS

ελπίς τὸν κιβερνήτην κατασχεῖν ἐς τὴν λίολέων. Η
 υπτιπέρας Λέσβου κεῖται, πρὸς Μήθυμναν τε
 μᾶλλον τετραμμένον ποιεῖσθαι τὸν ὄρμον "ἐν-
 ταῦθα γάρ που τὸν Παλαμῆδην φησὶν ὁ Ἀχιλλεὺς
 κεῖσθαι, οὐ καὶ ἀγαλμα αὐτοῦ εἶναι πηχυαῖον, ἐν
 πρεσβυτέρῳ, ἢ ὡς Παλαμῆδης, τῷ εἶδει." καὶ
 ἔμα δὲ τὸν τῆς νεώς, "ἐπιμεληθῶμεν," εἶπεν, "ὁ
 ἄνδρες Ἑλληνες, ἀγαθοῦ ἀνδρός, δι' ὃν σοφία
 πᾶσα, καὶ γάρ ἀν καὶ τῶν γε Ἀχαιῶν βελτεσύνη
 γενοιμεθα, τιμῶντες δι' ἀρετῆν, ὃν ἔκεινοι δίκῃ
 οὐδεμιῇ ἀπέκτειναν." οἱ μὲν δὴ ἐξεπήδων τὴν
 νεώς, ὁ δὲ ἐνέτυχε τῷ τάφῳ καὶ τὸ ἀγαλμα
 κατορωρυγμένον πρὸς αὐτῷ· εὗρεν. ἐπεγέγραπτο
 δὲ τῇ βάσει τοῦ ἀγάλματος ΘΕΙΩΙ ΠΑΛ
 ΑΜΗΔΕΙ καθιδρύσας οὖν αὐτό, ὡς κίνγιον εἶδον,
 καὶ ἵερὸν περὶ αὐτὸν βαλόμενος, ὅσον οἱ τὴν
 Ἐνοδίαν τιμῶντες, ἔστι γάρ ας δέκα ξυρπόταφ ἐν
 αὐτῷ εὑωχεῖσθαι, τοιαυδε εὐχῆς τηδεῖστο· 'Παλά
 μῆδες, ἐκλάθον τῆς μητρίδος, θηρίον τοῖς Ἀχαιοῖς
 ποτε διμήνιστας, καὶ δίδον γίγνεσθαι πολλούς τε
 καὶ σοφοὺς ἄνδρας ναὶ Παλάμηδες, δι' ὃν λύγοι
 δι' δύο Μοῦτας, δι' δύο θύω.'

XIV

ελπίς καὶ ἐτὸν τοῦ Ὀρφέως ἀδιτον προσ-
 χίνοντας τὴν Λέσβῳ. φασὶ δὲ ἀνταῦθι ποτε

LIFE OF APOLLONIUS, BOOK IV

to shape his course towards the country of the ~~Chari~~
Aeolians which lies over against Lebos and then to ^{XIII}
turn as close as he could to Methymna, and there to
cast anchor. For there it was he said that Aeolus ~~had~~ ^{now} declared Palamedes lay, where also they would find ~~the~~ ^{the} ~~image~~ ^{of} Palamedes
his image a cubit high, representing however a man ~~younger~~ ^{older} than
older than was ever Palamedes. And at the
moment of disembarking from the ship he said
"Let us show our respect, O ye Greeks, for no
good a man to whom we owe all wisdom. For we
sooth at anyhow prove ourselves better men than the
Achaeans if we pay tribute to the excellence of one
whom they so unjustly slew." They accordingly
leapt out of the ship, but he sat upon the tomb and
found the statue buried beside it. And there were
inscribed on the base of the statue the words "To
the divine Palamedes. He accordingly set it up
again in its place, as I myself saw, and he raised a
shrine around it of the size which the worshippers of
the goddess of the crossways, called Erodia, use, for
it was large enough for ten persons at once to
sit and drink and keep good cheer in, and having
done so he offered up the following prayer "O
Palamedes, do thou forget the wrath, wherewith
thou wast writh against the Achaeans, and grant
that men may multiply in numbers and wisdom.
Yes, O Palamedes, author of all eloquence, author of
the Moses, author of myself."

XIV

He also visited in passing the shrine of Orpheus ~~near~~
when he had put in at Lebos. And they tell that ^{XIV}

FLAVIUS PHILOSTRATUS

ΟΑΡ τον Ὀρφέα μαντικῆ χαίρειν, ὅστε τὸν Ἀπόλλωνα
 ξ.γ. διπέμψει λῆσθαι αὐτὸν. ἐπειδὴ γάρ μήτε ἡ Γρύ-
 νειον ἔφοίτων δτὶ ὑπέρ χρησμῶν ἀνθρωποι μήτε ἡς
 Κλαυρον μήτε ἔνθα ὁ τρίποντι ὁ Ἀπολλώνειος,
 Ὀρφεὺς δὲ ἔχρα μονος, δρτὶ ἐκ Θράκης ἡ κεφαλὴ
 ἤκουσα, ἀφίσταται οἱ χρησμοφδοῦντι ὁ θεὸς καὶ,
 "πέπαυσο," ἔφη, "τῶν ἀμῶν, καὶ γάρ δὴ καὶ
 ἀδοντά σε ἵκανως ἤνεγκα."

XXV

ΟΑΓ
 ξ.γ.

Πλεόντων δὲ αὐτῶν μετὰ ταῦτα τὸ ἐπ' Εὐβοίας
 πέλαγος, οὐ καὶ Ὁμήρῳ δοκεῖ τῶν χαλεπῶν καὶ
 δυσμετρήτων εἶναι, η μὲν θάλαττα ὑπτία καὶ τῆς
 ὥρας κρείττων ἔφαίνετο, λόγοι τε ἐγύγνωστο περὶ
 τε μῆσων, ἐπειδὴ πολλαῖς τε καὶ ὄνομασταῖς
 ἐνετύγχανοι, περὶ τε ναυπηγίας καὶ κυβερνητικῆς
 πρασφοροι τοῖς πλέουσιν, ἐπειδὲ δὲ ὁ Δάμης τοὺς
 μὲν διέβαλλε τῶν λόγων, τοὺς δὲ ὑποτέμνετο, τοὺς
 δὲ οὐ κινεχώρει ἔρωτάν, κινητεῖν ὁ Ἀπολλώνιος,
 δτὶ λογον ἔτερον σπουδάσαι βούλοιτο, καὶ, "τί
 παθών," ἔφη, "οὐ Δάμη, διασπάς τὰ δρωτιώνα, οὐ
 γάρ ναυτιῶν γε, η ὑπὸ τοῦ πλοῦ πουπρῶς θχων
 ἀποστρέφῃ τοὺς λόγους, η γάρ θάλαττα, ὄρμη, ὃς
 ὑποτεθεικεν δαυτὴν τῇ υην καὶ πέμπει. τί οὖν
 δυσχεραίνει," "δτὶ," ἔφη, "λόγου μεγάλου ἀν-

LIFE OF APOLLONIUS, BOOK IV

it was here that Orpheus once on a time loved to CHAP.
prophecy, before Apollo had turned his attention to XIV
him. For when the latter found that men no longer
flocked to Gryneum for the sake of oracles nor to
Claros nor (to Delphi) where is the tripod of Apollo,
and that Orpheus was the only oracle, his head
having lately come from Thrace, he presented
himself before the giver of omens and said "Cease
to meddle with my affairs, for I have already put up
long enough with your accusations."

Visit the
shrine of
Orpheus in
Lebanon

XV

AFTER this they continued their voyage along the CHAP.
sea of Euboea, which Homer considered to be one of XV
the most dangerous and difficult to traverse. However the sea was smooth and was much better
than you expected in that season, and their conversation turned upon the many and famous islands which they were visiting, and upon ship-building and pilotage and other topics suitable to a voyage. But as Damis found fault with some of the things they said, and cut short many of their remarks, and would not allow some of their questions to be put, Apollonius realised that he was inoxious to discuss some other topic and said "What kills you, Damis, that you break in on the course of our questions in this way? For I am sure that it is not because you are seasick or in any way inconvenienced by the voyage, that you object to our conversation, for you see how smoothly our ship is wafted over her bosom by the submissive sea. Why then are you so uneasy?" "Because," replied the other, "when a

Rides the
sea of
Euboea,
Damis
curious
about
Achilles

FLAVIUS PHILOSTRATUS

CAP.
XV
μέσῳ δυτος, διν εἰκὸς ἡν ἐρωτᾶν μᾶλλον, ἡμεῖς δε τοὺς ἑώλους τε καὶ ἀρχαίους ἐρωτῶμεν" "καὶ τις," εἶπεν, "ὁ λογος οὗτος εἴη διν, δι' διν τοὺς ἄλλους ἦγῆ περιττούς" "'Ἀχιλλεῖ," ἔφη, "ξυγγενόμενος, ὁ Ἀπολλώνις, καὶ πολλὰ ἰσως διακηκοῶς μῆπω ἡμῖν γυργωσκόμενα, οὐ διει ταῦτα, οὐδὲ τὸ εἶδος ἡμῖν τοῦ Ἀχιλλέως ἀγατυποῖς, περιπλεῖς δὲ τὰς υῆσους καὶ ναυπηγεῖς τῷ λόγῳ." "εἰ μὴ ἀλεξουσέσθαι," ἔφη, "δόξω, πάντα εἰρίστεται."

XVI

CAP.
XVI
Δεομένων δὲ καὶ τῶν ἄλλων τοῦ λόγου τούτου καὶ φιληκόως ἔχόντων αυτού, "ἄλλ' οὐχὶ βοθρον," εἶπεν, "'Οδυσσέως δρυξάμενος, οὐδὲ ἀρνῶν αἷματι ψυχαγωγήσας, ἐς διάλεξιν τοῦ Ἀχιλλέως ἥλθον, ἄλλ' εὐξάμενος, ὅπόσα τοῖς ἥρωσιν Ἰνδοὶ φασιν εὔχεσθαι, "ὁ Ἀχιλλεῦ," ἔφην, "τεθνάραι σε οἱ πολλοὶ τῶν ἀνθρώπων φασίν, ἐγὼ δὲ οὐ ξυγχωρῶ τῷ λόγῳ, οὐδὲ Πυθαγόρας σοφίας ἐμῆς πρύγονος. εἰ δὴ ἀληθεύομεν δεῖξον ἡμῖν τὸ σεαυτοῦ εἶδος, καὶ γάρ ἀν δναιο ἀγαν τῶν ἐμῶν ὀφθαλμῶν, εἰ μάρτυσιν αὐτοῖς τοῦ εἶναι χρισταῖο." ἐπι τούτοις σεισμὸς μὲν περὶ τον κολωνὸν βραχὺν ἀγενετο, πεντάπηχυς δὲ νεανιας ἀνεδόθη Θεττα-

LIFE OF APOLLONIUS, BOOK IV

great topic suggests itself, which we surely ought ~~char~~
rather to be asking about it, we are asking questions ^{XV}
about these threadbare and antiquated subjects.'
"And what," said Apollonius, "may be this topic
which makes you regard all others as superfluous?"
"You have," he answered, "had an interview with
Achilles, O Apollonius, and probably you have heard
him speak at length of many things so far unknown
to ourselves, and yet you tell us nothing about
these, nor do you describe to us the figure of
Achilles, let you fill your conversation with talk of
the islands we are sailing round and of ship-building."
"If you will not accuse me of bragging," said
Apollonius, "you shall hear everything."

XVI

THE rest of the company also besought him to tell ~~char~~
them all about it, and as they were in a mood to
listen to him, he said "Well, it was not by digging
a ditch like Odysseus, nor by tempting souls with
the blood of sheep, that I obtained a conversation ^{XV}
with Achilles, but I offered up the prayer which
the Indians say they use in apprehending their
heroes. 'O Achilles!' I said, 'most of mankind
declare that you are dead, but I cannot agree with
them, nor can Pythagoras, my spiritual ancestor. If
then we hold the truth, show to us your own form,
for you would profit not a little by showing yourself to
my eyes, if you should be able to swear to attest
your existence.' Thereupon a slight earthquake
shook the neighbourhood of the barrow, and a youth
issued forth five cubits high, wearing a cloak of

Apollonius relates his interview with Achilles

FLAVIUS PHILOSTRATUS

σαρ^{τι} λικὸς τὴν χλαμύδα, τὸ δὲ εἶδος οὐκ ἀλαζόν τε
ἔφαίνετο, ὡς ἐνίσις ὁ Ἀχιλλεὺς δοκεῖ, δεινός τε
όρώμενος οὐκ ἔξιγγλαττε τοῦ φαιδροῦ, τὸ δὲ
κάλλος οὗπω μοι δοκεῖ ἐπαινέστου ἀξίου ἐπειδῆ-
φθαί, καίτοι Ὁμήρου πολλὰ δπ' αὐτῷ εἰπάντος,
ἀλλὰ ἀρρητον εἶναι καὶ καταλύεσθαι μᾶλλον ὑπὸ
τοῦ Ἰμοδιντος ἡ παρεπλησίως δαυτῷ ἀδεσθαί.
όρώμενος δέ, ὅπόσου εἴπον, μείζων ἐγίγνετο καὶ
διπλάσιος καὶ ὑπερ τοῦτο, δωδεκάπτηχυτ γοῦν
ἔφαντη μοι, ὅτε δὴ τελεωτατον ἑαυτοῦ ἐγένετο, καὶ
τὸ κάλλος ἀεὶ ξυνεπεδίδον τῷ μήκει. τὴν μὲν δὴ
κομητην οὐδὲ κείρασθαι ποτε ἐλεγεν, ἀλλὰ ἀσυλον
φυλάξαι τῷ Σπερχειφ. ποταμῶν γάρ πρώτῳ
Σπερχειφ χρίσασθαι, τα γένεια δ' αὐτῷ πρώτας
ἐκβολὰς είχε.

προσειπὼν δέ με, "ἀσμένως," εἶπεν, "ἐντεῦ-
χηκε σοι, πάλαι δεόμενος ἀνδρὸς τοιοῦτος Ἡε-
ταλοὶ γαρ τὰ ἐναγισματα χρόνον ἥδη πολὺν
ἐκλελοίπασι μοι, καὶ μηνίειν μὲν οὗπω ἀξιώ,
μηνίσαντος γάρ ἀπολοῦνται μᾶλλον ἡ οἱ ἐνταῦθι
ποτε" Ελλήνες. ξυμβουλίᾳ δὲ ἐπιεικεῖ χρῶμαι, μὴ
ὑβρίζειν σφᾶς ἐς τὰ νομίμα, μηδὲ κακίους ἐλέγχε-
σθαι τουτων τοιν Ἅράων, οἱ τοσούσδε ἄνδρας ὑπ'
έμοι οφειρεθέντες δημοσίῃ τε θύουσί μοι καὶ
ώραιων ἀπάρχονται, καὶ ἵκετηρίαν τιθέμενοι σπου
δας αἰτοῦσιν, οὐδὲ γάρ οὐδεσσω τὰ γάρ ἐπιορκιψάντα

LIFE OF APOLLONIUS, BOOK IV

Thessalian fashion, but in appearance he was by no means the braggart figure which some imagine Achilles to have been. Though he was stern to look upon, he never lost his bright look, and it seems to me that his beauty has never received its need of praise even though I ever dwelt at length upon it, for it was really beyond the power of words and it is easier for the singer to ruin his fame in this respect than to praise him as he deserved. At first sight it was of the sort which I hate most indeed, but he grew bigger till he was twice as large and even more than that, at any rate he appeared to me to be two cubits high just at that moment when he reached his complete stature, and his beauty grew apace with his length. He told me then that he had never at any time shorn off his hair, but preserved it inviolate for the river Spercheus, for this was the first river he had consulted, but on his cheeks you saw the first down.

"And he addressed me and said 'I am pleased to have met you since I have long wanted a man like yourself. For the Thessalians for a long time past have failed to prevent their offerings at my tomb and I do not yet wish to show my wrath against them, for if I did so they would perish more thoroughly than ever the Hellenes did on this spot, accordingly I resort to gentle advice and would warn them not to violate ancient custom, nor to prove themselves worse men than the Trojans here, who though they were robbed of so many of their heroes by myself yet sacrifice publicly to me, and also give me the tithes of their fruits in season, and olive branch in hand ask for a truce from my hostility. But this I will not grant,

FLAVIUS PHILOSTRATUS

λαρ. τούτοις ἐπ' ἐμὲ οὐκ εἶναι τὸ "Ιλιόν ποτε τὸ προχαῖον
 XV. μναλαβεῖν εἰδος, οὐδὲ τυχεῖν ἀκρῆς, ὅποση περὶ¹
 πολλὰς τῶν καθηρημένων ἔγενετο, ἀλλ' οἰκήσουσιν
 αὐτὸς βελτιων οὐδεν ή εἰ χθὲς ήλωσαν ἵν' οὖν μη
 καὶ τὰ Θετταλῶν ἀποφαίνω δμοια, πρέσβεινε παρὰ
 τὸ κοινὸν αὐτῶν ὑπέρ ὧν εἴπον." "πρεσβεύσω,"
 ἔφην, "ό γάρ νοῦς τῆς πρεσβείας θν μὴ ἀπολέσθαι
 αὐτούς. ἀλλ' ἔγώ τε σου, 'Αχιλλεῦ, δέομαι."
 "ξυνίημι." ἔφη, "δῆλος γάρ εἰ περὶ τῶν Γραικῶν
 ἐρωτήσων ἔρωτα δὲ λόγους πέντε, οὓς αὐτός τε
 βούλει καὶ Μοίραι ξινγχωροῦσιν." ἡρόδην οὖν
 πρῶτου, εἰ κατὰ τὸν τῶν ποιητῶν λόγουν ἔτυχε
 τάφου. "κεῖμαι μέν," εἶπεν, "ώς ἔμοιγε ἄδιστουν
 καὶ Πατρόκλῳ ἔγενετο, ξυνεβημεν γάρ δὴ κομιδῇ
 νέος, ξυνέχει δὲ ἀμφώ χρυσοῦς ἀμφορευς κειμένους,
 ὡς ἔνα. Μουσῶν δὲ θρῆνοι καὶ Νηρηΐδων, οὓς
 ἐπ' ἐμοι γενέσθαι φασί, Μούσαι μὲν οὐδὲ ἀφικούντο
 ποτε ἔνταῦθα, Νηρηΐδες δὲ ἔτι φοιτῶσι" μετὰ
 ταῦτα δὲ ἡρόμην, εἰ ή Πολυζένη ἐπισφαγεῖ αὐτῷ.
 ὁ δὲ ἀληθῆς μὲν ἔφη ταῦτο εἶναι, σφαγῆναι δὲ
 αὐτὴν οὐχ ἵπτο τῶν 'Αχαιῶν, ἀλλ' ἐκοῦσαν ἐπὶ²
 τὸ σῆμα ἀλθοῦσαι καὶ τὸν δαυτῆς τε κάκείνου
 ἔρωτα μηγάλων ἀξιώσαι προσπεσοῦσαν ξίφει
 δρυθῷ. τρίτου ἡρόμην "ἢ 'Ελένη, ὁ 'Αχιλλεῦ, ἐν
 Γραιαι τὴλθεν ή Ομήρῳ ἔδοξεν ὑποθέσθαι ταῦτα;"

LIFE OF APOLLONIUS, BOOK IV

for the perjuries which they committed against me
 will not suffer them ever to resume its pristine
 beauty nor to regain the prosperity which yet has
 favoured many a city that was destroyed of old, nay,
 if they rebuild it things shall go as hard with them as
 if their city had been captured only yesterday. In
 order then to save me from bringing the Thessalian
 polity to the same condition, you must go as my
 envoy to their realm in search of the object I have
 mentioned. I will be your envoy,' I replied.

For the object of my embassy were to see them
 from ruin. But O Achilles I would ask something
 of you. 'I understand,' said he, 'for it is plain
 you are going to ask about the Trojan war. So
 ask me five questions about whatever you like
 and that the Fates approve of.' I accordingly
 asked him firstly if he had obtained burial in
 accordance with the story of the poets. 'I lie here,'
 he answered, 'as was most deplorable to myself and
 Patroclus, for you know we met in mere youth and
 a single golden jar holds the remains of both of us,
 as if we were one. But as for the dirges of the
 Muses and of the Nereids, which they say are sung
 over me the Muses I may tell you never once came
 here at all though the Nereids still resort to the
 spot. Next I asked him, if Peixenus was really
 slaughtered over his tomb and he replied that this
 was true but that she was slain not by the Achaeans,
 but that she came of her own free will to the
 sepulchre and that so high was the value she
 set on her own passion for him and his for her, that
 she threw herself upon a drawn sword. The third
 question I asked was this. Did Helen, O Achilles,
 really come to Troy or was it Homer that was

FLAVIUS PHILONSTRATI'S

CAP. "πολὺν," ἔφη. "χρόνον ἐξηγετώμεθα πρεσβύτεο
^{xxv} μενοί τε παρὰ τοὺς Γρῖας, καὶ ποιουμένοι τὰς ὑπέρ
 αὐτῆς μάχας, ὡς ἐν τῷ Ιλιῳ οὖση, οὐδὲ Λίγυπτον
 τε φέκει καὶ τὸν Πρωτέως οἰκον ἀρκασθεῖσα
 ὑπὸ τοῦ Πύριδος. ἐπεὶ δὲ ἐπιστεύθη τοῦτο,
 ὑπέρ αὐτῆς τῆς Τροίας λοιπὸν ἀμαχόμεθα,
 ὡς μὴ αἰσχρῶς ἀπέλθοιμεν." ἡγύμην καὶ
 τετάρτης ἔρωτήσεως καὶ θευμάτζειν ἔφην, εἰ
 τοσούσδε ὄμοῦ καὶ τοιούσθε ἄνδρας ἡ Ἑλλὰς
 ἔργυκεν, ὅποσσις "Ομῆρος ἐπὶ τῇ Τροίᾳ
 ξυντάττει. οὐδὲ Ἀχιλλεὺς." οὐδὲ οἱ βιορθαροί,
 ἔφη, "πολὺν ἡμῶν ἀλείποντο, οὗτως οὐ γῆ πᾶσα
 ἀρετῆς ἥνθησε." πέμπτον δ' ἡρόμην τί παθων
 "Ομῆρος τὸν Παλαμῆδην οὐκ οἶδεν, ή οἶδε μέν,
 ἔχαιρε δὲ τοῦ περὶ ὑμῶν λόγοι: "εἴ Παλαμῆδης,"
 εἶπεν, "ἐς Τροίαν οὐκ ἥλθεν, οὐδὲ Τροία ἐγενετο·
 ἐπεὶ δὲ ἀνὴρ σοφωτατός τε καὶ μαχιμώτατος
 ἀπέβαμεν, ως Ὁδισσεῖ ἔδοξεν. οὐκ ἐσάγεται αὐτὸν
 οὐ τὰ ποιήματα "Ομῆρος, ὡς μὴ τὰ διειδη τοῦ
 Ὅδισσεως ἄδοι." καὶ ἐπολεφυράμενος αὐτῷ ὁ
 Ἀχιλλεὺς ὡς μεγίστῳ τε καὶ καλλίστῳ, ιεωτάτῳ
 τε καὶ πολεμικωτάτῳ, σωφροσύνῃ τε ὑπερβαλλομενῷ
 πάντας καὶ πολλὰ ξιμβαλομένῳ ταῖς Μουσαῖς,
 "ἄλλὰ συ," ἔφη, "Ἀπολλώνιε, σοφοῖς γὰρ πρὸς
 σοφοὺς ἐπιτίθεισα, τοῦ τε τάφου ἐπιμεληθῆτι, καὶ
 τὸ ἀγνακτία τοῦ Παλαμῆδους ἐννιᾶλαβε φαῦλως
 ἀρριγμένον κεῖται δὲ ἐν τῇ Λιόλιδῃ κατὰ Μῆθυ-
 μναν τὴν ἐν Δεσφῷ." ταῦτα εἰπὼν καὶ ἐπὶ πᾶσι

LIFE OF APOLLONIUS, BOOK IV

pleased to make up the story? — For a long ~~time~~^{age} he replied, 'we were deceived and tricked into sending others to the Trojans and fighting battles in her behalf, in the belief that she was in Ilion, whereas she really was lying in Egypt and in the house of Proteus' ²³ where she had been snatched away by Paris. But when we became convinced ²⁴ thereof, we continued to fight to win Troy itself, so as not to disgrace ourselves by retreat.' The fourth question which I ventured upon was this. — 'I answer,' I said, 'whether Greece has ever produced at any one time so many and such distinguished heroes as Homer says were gathered against Troy.' But Achilles answered, 'Why even the barbarians did not fall far short of us, so abundantly then did excellence flourish all over the earth.' And my fifth question was this. — 'Why was it that Homer knew nothing about Palamedes, or if he knew him, then kept him out of your story?' — 'If Palamedes,' he answered, 'never came to Troy, then Troy never existed either. But since this wisest and most warlike hero fell in obedience to Odysseus' whim, Homer does not introduce him into his poems, lest he should have to record the shame of Odysseus in his song.' And whilst Achilles raised a war over his son over one who was the greatest and most beautiful of men, the youngest and also the most warlike son who in nobility surpassed all others, and had often foregathered with the Muses. — 'But you,' he added, 'O Apollonius, since sages have a tender regard for one another, you must care for his tomb and restore the image of Palamedes that has been so contemptuously cast aside, and it lies in Aeolis close to Methymna.

FLAVIUS PHILOSTRATUS

^{ΧΛΠ'} τὰ περὶ τῶν νεανίαν τὸν ἐκ Πάρου, ἀπῆλθε ξὺν
ἀστραπῇ μετρίᾳ, καὶ γὰρ δὴ καὶ ἀλεκτρυόνες ἦδη
φόβος ἤπειροντο.”

XVII

^{ΧΛΠ'} Τοιαῦτα μὲν τὰ ἐπὶ τῆς νεώς, ἃ δὲ τὸν Πειραιᾶ
ἐσπλεύσας περὶ μυστηρίων ὅραν, δτε 'Αθηναῖς
πολλαὶ μεθριωποτάτα 'Ελλήνων πράττουσιν, ἀνήμα
ξυντείναται ἀπὸ τῆς νεώς ἐφ τὸ ἄστυ, προιάν δὲ
πολλοῖς τῶν φιλοσοφούντων ἐμετύγχανε Φίληράνδα
κατιοῦσιν, ὃν οἱ μὲν γυμνοὶ ἔθέροντο, καὶ γὰρ τὸ
μετόπωρον εὐήλιον τοῖς 'Αθηναίοις, οἱ δὲ ἐκ
Βιβλίων ἐσπούδαζον, οἱ δὲ στόματος ἡσκοῦντο,
οἱ δὲ ἥριζον, παρήστη δὲ οὐδεὶς αὐτόν, ἀλλὰ τεκ-
μηράμενοι πάντες, ὡς εἴη 'Απολλώνιος, ξυνανε-
στρέφοντά τε καὶ ἡσπάζοντο χαιρούτες, ονειρίσκοι
δὲ ομοῦ δέκα περιτυχόντες αὐτῷ, “ιὴ τὴν 'Αθηνᾶν
ἐκείνην,” ἔφασαν ἀνατείναντες τὰς χεῖρας ἐς τὴν
ἀκρόπολιν, “ήμεῖς ἄρτι ἐφ Πειραιᾶ ἐβαδίζομεν
πλευσομένοι ἢ 'Ιωνίαν παρὰ σέ” δὲ ἀπεδέχετο
αὐτῶν καὶ ξυγχαίρειν ἔφη φιλοσοφοῦσιν.

XVIII

<sup>ΟΑΓ'
ΧVIII</sup> “Ην μὲν δὴ 'Επιδαυρίων ἡμέρα τὰ δὲ 'Επι-
δαυρία μετὰ προρρησῶν τε καὶ ιερεῖα δεῦρο μνεῖν
384

LIFE OF APOLLONIUS, BOOK IV

in Lesbos.' With these words and with the closing ^{CHAP.} remarks concerning the youth from Persia, Achilles ^{XVII} vanished with a flood of summer lightning, for indeed the rocks were already beginning their chant

XVII

So much for the conversation on board, but ^{CHAP.} having sailed into the Piraeus at the season of the ^{XVII} mysteries, when the Athenians keep the most ^{the} crowded of the ^{the} great festivals, he went just bustle up ^{wedding} from the ship into the city, but as he went forward, ^{Athens} he fell in with quite a number of students of philosophy on their way down to Phalerum. Some of them were stripped and underwent the heat, for in autumn the sun is hot upon the Athenians, and others were studying books, and some were rehearsing their speeches, and others were disputing. But no one passed him by for they all guessed that it was Apollonius, and they turned and thronged around him and welcomed him warmly, and ten youths in a body met him, and holding up their hands towards the Aeropola they cried "By Athens yonder, we were on the point of going down to the Piraeus there to take ship to Ionia in order to visit you." And he welcomed them and said how much he congratulated them on their study of philosophy.

XVIII

It was then the day of the Epidaurian festival, ^{CHAP.} at which it is still customary for the Athenians to ^{XVIII}

FLAVIUS PHILOSTRATUS

ΑΡ. ΧVIII. Ἀθηναίοις πάτριον δπὶ θυσίᾳ δευτέρῳ, τούτῳ δὲ
 δυόμισαν λοκληγπιαῦ ἔνεκα, δτὸ δὴ δμύησαν αὐτὸν
 ἥκουντα Ἐπιδαιρύθεν ὑψὲ μυστηρίων. ἀμελῆσαντες
 δὲ οἱ πολλοὶ τοῦ μνεῖσθαι περὶ τὸν Ἀπολλώνιον
 εἶχον, καὶ τοῦτ' ἀσπούδαξον μᾶλλον ἢ τὸ ἀπελθεῖν
 τετελεσμένοι, οὐ δὲ ξυνέσσεσθαι μὲν αὐτοῖς αὐθις
 ἔλεγον, εκέλευσε δὲ πρὸς τοὺς Ἱεροὺς τότε γίγνεσθαι,
 καὶ γὰρ αὐτὸς μνεῖσθαι. οὐ δὲ ἱεροφάντης οὐκ
 ἀβούλετο παρέχειν τὰ Ἱερά, μὴ γὰρ ἄν ποτε μυῆσαι
 γόητα, μηδὲ τὴν Ἐλευσίνα ἀνοίξαι ἀνθρωπῷ μὴ
 καθαρῷ τὰ δαιμόνια. οὐ δὲ Ἀπολλώνιος οὐδὲν ὑπὸ^{τούτων} ἤπτων αὐτοὺς γενόμενος, "οὗπω," ἔφη, "τὸ
 μέγιστον, ὃν ἐγὼ ἐγκληθείην ἀν, εἴρηκας, δτὸ περὶ^{τῆς} τελετῆς πλείω ἢ σὺ γυγνώσκων, ἐγὼ δὲ ὡς
 παρὰ σοφώτερον ἐμαυτοῦ μυησομένος ἥλθον."
 ἐπανεστάντων δὲ τῶν παρέντων, ὡς ἀρρωμένως καὶ
 παραπλησίως αὐτῷ ἀπεκρίνατο, οὐ μὲν ἱεροφάντης,
 ἀπειδὴ ἐξείργων αὐτὸν οὐ φίλα τοὺς πολλοῖς ἐδάκει
 πρίττειν, μετέβαλε τοῦ τόνου καὶ, "μυοῦ," ἔφη,
 "σοφὸς γάρ τις ἦκειν δοκιμαῖς," οὐ δὲ Ἀπολλώνιος
 "μυησομαῖ," ἔφη, "αὐθις, μυῆσει δὲ με ὁ δεῖνα,"
 προγνώσει χρώμενος ἐς τὸν μετ' ἐκεῖνου ἱεροφάντην,
 οὐ μετὰ τέτταρα ἤτη τοῦ Ἱεροῦ προβοστῇ.

LIFE OF APOLLONIUS, BOOK IV

celebrate the mystery at a second sacrifice after ^{that} both proclamation and victim had been offered; and ²² this custom was instituted in honour of Asclepius ^{the god} because they still initiated him when on one ²³ occasion he arrived from Epidaurus too late for ^{mystery} the mysteries. Now most people neglected the initiation and hung around Apollonius and thought more of doing that than of being perfected in their religion before they went home, but Apollonius said that he would join them later on, and urged them to attend at once to the rites of religion for that he himself would be initiated. But the hierophant was not disposed to admit him to the rites, for he said that he would never initiate a wizard and charlatan nor open the Eleusinian rite to a man who delighted in impure rites. The popular Apollonius fully equal to the occasion said — You have not yet mentioned the chief of my offence, which is that knowing, as I do, more about the initiatory rite than you do yourself I have never theless come for initiation to you, as if you were wiser than I am. The bystanders applauded these words and deemed that he had answered with a good and like honest, and thereupon the hierophant seeing he saw that his exhortation of Apollonius was not by any means popular with the crowd, changed his tone and said — Be thou initiated for thou seemest to be more wise than that has come here. But Apollonius replied — I will be initiated at another time and it is so said so — mentioning a name — who will initiate me. Herein he showed his gift of perspicacity for he grieved at the hierophant who succeeded the one he addressed, and presided over the temple four years later.

XIX

ΟΑΡ. Τὰς δὲ Ἀθηνῆσι διατριβας πλείστας μὲν ὁ Διόμις γενέσθαι φησὶ τῷ ἀνδρὶ, γράψας δὲ οὐ πάσας, ἀλλὰ τὰς ἀναγκαῖας τε καὶ περὶ μεγάλων σπουδασθείσας. τὴν μὲν δὴ πρώτην διάλεξιν, ἐπειδὴ φιλοθύτας τοὺς Ἀθηναίους εἶδεν, ὑπὲρ ιερῶν διελέξατο, καὶ ώς ἄν τις ἐς τὸ ἐκάστῳ τῶν θεῶν οἰκείουν καὶ πηγίκα δὲ τῇ οἵμερας τε καὶ οὐκτὸς ἡ θύσιοι ή σπένδοι ή εὔχοιστο, καὶ βιβλίῳ Ἀπολλωμοι προστυχεῖν ἔστιν, ἐν φαντασίᾳ τῇ ἑαυτοῦ φωνῇ ἐκδιδάσκει. διῆλθε δὲ ταῦτα Ἀθηνῆσι πρώτου μὲν ὑπὲρ σοφίας αὐτοῦ τε κάκείνων, εἰτ' ἐλέγχων τὸν ιεροφάντην δι' ἀβλασφήμως τε καὶ ἀμαθῶς εἶπε τίς γάρ ἔτι φήθη τὰ δαιμόνια μὴ καθαρὸν εἶναι τὸν φιλασφοῦντα, δπως οἱ θεοὶ θεραπευτέοι;

XX

ΟΑΡ. Διαλεγομένου δὲ αὐτοῦ περὶ τοῦ σπένδειν, παρίτυχε μὲν τῷ λόγῳ μειράκιον τῶν ἀβρῶν οὗτος ἀσελγές νομίζομενον, ὡς γενέσθαι ποτὲ καὶ ἀμαξῶν φόρο, πατρὶς δὲ αὐτῷ Κέρκυρα ἦν καὶ ἦ τὸν Ἀλκίνουν ἀνέφερε τὸν ξένον τοῦ Ὁδυσσέως τὸν Φαλακα, καὶ διῆσε μὲν ὁ Ἀπολλώνιος περὶ τοῦ

LIFE OF APOLLONIUS, BOOK IV

XIX

MANY were the discourses which according to CHAP.
Dante the sage delivered at Athens, though he did ^{XIX}
not write down all of them, but only the more
important ones in which he handled great subjects.
He took then for the topic of his first discourse the
matter of rites and ceremonies, and this because he
saw that the Athenians were much attached to
sacrifices, and in it he explained how a religious man
could best adapt his sacrifices his libation, or prayers
to any particular divinity, and at what hours of day
and night he ought to offer them. And it is possible
to obtain a book of Apollonius, in which he gives
instructions on these points in his own words. But
at Athens he discussed these topics with a view to
improving his own wisdom and that of others in the
first place, and in the second of convicting the
high priest of blasphemy and ignorance in the
remarks he had made, for who could continue to
regard as one impure in his religion a man who
taught philosophically how the worship of the gods
is to be conducted?

XX

Now while he was discussing the question of CHAP.
Athens, there chanced to be present in his audience ^{XX}
a young dandy who bore an evil reputation for
licentiousness, and his conduct had once been the
subject of coarse street-corner songs. His name was the
Coreyta, and he traced his pedigree to Alcibiades the
Phoenician who entertained Odysseus. Apollonius then

FLAVIUS PHILOSTRATUS

ΛΑΙΠ σπένδειν, ἐκέλευε δὲ μὴ πίνειν τοῦ ποτηρίου
 ΚΚ τούτου, φυλάττειν δὲ αὐτὸς ταῖς θεοῖς ἀχραντόν
 τε καὶ ἄποτον. ἐπεὶ δὲ καὶ ὅτα ἐκέλευσε τῷ
 ποτηρίῳ ποιεῖσθαι καὶ σπένδειν κατὰ τὸ οὖτ,
 ἥφ' οὐ μέρους ἡκιστα πίνουσιν ἀνθρώποι, τὸ
 μειράκιον κατεσκέδασε τοῦ λόγου πλατύν τε
 καὶ μετελγῇ γίλωτα· ὁ δὲ ἀναβλέψας ἐς αὐτό,
 "οὐ σύ," ἔφη, "ταῦτα ὑμέριζεις, ἀλλ' ὁ δαίμων, θε
 ἀλαίνει σε οὐκ εἰδότα" ἐλελήθει δὲ ἄρα δαίμονῶν τὸ
 τὸ μειράκιον ἀγέλα τε γὰρ ἔφ' οὐς οὐδεὶς ἔτερος
 καὶ μετέβαλλεν ἐς τὸ κλίσιν αὐτίαν οὐκ ἔχον, διελέγετο τε πρὸς ἑαυτὸν καὶ γῆδε, καὶ οἱ μὲν
 πολλοὶ τὴν νεότητα σκιρτῶσαν φῶντα ἐκφέρειν
 αὐτὸς ἐς ταῦτα, οἱ δὲ ὑπεκρίνετο ἄρα τῷ δαίμονι καὶ
 ἰδόκει παρουσεῖν, ἀ ταρφίνει τότε, ὄρῶντός τε ἐς
 αὐτὸς τοῦ Ἀπολλωνίου, δεδοικότως τε καὶ ὄργηλος
 φωνὰς ἥφει το εἶδωλον, οπόσας καομένων τε καὶ
 στρεβλούμενων εἰσίν, ἀφέξεσθαι τε τοῦ μειράκιου
 ὕμνυ καὶ μηδενὶ ἀνθρωπῶν ἐμπεσεῖσθαι. τοῦ δέ
 οἰον δεσπότου πρὸς αὐδρικόδον ποικίλον πανούρ-
 γόν τε καὶ πιαιδες καὶ τὰ τοιαῦτα ξὺν ὄργῃ
 λέγοντος, καὶ κελεύοντος αὐτῷ ξὺν τεκμηριῷ
 ἀπελλάττεσθαι, "τον δένα," ἔφη, "καταβαλῶ
 αὐδριαντα" δειξας τινὰ τῶν περι τὴν Ήασίλειον
 στοιαν, πρὸς ἣ ταῦτα ἐπρίεττο· ἐπεὶ δὲ ὁ ἀνδριάς
 ὑπεκενηθῇ πρώτον, εἴτα θέσε, τὸν μὲν θερυβῶν

LIFE OF APOLLONIUS. BOOK IV

was talking about libations, and was urging them not ^{XX} eager to drink out of a particular cup, but to receive it for the gods without ever touching it or drinking out of it. But when he also urged them to have handles on the cup, and to pour the libation over the handles, because that is the part of the cup at which men are least likely to touch it, the youth burst out into loud and coarse laughter, and quite drowned his voice. Then Apollonius looked up at him and said— 'It is not you that perpetrates this fault, but the demon who has possest you without your knowing it.' And in fact the youth was, without knowing it, possessed by a devil, for he would laugh at things that no one else laughed at, and then he would fall to weeping from mirth at all, and he would talk and sing to himself. Now most people thought that it was the mysterious humour of youth which caused him into such excesses, but he was really the mouth-piece of a devil, though it only seemed a drunken frolic in which on that occasion he was indulging. Now when Apollonius gazed on him, the ghost in him began to utter cries of fear and rage, such as one hears from people who are being stabled or racked, and the ghost swore that he would leave the young man alone and never take possession of any man again. But Apollonius addressed him with anger as a master might address his masterly and shameless slave and so on, and he ordered him to quit the young man and show by a visible sign that he had done so. 'I will throw down my silver statue,' said the devil, and pointed to one of the images which was in the king's portion, for there it was that the scene took place. But when the statue began by moving gently, and then fell down, it would only anyone to describe

FLAVIUS PHILOSTRATUS

CAP. Τὸν ἐπὶ τούτῳ καὶ διὰ ἀκρότησαν ὑπὸ θαύματος, τὸ
 ΙΧ ἄν τις γρίφοι, τὸ δὲ μειράκιον, ὥσπερ ἀφυπνίσαν,
 τούς τε διθαλμοὺς ἔτριψε καὶ πρὸς τὰς αὐγὰς
 τοῦ ἡλίου εἶδεν αἰδῶ τε ἐπεσπάσατο πάντων δὲ
 αὐτῷ ἀστραμμένων, ἀσελγές τε οὐκέτι ἐφανερό,
 οὐδὲ ἀτακτον θλέπον, ἀλλ' ἐπανῆλθεν ἐς τὴν
 ἁυτοῦ φύσιν μεῖον οὐδὲν ή εἰ φαρμακοποτίᾳ
 ἐκέχρητο, μεταβαλόν τε τῶν χλαυδίων καὶ
 ληδίων καὶ τῆς ἀλλης συβάριδος, ἐς ἕρωτα ἥλθεν
 αὐχμοῦν καὶ τρίβωνος καὶ ἐς τὰ τοῦ Ἀπολλωνίου
 ἥβη ἀπεβύσσατο.

XXI

CAP. Ἐπιπλήξατε δὲ λέγεται περὶ Διονυσίων Ἀθη-
 ναῖοις, ἢ ποεῖται σφισιν ἐν ὅρᾳ τοῦ ἀνθεστηριώ-
 νος· ὁ μὲν γὰρ μουφδίας ἀκροαστομένους καὶ
 μελοποιας παραβάσεων τε καὶ ρυθμῶν, ὅπόσοις
 κωμῳδίας τε καὶ τραγῳδίας εἰσίν, ἐς τὸ θέατρον
 ἔνυμφοιτᾶν φέτο, ἐπειδὲ δε ἥκουσεν, διτι αἴλοι
 μποσημήματος ληγισμούς δρχοῦνται, καὶ μεταξὺ
 τῆς Ὁρφέως ἐποποίας τε καὶ θεολογίας τὰ μὲν
 ὡς "Ὀρας, τὰ δε ως Νύμφαι, τὰ δε ὡς Βακχαί¹
 πρίττονσιν, δε ἐπίπληξιν τούτου κατεστη, καὶ
 "πάνσασθε," εἶπεν, "ἔξορχούμενοι τους Σαλα-
 μυνίους καὶ πολλοὺς ἔτέρους κειμένους ἴγαθοις
 ἀνδρας, εἰ μὲν γὰρ Λακωνικὴ ταῦτα δρχησις,
 εἴησα οἱ στρατιῶται, γυμνιάζεσθε γὰρ πολέμῳ καὶ

LIFE OF APOLLONIUS, BOOK IV

the hubbub which arose therest and the way they CHAP clapped their hands with wonder. But the young ^{XX} man rubbed his eyes as if he had just woke up, and he looked towards the rays of the sun, and won the consideration of all who now had turned the attention to him, for he no longer showed himself contentious, nor did he stare madly about, but he had returned to his own self, as thoroughly as if he had been treated with drugs, and he gave up his dusty cross and sumptuous garments and the rest of his sybaritic way of life, and he fell in love with the austerity of philosophers, and donned their cloak, and stripping off his old self modelled his life in future upon that of Apollonius.

XXI

And he is said to have rebuked the Athenians for CHAP their conduct at the festival of Dionysus what they ^{XXI} held at the season of the month *Anthesteron*. For when he saw them flocking to the theatre he ^{Rebuked} ^{Athenian} ^{Levity at} ^{feast of} ^{Dionysus} imagined that they were going to listen to solos and compositions in the way of processional and rhythmic hymns, such as are sung in comedies and tragedies, but when he heard them carrying lascivious jags to the voudos of a flute and in the midst of the solemn and sacred music of Orpheus striking attitudes as the Hours, or as nymphs, or as bacchantes, he set himself to rebuke their proceedings, and said: "Stop dancing away the reputations of the victims of Socrates as well as of many other good men departed that life. For if indeed this were a Lacedaemonian form of dance, I would say 'Bravo, soldiers, for you are training yourselves for war, and I will join in your dance.'

FLAVIUS PHILOSTRATUS

εαρ ξυνορχήσομαι, εἰ δὲ ἀπαλὴ καὶ ἐς τὸ θῆλυ σπεύδουσα, τί φῶ περὶ τῶν τροπαίων; οὐ γὰρ κατὰ Μήδων ταῦτα ἡ Περσῶν, καθ' ὑμῶν δὲ ἔστηξει, τῶν ἀναθέντων αὐτὰ εἰ λίποισθε. κροκωτοὶ δὲ ὑμῖν καὶ ἀλογρύτα καὶ κοκκοβαφία τοιαύτη πάθεν: οὐδὲ γὰρ αἱ Ἀχαρναί γε ἀδε ἔστελλοντο, οὐδὲ ὁ Κολωνὸς ὅδε ἵππειν. καὶ τί λέγω ταῦτα: γυνὴ ναύαρχος ἡκ Καρλας ἐφ' ὑμᾶς ἔπλευσε μετὰ Ξέρξου, καὶ ἦν αὐτῇ γυναικεῖον οὐδέν, ἀλλ' ἀνδρὸς στολὴ καὶ ὅπλα, ὑμεῖς δὲ ἀβρότεροι τῶν Ξέρξου γυναικῶν ἐφ' ἑαυτοὺς στέλλεσθε οἱ γέροντες οἱ νέοι τὸ ἐφηβιτόν, οὐ πάλαι μὲν ὕμνυσσαν ἢ τὸ Ἀγραντοῦ φοιτῶντες ὑπέρ τῆς πατρίδος ἀποθανεῖσθαι καὶ ὅπλα θήσασθαι, μῦν δὲ Ιωνοὶ ὄμοιονται ὑπὲρ τῆς πατρίδος βακχεύσειν καὶ θύρσου λίγψεσθαι, κόρυν μὲν οὐδεμιαν φέρον, γυναικομίμῳ δὲ μορφωματι, κατὰ τὸν Εὐριπίδην, αἰσχρῶς διαπρέπον ἄκούω δε ὑμᾶς καὶ ἀνέμους γύγνεσθαι, καὶ ληδια ἀμασείειν λαγεσθε ἐπιπλα μετεώρως αὐτὰ καλπαύντες. ἔδει δὲ ἀλλὰ τούτους γε αἰδεῖσθαι, ξυρμιχοὺς δυτας καὶ πιεύσαντας ὑπὲρ ὑμῶν μήγα, μηδε τὸν Βορέαν κηδεστην γε δυτα καὶ παρὰ πληντας τοὺς ἀνέμους ἄρσενα πουεῖσθαι θῆλυν, οὐδὲ γὰρ τῆς Ὄρειθνίας ἀραστής ἀν ποτε ὁ Βορέας θύγεντο, εἰ κώσουην δρχοιμένην εἶδε.”

LIFE OF APOLLONIUS, BOOK IV

but as it is a soft dance and one of effeminate ^{MAP} tendency what am I to say of your national trophies? Not as monuments of shame to the Medians or Persians, but to your own shame they will have been raised should you degenerate so much from those who set them up. And what do you mean by your saffron robes and your purple and warlike mount? For surely the Achaearians never dressed themselves up in this way nor ever the knights of Creonos rode in such a gait. And why do I say this? A woman commanded a ship from Caria and sailed against you with Xerxes, and about her there was nothing womanly but she wore the garb and armour of a man, but you are softer than the women of Xerxes day and you are dressing yourselves up to your own despite, old and young and tender youth make you who of old flocked to the temple of Agraulus in order to swear to die in battle on behalf of the fatherland. And now it seems that the same people are ready to swear to become bacchants and don the thyrsus in behalf of their country, and no one bears a helmet but disguised as female harlequin, to use the phrase of Far pides their shame in shant a set. Nay more, I ^{REALLY} hear that you turn yourself to winds and water ^{water}—your skirts and pretend that you are always believing their tales about. But surely you might at least have some respect for the winds that were your allies and often blew mightily to protect you instead of turning Boron who was your patron and who of all the winds is the most true the informer ^{truth}, for Boron would never have become the lover of the than if he had seen her executing, like you, a soft dancer.

FLAVIUS PHILOSTRATUS

XXII

CAP. Διωρθοῦτο δὲ κάκενα Ἀθήνησιν οἱ Ἀθηναῖοι
xxii ξυνιύντες ἐφ θέατρου τὸ ὑπὸ τῇ ἀκροπόλει
 προσεῖχον σφαγαῖς ἀνθρώπων, καὶ ἐσπουδάζετο
 ταῦτα ἐκεῖ μᾶλλον ἢ ἐν Κορίνθῳ νῦν, χρημάτων
 τε μεγάλων ἀνημένοις ἥγοντα μοιχοὶ καὶ πόρναι
 καὶ τοιχωρύχοι καὶ βαλανιτούρμοι καὶ αὐδρα-
 ποδισταὶ καὶ τὰ τοιαῦτα ἔθνη, οἱ δὲ ἀπλιξον
 αὐτοὺς καὶ ἐκέλευσον ξυμπίπτειν Ἐλίβετο δὲ καὶ
 τούτων ὁ Ἀπολλώνιος, καὶ καλούντων αὐτὸν ἐς
 ἀκκληησίαν Ἀθηναίων οὐκ ἀν ἄφη παρελθεῖν ἐς
 χωρίον ἀκάθαρτον καὶ λύθροιν μεστόν. Ἐλεγε δὲ
 ταῦτα ἐν ἐπιστολῇ, καὶ θαυμάζεων ἐλεγον "ὅπως
 ἡ θεός οὐ καὶ τὴν ἀκρόπολιν ἡδη ἐκλείπει τοιοῦτον
 αἷμα ὑμῶν ἐκχεύντων αὐτῆς. δοκεῖτε γάρ μοι προ-
 ιόντες, ἐπειδὴν τὰ Παναθήναια πεμποτε, μηδὲ
 βοῦται ἔτι, ἀλλ' ἐκατόμβιας ἀνθρώπων καταθύσειν
 τῇ θεῷ. σὺ δέ, Διονυσε, μετὰ τοιοῦτον αἷμα ἐς τὸ
 θέατρον φοιτᾶς; κάκεὶ σοι σπένδουσιν οἱ σοφοὶ
 Ἀθηναῖοι; μετάστηθι καὶ σύ, Διόνυσε· Κιθαιρῶν
 καθαρωτερος." τοιάδε εἶρον τὰ σπουδαιότατα
 τῶν φιλασσοφηθέντων Ἀθήνησιν αὐτῷ τότε.

XXIII

CAP. Ἐπρέσβευσε δὲ καὶ παρὰ τοὺς Μετταλοὺς ὑπὲρ
xxiii τοῦ Ἀχιλλέως κατὰ τους ἐν Πιλαιῷ ξυλλογούς,
 396

LIFE OF APOLLONIUS, BOOK IV

XXII

He also corrected the following abuse at Athens. CHAP.
The Athenians ran in crowds to the theatre beneath
the Acropolis to witness human slaughter, and the
passion for such sports was stronger there than it is
in Corinth to-day, for they would buy for large sums
^{Bis}
^{entertainment of}
^{athletes in}
^{Athens}
whalterers and formentors and borgars and cut-
purse and k ducopers and such like rabble, and
then they took them and armed them and set
them to fight with one another. Apollonius then
attacked these practices and when the Athenians
invited him to attend their assembly he refused to
enter a place so impure and reeking with gore.
And this he said in an epistle to them, he said that
he was surprised 'that the goddess had not already
quitted the Acropolis, when you shed such blood
under her eyes. For I suspect that presently, when
you are conducting the pan-Athenian procession, you
will no longer be content with bulls, but will be
sacrificing hecatombs of men to the goddess. And thou, O Dionysus, dost thou after such bloodshed
frequent their theatre? And do the wise among
the Athenians pour libations to thee there? Nay
do thou depart, O Dionysus. Holier and purer is
thy Cithaeron.'

Such were the more serious of the subjects which
I have found he treated of at that time in Athens
in his philosophical discourses.

XXIII

And he also went as envoy to the Thessalians in CHAP.
behalf of Achiles at the time of the conferences. CHAP.
XXXIII

FLAVIUS PHILOSTRATUS

CAP.
XXIII

εν οἷς οἱ Θετταλοὶ τὰ Ἀμφικτυονικὰ πράττουσιν,
 οἱ δὲ δείσαντες ἐψηφίσαντο ἀναλαβεῖν τὰ προσή-
 κοντα τῷ τάφῳ. καὶ τὸ Δεωνίδοι σῆμα τοῦ
 Σπαρτιάτου μονονού περιέβαλεν ὡγασθεὶς τὸν
 ἄνδρα. ἐπὶ δὲ τὸν κολωνὸν βαδίζων, ἐφ' οὐ-
 ληγονταις λακεδαιμονίοις περιχωσθῆναι τοῖς τοξεύ-
 μασιν, ἥκουσε τῶν ὁμιλητῶν διαφερομένων
 ἀλλήλοις, δι τι εἴη τὸ ὑψηλότατον τῆς Ἑλλάδος,
 παρεῖχε δὲ ἄρα τὸν λόγον ἡ Οἰτη τὸ δρός ἐν
 ὀφθαλμοῖς οὖσα, καὶ ἀνελθὼν ἐπὶ τὸν λόφον,
 "ἐγώ," ἔφη, "τὸ ὑψηλότατον τούτο ἴργοῦμαι, οἱ
 γάρ ἐνταῦθα ὑπὲρ ἀλευθερίας ἀποθανόντες ἀντανη-
 γαγον αὐτὸ τῇ Οἰτῃ καὶ ὑπὲρ πολλοὺς Ὀλύμπους
 ἤραν. ἐγὼ δὲ ἄγαμαι μὲν καὶ τούσδε τοὺς ἄνδρας,
 τὸν δὲ Ἀκαρνάνια Μεγιστίαν καὶ πρὸ τούτων, ἀ
 γάρ πεισμένους ἐγίγνωσκε, τούτων ἐπεθύμησε
 κοινωνῆσαι τοῖς ἀνδράσιν, οὐ τὸ ἀποθανεῖν δείσας,
 ἀλλὰ τὸ μετὰ τοιῶνδε μὴ τεθνάναι."

CAP.
XXIV

XXIV

'Επεφεύγησε δὲ καὶ τοῖς Ἑλληνικοῖς Ἱεροῖς
 πᾶσι τῷ τε Δωδωναϊψ καὶ τῷ Πιθικῷ καὶ τῷ ἀν-
 Ἀβαῖς, δὲ Ἀμφιάρεώ τε καὶ Τροφωνίου ἐβάδισε
 καὶ δε τὸ Μουσεῖον τὸ ἀν Ἑλικῶνι ἀνέβη.
 φευγόντων δὲ τὰ Ἱερὰ καὶ διορθουμένῳ αὐτα
 ἔμενεφαίτων μὲν οἱ Ἱερεῖς, ἥκολούθουν δὲ οἱ γυναι-
 398

LIFE OF APOLLONIUS, BOOK IV

held in Pythia, at which the Thessalians transact the Amphictyonic business. And they were so frightened that they passed a resolution for the resumption of the ceremonies at the tomb. As for the monument of Leonidas the Spartan, he almost surrounded it with a shrine, out of admiration for the hero, and as he was coming to the mound where the Lacedaemonians are said to have been overwhelmed by the bolts which the enemy rained upon them, he heard his companions discussing with one another which was the loftiest hill in Hellas, this topic being suggested it seems by the sight of the mountain of Oeta which rose before their eyes, so ascending the mound, he said "I consider this the loftiest spot of all, for those who fell here in defence of freedom raised it to a level with Oeta and carried it to a height surpassing many mountains like Olympus. It is these men that I admire, and beyond any of them Megistus the Acaean, for he knew the death that they were about to die, and deliberately made up his mind to share in it with these heroes, fearing not so much death, as the prospect that he should miss death in such company."

CHAP.
XXIV
to visit
Thessaly.
Biology of
Leonidas

XXIV

And he also visited all the Greek shrines, namely CHAP.
that of Dodona, and the Pytolian temple, and the XXV
one at Abae, and he betook himself to those of Amphictaeus and of Trophonius, and he went up to the shrine of the Muses on Mount Helicon. And when he visited these temples and corrected the rites, the priests went in his company, and the

Voice Greek
written

FLAVIUS PHILOSTRATUS

καὶ μοι, λόγων τε κρατήρες ἴσται το καὶ ιρύσαντο
 XXIV αὐτῶν οἱ διψῶντες. δυτῶν δὲ καὶ Ὁλυμπίων καὶ
 καλούντων αὐτὸν Ἡλείων ἐπὶ κοινωνίαν τοῦ ἀγῶνος, "δακεῖτέ μοι," ἔφη, "διαβάλλειν τὴν τῶν
 Ὁλυμπίων δόξαν πρεσβειῶν δεόμενοι πρὸς τοὺς
 αὐτόθεν ἥξοντας." γενόμενος δὲ κατὰ τὸν Ἰσθμὸν
 μικηταμένης τῆς περὶ τὸ Λέχαιον θαλάττης,
 "οὗτος," εἶπεν, "ὁ αὐχὴν τῆς γῆς τετμήσεται, μᾶλ-
 λου δὲ οὐ." εἰχε δὲ αὐτῷ καὶ τοῦτο πρώτησιν τῆς
 μικρὸν ὕστερον περὶ τὸν Ἰσθμὸν τομῆς, ἵνα μετὰ
 ἔτη ἐπτὰ Νέρων διενοίηθη τὰ γὰρ βασίλεια ἐκλι-
 πῶν ἐς τὴν Ἑλλάδα ἀφίκετο κηρύγμασιν ὑποθή-
 σων ἑαυτὸν Ὁλυμπικοῖς τε καὶ Πυθικοῖς, ἐνίκα δὲ
 καὶ Ἰσθμοῖς αἱ δὲ νίκαι ἦσαν κιθαρῳδίαι καὶ
 κήρυκες, ἐνίκα δὲ καὶ τραγῳδοὺς ἐν Ὁλυμπίᾳ.
 τότε λέγεται καὶ τῆς περὶ τὸν Ἰσθμὸν καινοτομίας
 ἀψισθαι, περιπλουν αὐτὸν ἐργαζόμενος καὶ τὸν
 Αἴγαιον τῷ Ἀδρίᾳ ἐνυπβάλλων, ὡς μὴ πᾶσα ναῦς
 ὑπὲρ Μαλεαν πλέοι, καμιζούντο τε αἱ πολλαὶ διὰ
 τοῦ φίγματος ἐνυπέμνουσαι τὰς περιβολὰς τοῦ
 πλοῦ. πῶς δὲ ἀπέβη τὸ τοῦ Ἀπολλωνίου λογιον;
 ἡ δρυχὴ τὴν ἀρχὴν ἀπὸ Λεχαίου λαβούσα στάδια
 προέβη ἶσως τέτταρα ἐνυπεχώς δρυττάντων, σχεῖν
 δὲ λέγεται Νέρων τὴν τομὴν οἱ μὲν Αἴγυπτιων

LIFE OF APOLLONIUS, BOOK IV

victories followed in his steps, and goblets were set ~~up~~ ^{XXIV} flowing with nectar and ducourne and the thirty quaffed their wine. And as the Olympic Games ^{below all the double games} were coming on and the people of Pa invited him to take part in the contest he answered " You seem to me to furnish the glory of the Olympic Games, if you need to send special my labours to those who intend to visit you from far away land." And he was at the Isthmus, when the sea prophet was roaming around Lechaium and hearing it he said " This neck of land shall be cut through or rather it shall not be cut." And herein he uttered a prediction of the cutting of the Isthmus which was attempted soon afterwards, when Nero in the seventh year of his reign projected it. For the latter left his imperial palace and came to Hellas, with the intention of submitting himself to the heralds commands, in the Olympic and Pythian festivals, and he also won the prize at the Isthmus, his victories being won in the contest of singing to the harp and in that of the heralds. And he also won the prize for tragedians at Olympia. It is said that he then formed the novel project of cutting through the Isthmus in order to make it possible for ships to sail right round and by it and to unite the Aegean with the Adriatic Sea. So instead of every ship having to round Cape Malea, most by passing through the canal so cut could abridge an otherwise circumous voyage. But mark the upshot of the oracle delivered by Apollonius. They began to dig the canal at Lechaium but they had not advanced more than about four stadia of continuous excavation, when Nero stopped the work of cutting it, some say because Egyptian men of science

FLAVIUS PHILOSTRATU'S

CAP. φιλοσοφησάντων αὐτῷ τὰς θαλάττας καὶ τὸ ὑπέρ
 ΣΚΤΙV λεχαίνυ πέλαγος ὑπερχυθὲν ἀφανιεῖν εἰπόντων
 τὴν Λῆγυμαν, οἱ δὲ νεώτερα περὶ τῇ ἀρχῇ δεῖσαντα.
 τοιοῦτον μὲν δὴ τοῦ Ἀπολλώνιου τὸ τὸν Ἰαθύδην
 τετριησθαι καὶ οὐ τετριησθαι.

XXV

CAP. 'Ἐπ' Κορίνθῳ δὲ φιλοσοφῶν ἐτύγχανε τότε Δημή-
 ΣΚΤV τριος, ἀττικῆς ξυνειληφθεὶς ἅπαν τὸ ἐν Κυνικῇ κράτος,
 οὐδὲ Φαβωρῖνος ὕστερον ἐν πολλοῖς τῶν ἑαυτοῦ λό-
 γων οὐκ ἀγεννῶς ἐπεμνήσθη, παθῶν δὲ πρὸς τὸν
 Ἀπολλώνιον, ὅπερ φασὶ τὸν Ἀντισθένην πρὸς τὴν
 τοῦ Σωκράτους σοφίαν παθεῖν, εἴπετο αὐτῷ μαθη-
 τῶν καὶ προσκείμενος τοῖς λόγοις, καὶ τῶν αὐτῷ
 γνωρίμων τοὺς εὑδοκιμωτέρους ἐπὶ τὸν Ἀπολλώνιον
 ἔτρεπεν, ὃν καὶ Μένιππος ἦν ὁ Λύκιος, ἐτῇ μὲν γε-
 γονῷς πέντε καὶ εἴκοσι, γυνῷς δὲ ικανῷς ἔχων καὶ
 τὸ σῶμα εὖ κατεσκευασμένος, ἐφάσει γοῦν ἀθλητῆ-
 καλῷ καὶ ἐλευθερῷ τὸ εἶδος. ἔρᾶσθαι δὲ τὸν Μέ-
 νιππον οἱ πολλοὶ φοντο ὑπὸ γυναιούς ξένου, τὸ δὲ
 γύναιον καλῇ τε ἐφαίνετο καὶ ίκανῷς ἀθρά, καὶ
 πλουτεῖν ἐφασκεν, οὐδεν δὲ τούτων ἄρα ὑτεχνῶς
 ἦν, αλλὰ ἐδοκει πάντα. κατὰ γὰρ τὴν ὁδὸν τὴν ἐπὶ
 Κερχούς βαδίζοντες αὐτῷ μόνῳ, φάσμα ἐντυχόν
 γυνή τε ἐγένετο, καὶ χεῖρα ξυνῆψεν ἐράνιν αὐτοῦ
 πάλαι φάσκουσα, Φοίνισσα δὲ εἶναι καὶ οἰκεῖν ἐν

LIFE OF APOLLONIUS, BOOK IV

explained to him the nature of the seas, and declared ^{CHAP} that the sea above Lechaeum would flood and ^{XXIV} deliterate the island of Aegina, and others because he apprehended a revolt in in the empire. Such then was the meaning of Apollo's prediction that the Isthmus would be cut through and would not be cut through.

XXV

Now there was in Corinth at that time a man ^{CHAP} named Demetrius, who studied philosophy and had ^{XXV} embraced in his system all the maxims and goads of the Cyntes. Of him Favorinus in several of his own works subsequently made the most general mention, and his attitude towards Apollonius was exactly that which they say Aristoxenes took up towards the system of Socrates, for he followed him and was anxious to be his disciple, and was devoted to his doctrines and converted to the side of Apollonius the more esteemed of his own pupils. Among the latter was Menippus a Lycian of twenty-five years of age, well endowed with good judgment, and of a physique so beautifully proportioned that in men he resembled a fine and gentlemanly athlete. Now this Menippus was supposed by most people to be loved by a foreign woman, who was good-looking and extremely dainty, and said that she was rich, although she was really, as it turned out, none of these things, but was only so in semblance. For as he was walking all alone along the road towards Cenchreæ, he met with an apparition, and it was a woman who clasped his hand and declared that she had been long in love with him, and that she was a

The story
of Menippus
chap. 10
verses 1-2

FLAVIUS PHILOSTRATUS

καρ^{κκι} προαστείᾳ τῆς Κορίνθου, τὸ δεῖνα εἰποῦσα προάστειον, "ὅς δὲ ἐσπέρας," ἔφη, "ἀφικομένω σοι φδῆ τε ὑπάρξει ἐμοιν φδούσης καὶ αἰνος, οἷον οὐπτω ἔπιες, καὶ οὐδὲ ἀντεραστῆς ἐνοχλήσει σε, βιώσομαι δὲ καλὴ ἔδυν καλῷ." τούτοις ὑπαχθεὶς ὁ νεανίας, τὴν μὲν γὰρ ἀλλην φιλοσοφίαν ἔρρωτο, τῶν δὲ ἔρωτικῶν ἡττητο, ἔφοετιοσε παρὶ ἐσπέραιν αὐτῇ καὶ τὸν λοιπὸν χρόνον ἐθίμιζεν, ὥσπερ παιδικοῖς, οὕτῳ ξυνει τοῦ φασματος.

"Ο δὲ Ἀπυλλωνιος ἄνδριαντοποιοῦ δίκην ἔτι τὸν Μένιππον βλέπων ἔξωράφει τὸν νεανίαν καὶ ἐθεωρει, καταγνοὺς δὲ αὐτόν, "συ μέντοι," εἶπεν, "ό καλος τε καὶ ὑπὸ τῶν καλῶν γυναικῶν θηρευόμανος δφιν θάλπεις καὶ σὲ δφι." θαυμάσαντος δὲ τοῦ Μένιππον, "ὅτι γυνή σοι," ἔφη, "ἐστὶν οὐ γαμετιγ. τί δέ, ἦγῆ ὑπ' αὐτῆς ἐρᾶσθαι." "νὴ Δᾶ," εἶπεν, "ἐπειδὴ διάκειται πρός με ὡς ἐρῶσα." "καὶ γῆμαις δ' ἀν αὐτήν," ἔφη. "χαρίεν γὰρ ἀν εἰη τὸ ἀγαπῶσαν γῆμαι." ἤρετο οὖν, "πηνίκα οἱ γάμοι;" "θερμοί," ἔφη, "καὶ ἴσως αὔριον." ἐπιφυλάξας οὖν τὸν τοῦ συμποσίου καιρὸν ὁ Ἀπολλωνιος καὶ ἐπιστὰς τοῖς δαιτυμόσιν ἅρτι ἤκουσε, "ποι," ἔφη, "ἡ ἀβρά, δι' ἣν ἤκετε;" "ἐνταῦθα," εἶπεν ὁ Μένιππος καὶ ἅμα ὑπανίστατο ἐρυθριῶν.

LIFE OF APOLLONIUS, BOOK IV

Phoenician woman and lived in a suburb of Corinth, ^{CHAP} XXV and she mentioned the name of the particular suburb, and said "When you reach the place this evening you will hear my voice calling to you and you shall have wine such as you never before drunk, and there will be no need to disturb you, and we two beautiful beings will live together." The youth consented to this, for although he was in general a strenuous philosopher, he was nevertheless susceptible to fair female passion, and he visited her in the evening, and for the future constantly sought her company by way of relaxation for he did not yet realise that she was a mere apparition.

Then Apollonius looked over Menippus as a sculptor might do, and he sketched an outline of the youth and examined him, and having observed his fables, he said "You are a fine youth and are haunted by fine women, but in this case you are cherishing a serpent and a serpent cherishes you." And when Menippus expressed his surprise, he added "For this lady is of a kind you cannot marry. Why should you? Do you think that she loves you?" "Indeed I do," said the youth "since she behaves to me as if she loves me." "And would you then marry her?" said Apollonius "Why, yes, for it would be delightful to marry a woman who loves you." Thereupon Apollonius asked when the wedding was to be. "Perhaps to-morrow," said the other, "for it breaks no delay." Apollonius therefore waited for the occasion of the wedding breakfast, and then, presenting himself before the guests who had just arrived he said "Where is the dainty lady at whose instance ye are come?" "Here she is," replied Menippus, and at the same moment he

FLAVIUS PHILOSTRATUS

ΕΑΡ. "ο δὲ ἄργυρος καὶ οἱ χρυσὸι καὶ τὰ λοιπά, οἷς ὁ
 ξενός ἀνδρῶν κεκόσμηται, ποτέρους ὑμῶν," "τῆς γυνα-
 κος," ἔφη, "τίμια γάρ τοσαῦτα," δειξας τὸν
 ιαυτοῦ τρίβωνα.

"Ο δὲ Ἀπολλώνιος, "τοὺς Ταυτάλου κήπους."
 Ἐφη "εἰδετε, ὡς δύτες οὐκ εἰσι;" "παρ' Ομήρῳ
 γι," θρασαν, "οὐ γάρ ἐς Αἴδους γε καταβαντες"
 "τοῦτο;" Ἐφη, "καὶ τουτοὶ τὸν κοσμον ἥγεισθε,
 οὐ γάρ ὅλη δοτίν, ἀλλὰ ὅλης δόξα. ὡς δὲ γι-
 γνωσκοίτε, δὲ λέγω, ἡ χρηστὴ νύμφη μία τῶν
 ἅμπουσῶν ἔστιν, ἡς λαμπας τε καὶ μορμολυκίας
 οἱ πολλοὶ ἥγοῦνται. ἔρδοις δ' αὐται, καὶ ἀφροδι-
 σίων μέν, σαρκῶν δὲ μάλιστα ἀνθρωπῶν ἔρδοις
 καὶ παλεύουσας τοῖς ἀφροδισίοις, οὓς ἂν ἐθέλωσι
 δασασθαι." ἡ δέ, "εὐφήμει," ἔλεγε, "καὶ ἀπαγε,"
 καὶ μισάτεσθαι ἔδόκει, ἀ τῆκοντε, καὶ πον καὶ
 ἀπέσκωπτε τοὺς φιλοσοφους, ἃς ἀεὶ ληροῦνται.
 ἐπειδέντοι τὰ ἐκπιωματα τὰ χρυσᾶ καὶ οἱ δοκῶν ἄρ-
 γυρος δινεμαῖαι ἥλεγχθη, καὶ διέπτη τῶν ὀφθαλμῶν
 ἀπαντα, οἰνοχόοι τε καὶ ὄψοποιοι καὶ ἡ τοιαύτη
 θεραπεία πάσα ἡφανίσθησαι ἥλεγχόμενοι ὑπὲ
 τοῦ Ἀπολλώνιον, βακρύοντι ἔργοις τὸ φάσμα, καὶ
 ἔβειτο μὴ βασανίζειν αὐτό, μηδὲ ἀναγκαῖειν ὄμολο-
 γεῖν, δ τι εἶη, ἀπικεμένου δὲ καὶ μη ἀνιέντος
 ἅμπουσά τε εἶναι ἔφη καὶ πισίνειν ἥδουναις τὸν

LIFE OF APOLLONIUS, BOOK IV

rose slightly from his seat, blushing. "And to CHAP
which of you belong the silver and gold and all the ^{XXXV}
rest of the decorations of the banqueting hall?"
"To the lady," replied the youth, "for this is all I
have of my own," pointing to the philosopher's cloak
which he wore.

And Apollonius said, "Have you heard of the
gardens of Tantalus, how they exist and yet do
not exist?" "Yes," they answered, "in the poems
of Homer, for we certainly never went down to
Hades." "As such," replied Apollonius, "you
must regard this world of ours, for it is not reality
but the semblance of reality. And that you may
realise the truth of what I say, this fine and- is
one of the vampires, that is to say of those beings
whom the many regard as demons and fiug-demons.
These beings fall in love and they are devoted to
the delights of Aphrodite but especially to the flesh
of human beings and they derive with such delights
those whom they mean to devour in their feasts.
And the lady said, "Cease your ill-omened talk and
begone," and she pretended to be disgusted at
what she heard and in fact she was inclined to tell
at philosophers and say that they always talked
nonsense. When however the goblets of gold and
the show of silver were proved as light as air and all
fluttered away out of their sight while the wine
bottlers and the cooks and all the retinue of servants
vanished before the rebukes of Apollonius, the
phantom pretended to weep and prayed him not to
torture her nor to compel her to confess what she
really was. But Apollonius insisted and would not
let her off and then she admitted that she was a
vampire, and was fattening up Memphis with

FLAVIUS PHILOSTRATUS

ΣΑΡ^{ΧΧV} Μέντππον ἐτ βρῶσω τοῦ σώματος, τὰ γὰρ καλὰ τῶν σωμάτων καὶ νέα σιτεῖσθαι ἀνύμιξεν, ἐπειδὴ ἀκραιφνὲς αὐτοῖς τὸ αἷμα. τοῦτον τὸν λόγον γνωριμάτατον τῶν Ἀπολλωνίου τυγχάνοντα δὲ ἀνάγκης ἔμικυνα, γυγνώσκουσι μὲν γὰρ πλεῖστοι αὐτὸν, ἅτε καθ' Ἑλλάδα μέσην πραχθέντα, ἐνλληθδην δὲ αὐτὸν παρειλήφασι, ὅτι ἔλοι ποτὲ ἐν Κορινθῷ λάριαν, δι τι μέντοι πράττουσαν καὶ ὅτι ὑπὲρ Μενίππου, οὕπω γυγνώσκουσιν, ἀλλὰ Δάριδι τα καὶ ἐκ τῶν ἁκείνου λόγων ἔμοι εἴρηται.

XXVI

ΣΑΡ^{ΧΧVI} Τότε καὶ πρὸς Βάσσον διεβέχθη τὸν ἐκ τῆς Κορινθοῦ, πατραλοίας γὰρ οὗτος καὶ ἔδόκει καὶ ἐπεπίστευτο, σοφίαν δὲ ἐσυτοῦ κατεψεύδετο καὶ χαλινὸς οὐκ ἦν ἐπὶ τῇ γλώττῃ. λοιδορούμενον δὲ αὐτον ἐπέσχεν ὁ Ἀπολλωνίος, οἰς τε ἐπέστειλεν οἷς τε διεβέχθη κατ' αὐτοῦ. πᾶν γάρ, ὅπερ ὡς ἐς πατραλοίαν ἔλεγεν, ἀληθὲς ἔδόκει, μὴ γὰρ ἄν ποτε τοιύδε ἄνδρα ἐτ λοιδορίαν ἀκτεσεῖν, μηδὲ ἀν εἰπεῖν τὸ μὴ δν.

XXVII

ΣΑΡ^{ΧΧVII} Τὰ δὲ ἐν Ὁλυμπίᾳ τοῦ ἄνδρος τοιαῦτα ἴνιοντι τῷ Ἀπολλωνίῳ ἐτ Ὁλυμπίαν ἐνέτυχον Λακεδαιμο-

LIFE OF APOLLONIUS, BOOK IV

pleasures before devouring his body, for it was her ~~CHAP.~~
habit to feed upon young and beautiful bodies,^{XXV} because their blood is pure and strong. I have related at length, because it was necessary to do so, this the best-known story of Apollonius, for many people are aware of it and know that the incident occurred in the centre of Hellas, but they have only heard in a general and vague manner that he once caught and overcame a lamia in Corinth, but they have never learned what she was about, nor that he did it to save Memphis, but I owe my own account to Damis and to the work which he wrote.

XXVI

It was at this time also that he had a difference ~~CHAP.~~
with Bassus of Corinth, for the latter was regarded ^{XXVI}
as a paricide and believed to be such. But he feigned a wisdom of his own, and no bridle could be set upon his tongue. However, Apollonius put a stop to his reviling himself, both by the letters which he sent him, and the harangues which he delivered against him. For everything which he said about his being a paricide was held to be true, for it was felt that such a man would never have condescended to mere personal abuse, nor to have said what was not true.
The quarrel
with the
paricide
Bassus

XXVII

The career of our sage in Olympia was as follows ~~CHAP.~~
when Apollonius was on his way up to Olympia,^{XXV.}

FLAVIUS PHILOSTRATUS

CAP. οὐλῶν πρέσβεις ὑπὲρ ξυνουσίας, λακωνικὸν δὲ οὐδὲν
XXVII περὶ αὐτοὺς ἐφαίνετο, ἀλλ' ἀβροτερον αὐτῶν εἰχον καὶ συβάριδος μεσταὶ ἦσαν. ίδων δὲ ἄνδρας λειους τὰ σκέλη, λιπαροὺς τὰς κοματ καὶ μηδὲ γενεῖοις χρωμένους, ἀλλὰ καὶ τὴν ἀσθῆτα μαλακούς, τοιαῦτα πρὸς τοὺς ἐφόρους ἐπέστειλεν, ὡς ἐκείνους κήρυγμα ποιήσασθαι δημοσίᾳ, τὴν τε πίτταν τῶν βαλανειῶν ἔξαιροντας, καὶ τὰς παρατιλτρίας ἔξελαύνοντας. ἐς το ἀρχαῖδιν τε κιθισταμένους πάντα, δθει παλαιστρά τε ἀνιβθησαν καὶ σπουδαῖ, καὶ τὰ φιλίτια ἐπανῆλθε, καὶ ἐγένετο ἡ Λακεδαιμονικὴ ὁμοία. μαθὼν δὲ αὐτοὺς τὰ οἶκοι διορθουμένους, ἐπεμψεν ἐπιστολὴν ἀπ' Ὀλυμπίας βραχυτέραν τῆς Λακωνικῆς σκυτάλης. ἔστι δὲ ἥδε·

“Ἀπολλώνιος ἐφόροις χαίρειν.

‘Αιδρῶν μὲν τὸ μὴ ἀμαρτάνειν, γεννιαλῶν δὲ το καὶ ἀμαρτανοντας αἰσθεσθαι.”

XXVIII

CAP. ίδων δὲ ἐς τὸ δδοις τὸ ἐν Ὀλυμπίᾳ, “χαίρε,”
XXVIII εἶπεν, “ἴγαθὲ Ζεῦ, σὺ γὰρ οὗτοι τι ἀγαθός, ιδε καὶ σαυτοῦ κοινωνήσαι τοῖς ἀνθρωποις.” ἐξηγήσατο

LIFE OF APOLLONIUS, BOOK IV

some envoys of the Lacedaemonians met him and asked him to visit their city, there seemed, however, to be no appearance of Sparta about them, for they conducted themselves in a very effeminate manner and recked of luxury. And seeing them to have smooth legs, and sleek hair, and that they did not even wear beards, may were even dressed in soft raiment, he sent such a letter to the Ephors that the latter issued a public proclamation and forbade the use of pitch pousters in the baths,¹ and drove out of the city the women who professed to rejuvenate maidens,² and they restored the ancient regime in every respect. The consequence was that the wrestling grounds were filled once more with the youth, and the jousts and the common meals were restored, and Lacedaemon became once more like herself. And when he learned that they had set their house in order he sent them an epistle from Olympia, briefer than any cipher despatch of ancient Sparta, and it ran as follows —

CHAP.
XXVII
Rebukes the
luxury of the
Spartans

"Apollonius to the Ephors sends salutation.

"It is the duty of men not to fall into sin, but of noble men, to recognise that they are doing so."

XXVIII

And looking at the statue set up at Olympia, he said "Hail, O thou good Zeus, for thou art so good that thou dost impart thine own nature unto mankind!"

CHAP.
XXVIII
To explain
the statue
of H. to

¹ Adhesive pousters were used to remove superfluous hair from the body

² Literally "hair-pluckers."

FLAVIUS PHILOSTRATUS

CAP. δε καὶ τὸν χαλκοῦν Μίλωνα καὶ τὸν λόγον τοῦ
 περὶ αὐτὸν σχῆματος ὁ γὰρ Μίλων ἐστάμας μὲν
 ἐπὶ δίσκου δακεῖ τὸ πόδε ἄμφῳ συμβεβηκάς, φόνι
 δὲ ξυνέχει τῇ ἀριστερῇ, ἡ δεξιὰ δέ, φρθοὶ τῆς
 χειρὸς ἐκείνης οἱ δάκτυλοι καὶ οἷον διείροντες. οἱ
 μὲν δὴ κατ' Ὀλυμπίαν τε καὶ Ἀρκαδίαν λόγοι τὸν
 ἀθλητὴν ἴστοροῦνται τοῦτον ἀτρεπτον γενέσθαι καὶ
 μὴ ἐκβιβασθῆναι ποτε τοῦ χώρου, ἐν φόντῃ,
 δηλοῦνται δὲ τὸ μὲν ἀπρόξι τῶν δακτύλων ἐν τῇ
 ξυνοχῇ τῆς φόνης, τὸ δὲ μηδὲ ἀν σχισθῆναι ποτε
 ἀπ' ἀλλήλων αὐτούν, εἰ τις προς ἓνα αὐτῶν
 ἀμειλλήστο, τῷ τὰς διαφυάς ἐν φρθοῖς τοῖς
 δακτύλοις εὐ ξυνηρμόσθαι, τὴν τακίαν δέ, ἣν
 ἀναδεῖται, σωφροσύνης ἥγοῦνται ξυμβολοι. ὁ δὲ
 Ἀπολλωνιος σοφῶς μὲν εἶπεν ἐπινεοῖσθαι
 ταῦτα, σοφώτερα δὲ εἶναι τὰ αἰτηθέστερα. "ώς δέ
 γνησισκούτε τὸν νοῦν τοῦ Μίλωνος, Κροτωνιάτας
 τὸν ἀθλητὴν τοῦτον ἵερέα ἐστίσαντο τῷ "Ηρας.
 τὴν μὲν δὴ μήτραν ὁ τε χρὴ νοεῖν, τί ἀν ἔξτρογοίμην
 ἔτι, μετημονεύσας ἵερεως ἀνδρος, ἡ φόνα δὲ μονη
 φυτῶν τῇ "Ηρᾳ φύεται, ὁ δὲ ὑπὸ τοῖς ποσὶ
 δίσκοις, ἐπὶ ἀσπιδιον βεβηκὼς ὁ ἵερεὺς τῇ "Ηρᾳ
 εἴνεται, τοιτὲ δὲ καὶ ἡ δεξιὰ σημαίνει, τὸ δὲ
 ἔργον τῶν δακτύλων καὶ τὸ μήπω διεστῶς τῇ
 ἀρχαὶ ἀγαλματοποιίᾳ προσκείσθω."

LIFE OF APOLLONIUS. BOOK IV

And he also gave them an account of the broken ^{statue} of Milo and explained the stature of the big ³³³ re-
For this Milo is seen standing on a disk with his
two feet close together and in his left hand he grasps
a pomegranate while in his right hand the fingers
are extended and as it were straining together. Now
among the people of Crete and Arcadia the story
told about this athlete is that he was so inflexible and
firm that he could never be induced to move the spot
on which he stood, and this is the meaning of the
clenched fingers as he grasps the pomegranate and
of the looks as if they could never be separated from
one another, however much you struggled with any
one of them because the intervals between the
extended fingers are very close and they say that
the knot with which his head is bound is a symbol of
temperance and sobriety. Apollonius while admitting
that this account was wisely conceived said that
the truth was still severer. "In order that you may
know," said he, "the meaning of the statue of Milo,
the people of Crete made this athlete a priest of
Hera. As to the meaning then of his mitre I need
not explain it further than by reminding you that
the heifer was a heifer. But the pomegranate is the
only fruit which is grown in honour of Hera and the
disk beneath his feet means that the priest is stand-
ing on a small shield to offer his prayer to Hera,
and this is also indicated by his right hand. As for
the artist's way of rendering the fingers between
which he has left no interval that you may ascribe
to the antique style of the sculpture.

ΑΧΙΛ

ΟΑΡ. ΧΧΙΧ Παρατυγχάνων δέ τοις δρωμένοις ἀπεδεχέσθη
τῶν Ἡλείων, ὡς ἐπεμελοῦντό τε αὐτῶν καὶ ξὺν
κόσμῳ ἔδρων, μεῖόν τε οὖδεν ἢ οἱ ἀγωμούμενοι τῶν
ἀθλητῶν κρίνεσθαι φοντο, καὶ μήτ' ἐκάντες τι μήτ'
ἀκούτες ἀμαρτάνειν προύνοοῦντο. ἀρομάνων δ'
αὐτὸν τῶν ἑταίρων, τίνας Ἡλείους περὶ τὴν
διάθεσιν τῶν Ὀλυμπίων ἤγοιτο, "εἰ μὲν σοφούς,"
ἔφη, "οὐκ οἶδα, σοφιστὰς μέντοι."

XXX

ΟΑΡ. ΧΧΧ Ός δὲ καὶ διεβέβλητο πρὸς τοὺς οἰομένους
ξυγγράφειν, καὶ ἀμαθεῖς ἥγειτο τοὺς ἀπτομενούς
λόγου μείζονος, ὑπάρχει μαθεῖν ἐκ τῶνδε· μετράκιαν
γάρ δοκησίσοφον ἐντυχόν αὐτῷ περὶ τὸ ιερόν,
"συμπροθυμίθητί μοι," ἔφη, "αὔριον, ἀναγνώ-
σομαι γάρ τι." τοῦ δέ Ἀπολλωνίοι ἀρομένου, δ'
τι ἀναγνώσοιτο, "λόγος," εἶπε, "ξυντέτακταί μοι ἐξ
τὸν Δία" καὶ ἄμα ὑπὸ τῷ ἴματίῳ ἐπεδεκυνούσι τὸν
σεμινυόμενος τῇ παχύτητι τοῦ βιβλίου. "τί σύν,"
ἔφη, "ἐπαινέσῃ τοῦ Διός; ἢ τὸν Δία τὸν ἀνταῦθα
καὶ τὸ μηδὲν εἶναι τῶν ἐν τῇ γῇ δρμοῖο;" "καὶ
414

LIFE OF APOLLONIUS, BOOK IV

XXIX

He was present at the rites, and he commended the soberude with which the people of Elis ad-
monished them, and the good order with which they conducted them, as if they considered themselves to be as much on trial as the athletes who were contending for the prizes, anxious neither willingly nor unwillingly to commit any error. And when his companions asked him what he thought of the Elians in respect of their management of the Olympic games, he replied "Whether they are wise, I do not know, but of their cleverness I am quite sure."

XXX

How great a dislike he entertained of people who imagine they can write, and how senseless he considered those to be who essay a literary task beyond their powers, we can learn from the following incident: A young man who thought he had talent met him in the premete of the temple and said "Pray honour me with your presence to-morrow, for I am going to recite something." When Apollonius asked him what he was going to recite, he replied "I have composed a treatise upon Zeus." And as he said these words he showed, with no little pride at its stoutness, a book which he was carrying under his garment. "And," said Apollonius, "what are you going to praise about Zeus? Is't the Zeus of this fence, and are you going to say that there is nothing like him on the whole earth?"

FLAVIUS PHILOSTRATUS

οὐλ' τοῦτο μέν," ἔφη, "πολλὰ δὲ πρὸ τούτου καὶ ἐπὶ^{xxx}
 τούτῳ ἔτερα, καὶ γάρ αἱ ὥραι καὶ τὰ ἐν τῇ γῇ καὶ
 τὰ ὑπὲρ τὴν γῆν καὶ ἀνέμους εἶναι καὶ ἄστρα Διὸς
 πάντα." ὁ δὲ Ἀπολλωνιος, "δοκεῖς μοι," εἶπεν,
 "ἐγκωμιαστικός τις εἶναι σφύδρα." "διὰ τοῦτο,"
 ἔφη, "καὶ ποδάρια ἐγκώμιόν τί μοι ξυντέτακται
 καὶ τοῦ τυφλόν τίνα ἡ κωφόν εἶναι." "ἴλλαί
 μηδὲ τοὺς ὑδέρους," εἶπε, "μηδὲ τους καταρρούν
 ἀποκίρυττε τῆς ἑαυτοῦ σοφίας, εἰ βιούλοις ἐπαινεῖν
 τὰ τοιαῦτα, βελτίων δὲ οὐκεὶ καὶ τοῖς ἀποθνή-
 σκουσιν ἐπόμενος καὶ διὰν ἐπαίνους τῶν νοση-
 μάτων, ὃς ἀπέθανοι, ἤττον γάρ ἐπ' αὐτοῖς
 ἀνιάσονται πατέρες τε καὶ παῖδες καὶ οἱ ἀγχοῦ τῶν
 ἀποθανόντων." κεχαλινωμένον δὲ ἵδων τὸ μειράκιον
 ὑπὸ τοῦ λογου, "ὅ ἐγκωμιάζων," εἶπεν, "ὦ ξυγ-
 γραφεῖ, πότερον ἢ οἰδεν ἐπαινέσεται ἄμεινον ἢ
 ἢ οὐκ οἰδεν." "ἢ οἶδεν," ἔφη, "πῶς γάρ ἀν τις
 ἐπαινοῖ, ἢ οὐκ οἶδε" "τὸν πατέρα οὖν ἵδη ποτὲ
 τὸν σαυτοῦ ἐπήμεσατ;" "Ἄβουληθην," εἶπεν
 "ἴλλαί ἐπεὶ μέγας τι μοι δοκεῖ καὶ γενναῖος
 ἀνθρώπων τε ὃν οἶδα κάλλιστος, οἰκόν τε ἰκανὸς
 οἰκήσαι καὶ σοφιστὸς τὸ πάντα χρῆσθαι, παρῆκα τους
 ἃς αὐτὸν ἐπαινοῦν, ὡς μὴ αἰσχύνοιμε τὸν πατέρα
 ληγεῖ ἤττον." δυσχεραντας οὖν ὁ Ἀπολλωνιος,
 τουτὶ δὲ πρὸς τοὺς φορτικοὺς τῶν ἀνθρώπων

LIFE OF APOLLONIUS, BOOK IV

"Why that of course," said the other, "and a great deal more that comes before that and also follows it." For I shall say how the seasons and how everything on earth and above the earth, and how the winds and all the stars belong to Zeus." And Apollonius said, "It seems to me that you are a poor master of eloquence." "Yes," said the other, "and that is why I have composed an encomium of gout and of blindness and deafness." "And why not of dropsy too," said Apollonius, "for surely you won't run out influence from the sphere of your cleverness, since you are minded to praise such things?" And while you are about it, you would do as well to attend funerals and detail the causes of the various diseases of which the people died, for so you will somewhat soothe the regrets of the fathers and children and the near relations of the deceased. And as he saw that the effect of his words was to put a bridle on the young man's tongue, he added, "My dear author, which is the author of a panegyric hardly best to praise, things which he knows or things which he does not?" "Things which he knows," said the youth. "For how can a man praise things which he does not know?" "I conclude then that you have already written a panegyric of your own father?" "I wanted to," said the other, "but as he appears to me rather a big man and a noble one and the fairest of men I know, and a very clever housekeeper, and a paragon of wisdom all round, I gave up the attempt to compose a panegyric upon him lest I should disgrace my father by a discourse which would not do him justice." Thereupon Apollonius was incensed, as he often was against trivial and vulgar people. "Then," said he,

FLAVIUS PHILOSTRATUS

^{ΙΛΙ} έπασχεν, "είτα," ἔφη, "ὦ κύθαριμα, τὸν μὲν
^{XXX} πατέρα τὸν σεαυτοῦ, δν ἵσα καὶ σεαυτὸν γιγνώσκεις, οὐκ ἢρ' οἶσι πότ' ἀν ἵκανῶς ἐπαινέσαι, τὸν δ' ἀνθρώπων καὶ θεῶν πατέρα καὶ δημουργὸν τῶν ὅλων, δσα περὶ ἡμᾶς καὶ ὑπὲρ ἡμᾶς ἐστιν, εὐκόλως οὕτως ἀγκωμάζων οὕθ', δν ἐπαινεῖς, δεδιας, οὗτε ξυνίης ἐς λόγου καθιστάμενος μελέζονα ἀνθρώπου;"

XXXI

^{ΟΔΡ.}
^{XXXI} Λί δὲ ἐν Ὀλυμπιᾳ διαλέξεις τῷ Ἀπολλωνίῳ περὶ τῶν χρησιμωτάτων ἐγύγνοντο, περὶ σοφίας τε καὶ ἀνδρείας καὶ σωφροσύνης καὶ καθάπαξ, ὅπόσαι ἀρεταὶ εἰσὶ, περὶ τούτων ἀπὸ τῆς κρητιδος τοῦ νεῶ διελεγετο, πάντας ἐκπλήττων οὐ τὰς διανοίας μόνον, ἀλλὰ καὶ τὰς ἴδεαις τοῦ λόγου. περιστάντες δὲ αὐτὸν οἱ Λακεδαιμόνιοι, ξένον τε παρὰ τῷ Διὶ ἐπαιοῦντο καὶ τῶν οἴκοι νέων πατέρα βίου τε νομοθέτην καὶ γεροντων· γέρας. ἔρομένου δὲ Κορωθίου τινὸς κατὰ ἀχθηδονα, εἰ καὶ θεοφάνια αὐτῷ ἄξουσι, "ναὶ τῷ Σιω," ἔφη, "ἔταιμά γε." ὁ δὲ Ἀπολλώνιος ἀπίγαγεν αὐτοὺς τῶν τοιούτων, φτιὴ μὴ φθονοῦτο, ἐπεὶ δὲ ὑπερβὰς τὸ Ταύγετον εἶδεν ἐνεργὸν Λακεδαιμονα καὶ τὰ τοῦ Λυκούργου πάτρια εὖ πράττοντα, οὐκ ἀηδὲς ἐνόμισε τὸ καὶ

LIFE OF APOLLONIUS, BOOK IV

"you wretch, you are not sure that you can ever CHAP
sufficiently praise your own father whom you know ^{XXX}
as well as you do yourself, and yet you set out in
this light-hearted fashion to write an encomium
of the father of men and of gods and of the creator
of everything around us and above us, and you have
no reverence for him whom you praise, nor have you
the least idea that you are embarking on a subject
which transcends the power of man."

XXXI

THE conversations which Apollonius held in CRAP
Olympia turned upon the most profitable topics, ^{XXXI}
such as wisdom and courage and temperance, and in ^{He is}
a word upon all the virtues. He discussed these ^{invited to}
^{Sparta} from the platform of the temple, and he astonished
everyone not only by the insight he showed but by
his forms of expression. And the Lacedaemonians
flocked round him and invited him to share the
hospitality of their shrine of Zeus, and made him
father of their youths at home, and legislator of
their lives and the honour of their old men. Now
there was a Corinthian who felt pained at all this,
and asked whether they were also going to celebrate
a theophany for him. "Yes," said the other,
"by Castor and Pollux, everything is ready anyhow."
But Apollonius did not encourage them to pay him
such honours, for he feared they would arouse envy.
And when having crossed the mountain Taygetus,
he saw a Lacedaemon hard at work before him and
all the institutions of Lycurgus in full swing, he
felt that it would be a real pleasure to converse with

FLAVIUS PHILOSTRATUS

CAP. τοῖς τέλεσι τῶν Λακεδαιμονίων ἔυγγενέσθαι περὶ
XXX.

ῶν ἑρωτᾶν ἐβούλοντο ἡρούντο οὖν ἀφικόμενον, πῶς
θεοὶ θεραπευτέοι, ὁ δὲ εἶπεν, “ώς δεσπόται.”
πάλιν ἡρούντο, πῶς ἡρωες· “ώς πατέρες.” τρίτου
δὲ ἑρομένων, πῶς δὲ ἄνθρωποι, “οὐ Λακωνικόν,”
ἔφη, “τὸ ἑρώτημα.” ἡρούντα καὶ δὲ τὰ ἥγοῦτο τοὺς
παρ’ αὐτοῖς χόμους, ὁ δὲ εἶπεν, “ἱρίστους διδα-
σκάλους, οἱ διδάσκαλοι δὲ εὐδοκιμήσουσιν, ἣν οἱ
μαθηταὶ μὴ ράθυμωσιν.” ἑρομένων δ’ αὐτῶν, τὸ
περὶ ἀνδρείας ἔνυμβουλεύοι, “καὶ τί;” ἔφη, “τῇ
ἀνδρείᾳ χρήσεσθαι.”

XXXII

CAP. Ἐτύγχανε δὲ περὶ τὸν χρόνον τοῦτον νεανίας
XXXII Λακεδαιμόνιος αἰτίαν ἔχων παρ’ αὐτοῖς, ως ἀδικῶν
περὶ τὰ ἡθη Καλλικρατίδα μὲν γάρ τοῦ περὶ Ἀρ-
γινούσας ναυαρχήσαντος ἦν ἔκγονος, ναυκληρίας
δὲ ἡρα καὶ οὐ προσεῦχε τοῖς κοινοῖς, ἀλλ’ ἐς
Καρχηδόνα ἐξέπλει καὶ Σικελίαν ναῦς πεποιη-
μένος ἀκούσας οὖν κρίνεσθαι αὐτὸν ἐπὶ τούτῳ,
δεινὸν ἀήθη περιιδεῖν τὸν νεανίαν ὑπαχθέντα ἐς
δίκην, καὶ, “ὦ λῷστε,” ἔφη, “τί πεφροντικῶς περίει
καὶ, μεστὸς ἐννιάντῃ;” “Ἄγων,” εἶπεν, “ἐπῆγγελται

LIFE OF APOLLONIUS, BOOK IV

the authorities of the Lacedaemonians about things CHAP.
which they might ask his opinion upon, so they XXXI
asked him when he arrived, how the gods are to
be revered, and he answered "As your lords
and masters." Secondly they asked him "And
how the heroes?" "As fathers," he replied. And
their third question was "How are men to be
revered?" And he answered "Your question is
not one which any Spartan should put." They
asked him also what he thought of their laws, and
he replied that they were most excellent teachers,
adding that teachers will gain fame in proportion as
their disciples are industrious. And when they
asked him what advice he had to give them about
courage, he answered, "Why what else, but that
you should display it?"

XXXII

And about this time it happened that a certain CHAP.
youth of Lacedaemon was charged by his fellow XXXII
citizens with violating the customs of his country
Converts a
youngful
Spartan
from his
seafaring
life
For though he was descended from Callicratidas who
led the navy at the battle of Arginusae, yet he was
devoted to seafaring and paid no attention to public
affairs, but, instead of doing so, would sail off to
Carthage and Sicily in the ships which he had had
built. Apollonius then hearing that he was arraigned
for this conduct, thought it a pity to desert the
youth who had thus fallen under the hand of justice,
and said to him "My excellent fellow, why do you
go about so full of anxiety and with such a gloomy
air?" "A public prosecution," said the other, "has

FLAVIUS PHILOSTRATUS

CAP. ΜΟΙ δημόσιος, ἐπειδὴ πρὸς ναυκληρίας εἰμὶ καὶ τὰ
 ΣΣΣΠΙΙ κοινὰ οὐ πράττω." "πατὴρ δέ σοι ναύκληρος
 ἐγένετο ἡ πάππος," "ἀπαγε," εἶπε, "γυμνασί-
 αρχος τε καὶ ἔφορος καὶ πατρονόμος πάντες.
 Καλλικρατίδας δὲ ο πρόγονος καὶ τῶν ναυαρχη-
 σαντων ἐγένετο" "μῶν," ἔφη, "τὸν ἐν Ἀργινού-
 σαις λέγεις;" "ἐκεῖνου," εἶπε, "τὸν ἐν τῇ ναυαρχίᾳ
 ἀποθανοῦτα." "εἰτ' οὐ διέβαλέ σοι" εἶπε, "τὴν
 θάλατταν ἡ τελευτὴ τοῦ προγόνου," "μὰ Δί,"
 εἶπεν, "οὐ γὰρ ναυμαχῆσαν γε πλέω." "ἄλλ' ἐμπό-
 ρων τε καὶ ναυκλήρων κακοδαιμονέστερύν τι ἐρεῖς
 ἔθνος, πρῶται μὲν περινοστοῦσι, ζητοῦσιν ὑγροὺς
 κακῶς πρέπτουσαν, εἴτα προξένοις καὶ καπήλοις
 ἀναμεχθέντες πωλοῦσί τε καὶ πωλοῦνται, καὶ τοκοὶς
 ἀνυσίοις τὰς αὐτῶν κεφαλὰς υποτιθέντες ἐς τὸ πρά-
 χαιον σπειδούσι, καὶ μὲν εὖ πράττωσιν, εὐπλοεῖ
 ἡ ναῦς, καὶ πολὺν ποιοῦνται λόγουν τοῦ μήτε ἐκόντες
 ἀνατρέψαι μητε ἄκοντες, εἰ δὲ ἡ ἐμπορία πρὸς τὰ
 χρεα μὴ ἀναφέροιτο, μεταβάντες ἐς τὰ ἐφόδια
 προσαράττουσι τὰς ναῦς, καὶ τὰν ἑτέρων ναῦται
 βίου θεοῦ ἀνάγκην εἰπόντες ἀθεωτata καὶ οὐδὲ
 ἄκοντες αὐτοὶ ἀφεῖλοντα. εἰ δὲ καὶ μὴ τοιοῦτον
 ἦν τὸ θαλαττουργόν τε καὶ ναυτικὸν ἔθνος, ἀλλὰ
 τό γε Σπαρτιάτην δύτα καὶ πατέρων ψεγούστα, οἱ
 κείσθαι λήθην μὲν ἰσχούστα Δικούργου τε καὶ
 Ἰφίτου, φορτου δὲ μυήμονα καὶ ναυτικῆς ἀκριβο-

LIFE OF APOLLONIUS BOOK IV

been instituted against me because I go in for sea-faring and take a part in naval affairs. And was your father or your grandfather a mariner? Oh no, not I, and the other, they were all of them chiefs of the gymnasium and Ephors and police guardians. Considerable however is an ancestor who captain of the fleet. I suppose said Ammonius you mean him of Argos who fate Yes that fell in the sea actions sailing his fleet. Then well And now your ancestors made a decree and they made a decree against a seafaring. No by Zeus son of mother. But it is not with a view to condemning sailors by you that I ask you. Well now our ancestors took notice of people made seafarers and started from their habits and dispositions. In the first place they made them to be seeking for some market that is not situated and so they are and are associating with factors and brokers and then just not care about expense of the mounting rate of interest in their hurry to get back the principal and others however being born lucky and such like they taking it as if they never would let the sum sought be wanting a but if their gains be not more than the costs are added to them and losses and last there comes to the war and make our losses be because of taking others of the same alliance pretending in the most impudent manner that it is a gift of God. And next the sea-faring crowd who go on voyages be not so bad as I make them out to be yet is there any shame worse than this for a man who is a citizen of Sparta and the chief of factors who is delved in the heart of Sparta to secret house in the head of a ship and sons of Euryalus and of Iphitus thinking of

FLAVIUS PHILOSTRATUS

CAP. λογίας, τίνος αισχύνης ἀπεστιν; εἰ γὰρ καὶ μηδὲν
XXXII ἄλλο, τὴν γοῦν Σπάρτην αὐτὴν ἔδει ἐνθυμεῖσθαι,
φέσ, ὅποτε μὲν τῆς γῆς εἶχετο, οὐρανομήκη δόξασταν,
ἐπεὶ δὲ θαλάττης ἐπεθύμησε, βυθισθεῖσάν τε καὶ
ἀφαινθεῖσαν οὐκ ἐν τῇ θαλάττῃ μόνου, ἀλλὰ καὶ
ἐν τῇ γῇ.” τούτοις τὸν νεανίαν οὕτω τι ἔχειρώ-
σατο τοῖς λόγοις, ὡς μεύσαντα αὐτὸν ἐς τὴν γῆν
κλαίειν, ἐπεὶ τοσοῦτον ἥκουσεν ἀπολελεῖθαι τῶν
πατέρων, ἀποδόσθαι τε τὰς ναῦς, ἐν αἷς ἔζη
καθεστώτα δὲ αὐτὸν ἴδων ὁ Ἀπολλάνιος καὶ τὴν
γῆν ἀσπαζόμενος, κατίγαγε παρὰ τους ἐφέροντας καὶ
παρηγόρησατο τῆς δίκης.

XXXIII

CAP. XXXIII Κάκεινο τῶν ἐν Λακεδαιμονιν ἐπιστολὴ ἐκ βα-
σιλέως Λακεδαιμονίους ἦκεν ἐπίπληξιν ἐς τὸ κοινὸν
αὐτῶν φέρουσα, ὡς ὑπὲρ τὴν Ἐλευθερίαν ὑβριζόν-
των, ἐκ διαβολῶν δὲ τοῦ τῆς Ἑλλάδος ἀρχοντος
ἐπέσταλτο αὐτοῖς ταῦτα. οἱ μὲν δὴ Λακεδαιμόνιοι
ἀπορίᾳ εἶχοντο, καὶ ἡ Σπάρτη πρὸς ἑαυτὴν ἤριζεν,
εἴτε χρὴ παραιτούμενους τὴν ὀργὴν τοῦ βασιλέως
εἴτε ὑπερφρονοῦντας ἐπιστέλλειν προς ταῦτα
ξύμβοιλον ἐποιεῖντο τὸν Ἀπολλάνιον τοῦ τῆς
ἐπιστολῆς ἥθους, ὁ δέ, ως εἶδε διεστηκότας,
παρῆλθε τε ἐς τὸ κοινὸν αὐτῶν καὶ ὠδει εβραχυ-

LIFE OF APOLLONIUS, BOOK IV

nought but of cargoes and petty bills of lading? For CHAP. if he thinks of nothing else, he might at least bear XXXII mind that Sparta herself, so long as she stuck to the land, enjoyed a fame reaching to heaven, but when she began to covet the sea, she sank down and down, and was blotted out at last, not only on the sea but on the land as well." The young man was so overcome by these arguments, that he bowed his head to the earth and wept, because he heard he was so degenerate from his fathers, and he sold the ships by which he lived. And when Apollonius saw that he was restored to his senses and inclined to embrace a career on land, he led him before the Ephors and obtained his acquittal

XXXIII

HERE is another incident that happened in Lacedaemon. A letter came from the Emperor heaping reproaches upon the public assembly of the Lacedaemonians, and declaring that in their licence they abused liberty, and this letter had been addressed to them at the instance of the governor of Greece, who had maligned them. The Lacedaemonians then were at a loss what to do, and Sparta was divided against herself over the issue, whether in their reply to the letter they should try to appease the Emperor's wrath or take a lofty tone towards him. Under the circumstances they sought the counsel of Apollonius and asked him how to pitch the tone of their letter. And he, when he saw them to be divided on the point, came forward in their public assembly and delivered himself of the following short and concise

CHAP.
XXXIII
Advice to
Sparta how
to answer
an Emperor

FLAVIUS PHILOSTRATUS

CAP. Λόγησε **XXXIII.** “Παλαιμήδης εύρε γράμματα οὐχ ὑπέρ τοῦ γράφειν μόνον, ἀλλὰ καὶ ὑπὲρ τοῦ γιγνώσκειν ἢ δεῖ μὴ γράφειν” σύτω μὲν δὴ Λακεδαιμονίους ἀπῆγε τοῦ μήτε θρασεῖς μήτε δειλοδεξίᾳ φθῆναι.

XXXIV

CAP. ΛΟΓΙΣΜΟΙ Διατρίψας δὲ ἐν τῇ Σπάρτῃ μετὰ τὴν Ὀλυμπίαν χρόνον, ὡς ἐτελεύτα ὁ χειμῶν, ἐπὶ Μαλέαν ἥλθεν ἀρχομένου ἥρος, ὡς ἐς τὴν Ἐρώμην ἀφήσων, διανοουμένῳ δὲ αὐτῷ ταῦτα ἐγένετο διαρ τοιόνδε. ἔδοκει γυναικα μεγίστην τε καὶ πρεσβυτατην περιβάλλειν αὐτὸν καὶ δεῖσθαι οἱ ξυργενέσθαι, πρὸν ἐς Ἰταλοὺς πλεύσας, Διὸς δὲ εἶναι τὴν τροφὴν Ἑλεγία, καὶ ἦν αὐτῇ στέφανος πάντ' ἔχων τὰ ἐκ γῆς καὶ θαλάττης. λογισμὸν δὲ αὐτῷ διδοὺς τῆς ὄψεως ξυνῆκεν, ὅτι πλευστέα εἴη ἐς Κρήτην πρότερον, ἦν τροφὸν ἥγονομεθα τοῦ Διός, ἐπειδὴ ἐν ταύτῃ ἐμαιεύθη, ο δὲ στέφανος καὶ ἄλλην ἵσως δηλώσας υῆστον. οὐσῶν δὲ ἐν Μαλέᾳ νεῶν πλειόνων, αἱ ἐς Κρήτην ἀφήσειν ἔμελλαν, ἐνέβη ναῦν ἀποχρώσαν τῷ κοινῷ κοινὸν δὲ ἐκάλει τούς τε ἑταίρους καὶ τοὺς τῶν ἑταίρων δοῖλους, οὐδὲ γὰρ ἐκείνους παρέώρα. προσπλεύσας δὲ Κυδωνίᾳ, καὶ παραπλεύσας ἐς Κυασσόν, τὸν μὲν Λαβύρινθον, θε ἐκεῖ δείκνυται, ξυνεῖχε δέ, οἷμα, ποτε τὸν Μινώταυρον, βουλομένων ἰδεῖν τῶν ἑταίρων, ἐκείνοις μὲν ξυνεχώρει τοῦτο, αὐτὸς δὲ οὐκ ἀν-

LIFE OF APOLLONIUS, BOOK IV

speech "Palamedes discovered writing not only in ^{CHAP.} order that people might write, but also in order that ^{XXXIII} they might know what they must not write." In this way accordingly he dissuaded the Lacedaemonians from showing themselves to be either too bold or cowardly.

XXXIV

He stayed in Sparta for some time after the ^{CHAP.} Olympic festival, until the winter was over, and at ^{XXXIV} the beginning of spring proceeded to Malea with the intention of setting out for Rome. But while he was still pondering this project, he had the following dream. It seemed as if a woman both very tall and venerable in years embraced him, and asked him to visit her before he set sail for Italy, and she said that she was the nurse of Zeus, and she wore a wreath that held everything that is on the earth or in the sea. He proceeded to ponder the meaning of the vision, and came to the conclusion that he ought first to sail to Crete, which we regard as the nurse of Zeus, because on that island Zeus was born, although the wreath might perhaps indicate some other island. Now there were several ships at Malea, making ready to set sail to Crete so he embarked upon one sufficient for his association, to which he gave the title of his companions, and also his companions' servants, for he did not think it right to pass over the latter. And he bent his course for Cydonia, and sailed past that place to Knossus, where a labyrinth is shown, which, I believe, once on a time, contained the Minotaur. As his companions were anxious to see this he allowed them to do so,

is warned
in a dream to
visit Crete

FLAVIUS PHILOSTRATUS

ΓΑΡ ιδη θεατη γνωσθαι της ἀδείας του Μίκη. προγει
 έτες τοις Γοργίνες πιθεφ τής Ἰδης ἀμλθυτού εὖ εἰς
 τοις θεολογουμένοις εὐτυχῶν, ἐπορειθῇ καὶ ἐτὸ
 ἵερος τοῦ Δευτηνίας διτά δὲ Λασκαρέτιον, καὶ ὕστερ
 ἡ Λασιά εἰ τοῦ Περούκηρος, οὕτως δὲ τὸ ορού τοῦτο
 ξυνθέσται ἡ Κρητη, τολλοὶ δὲ εἰς Λιβύην ἐταύτη
 περισσουσται καὶ γερ τετραπτεῖ προς τὸ Διβίσον
 πελάγος εἰπά τον τὴν Φαίστον ἔνθα την πολλῆ
 ἀκεργετική θελαττεῖ εἰ μέρος λαβετ Λερπτηίον
 δι τὸ ιερού αναμασθεῖς φασιν, ἀπειδὴ ἀκρατηριον
 ἢ αὐτοὺς κατατείνει λεοντὶ εἰκασμένον. εἰς τολλα
 εἰς ξυντυχίαι τὸν πετρών αποφανούσει, μέσην τη
 ἑπει τῷ ακρατηριφ φύοντα, εἰ λαστὶ εἰς εἴτε
 γράμμα τὸν ὑποξύμηντον τοτε τῇ 'Ρερ. διταινε
 διελεγομένου τοτε τοῦ 'Απολληλίου περὶ μεσημ-
 βρίας, διελέγετο δὲ πολλοῖς απέραστο, οὐφ' ὅτι το
 ιεροῦ ἀθεραπεύετο, σεισμος αδρονε τῇ Κρητη
 προσεβάλει προστη δε οὐκ ἐτηφεύ, αλλ' ἐπ τη
 γη την πηγήσει, ἡ θελαττα δε υπεισόπησε στιβα
 λιστε ἐπτα καὶ οι μερ πολλοὶ ἔβαισαν, μη το
 πελάγος ὑποχυμρίσαν διεισπεσθαι το ιερού καὶ
 ἀποπεχθεσι. ο δε 'Απολληλίος, "θερείτε," ἐφη.
 • "ἡ γερ θελαττα γῆν ἔτεσε" καὶ οι μερ φύοντο
 ειπον τὴν ομονοία την απαχύνει λαγεῖ, καὶ ὅτι
 μερενάρ. θελαττα πειτεροφ ετ την γῆν αργοσειτο.
 μετα δε ημερας ελεγας πεικομενοι τηνε ει τη
 Κιδωνιατίδος ἥρρυγειλεψ ὅτι κατα την ημιρα το
 καὶ μετημβρίαν, δη σγενετο ἡ διεσπημα ειγεσε ει
 τηρ θελαττης ακεβοθη περι του παρθμον του

THE LIFE OF APOLLONIUS, BOOK IV

but refused himself to be a spectator of the eruption ²¹⁵
of Mount Etna and continued his course to Crete where he
longed to visit Ida. He accordingly started
up and after visiting the sacred sites he passed
up to the shrine of Ioben. And this is a shrine of ~~Amphi-~~
~~Amphepas~~ and just as the other of Am check to ²²⁰
Pergamum so the whole of Crete turned to this ~~shrine~~
shrine and many ~~Euans~~ now cross the sea to visit it for it faces towards the Iberian sea close to
Phoenicia where the ~~sea~~ now keeps out a mighty
sea. And they say that this shrine is named that of
Ioben because a promontory sticks out from it which
resembles a sow for her as often a sharper arrange-
ment of the rocks suggests a nursing form and they
tell a story about this promontory how it was once
one of the seas which were joined in the channel of
Rox. Here Apollonius was last going on one
occasion about Ioben and was addressing quite a
number of people who were now living at the
shrine when an earthquake shook the whole of
Crete at once and a roar of thunder was heard to
issue not from the clouds but from the earth and the
sea receded about seven stadia. And most of them
were afraid that the sea by receding in this way
would drag the temple after it so that they would
be arrested ~~over~~. But Apollonius said "Be of good
courage for the earth hath done ~~and~~ and brought it
it forth". And they thought that he was alluding
to the harmony of the elements and was arguing
that the sea would never break its violence upon the
land but after a few days some tremors arose
from Crete and announced that on the very day
on which the portent occurred and just at the same
hour of midday an island rose out of the sea at the

FLAVIUS PHILOSTRATUS

ΟΑΡ ΧΧΧΙV διαρρέοντα Θύραν τε καὶ Κρήτην ἔσσαντες οὖν λόγων μῆκος ἐλθωμεῖ καὶ ἐπὶ τὰς ἐν Ἱώνῃ σπουδάς, αἱ ἐγένοντο αὐτῷ μετὰ τὰ ἐν Κρήτῃ.

XXXV

ΟΑΡ ΧΧΧV Νέρων οὐξυνεχώρει φιλοσοφεῖν, ἀλλὰ περίεργον αὐτῷ χρῆμα οἱ φιλοσοφοῦντες ἔφαινοντο καὶ μαντικὴν σινσκιέζοντες, καὶ ἡχθη ποτὲ ὁ τρίβων ἢς δικαστήριον, ὡς μαντικῆς σχῆμα ἦν τοις ἄλλοις, ἀλλὰ Μουσώνιος ὁ Βαβυλώνιος, ἀνὴρ Ἀπολλωνίου μόνου δεύτερος, ἐδέθη ἐπὶ σοφίᾳ καὶ ἐκεὶ μένων ἐκινδύνευσεν, ἀπέθανε δ' ἀν τὸ ἐπὶ τῷ δήσαντε, εἰ μὴ σφόδρα ἕρρωτο.

XXXVI

ΟΑΡ ΧΧΧVI Ἐν τοιαύτῃ καταστάσει φιλοσοφίας οὕσης ἔτυχε προσιὼν τῇ Ἱώνῃ, στάδια δὲ εἴκοσι καὶ ἑκατὸν ἀπέχων ἐνέτυχε Φιλολάφ τῷ Κιττιέ περὶ τὸ μέρος τὸ ἐν τῇ Ἀρικέ. Τὸν δὲ ὁ Φιλόλαος τὴν μὲν γλώτταν ξινυκείμενος, μαλακώτερος δὲ καρτερήσατ τι. οὗτος ἀναλύων ἀπὸ τῆς Ἱώνης αὐτός τε ἐψήσει φεύγοντι, καὶ δτῷ ἐντύχοι φιλοσοφοῦντι παρεκελεύετο τὸ αὐτὸ πράττειν. προσειπων οὖν τὸν Ἀπολλωνίου ἐκέλευεν ἐκστῆναι τῷ καιρῷ, μηδὲ ἐπιφοετᾶν τῇ Ἱώνῃ διαβεβλημένον τοῦ

LIFE OF APOLLONIUS, BOOK IV

sift between them and Crete. However, I must give up all prolixity and hurry on to relate the conversations which he held in Rome, subsequently to his stay in Crete.

XXXV

Nero was opposed to philosophy, because he suspected its devotees of being addicted to magic, and of being diviners in disguise, and at last the philosopher's mantle brought its wearers before the law courts, as if it were a mere cloak of the divining art. I will not mention other names, but Masomus of Babylon, a man only second to Apollonius, was thrown into prison for the crime of being a sage, and there lay in danger of death, and he would have died for all his master cared, if it had not been for the strength of his constitution.

XXXVI

Such was the condition in which philosophy stood when Apollonius was approaching Rome, and at a distance of one hundred and twenty stadia from its walls he met Philolaus of Cittium in the neighbourhood of the Grove of Aesculapius. Now Philolaus was a polished speaker, but too soft to bear any hardships. He had quitted Rome, and was virtually a fugitive, and any philosopher he met with he urged to take the same course. He accordingly addressed himself to Apollonius, and urged him to give way to circumstances, and not to proceed to Rome, where philosophy was in such bad odour, and he related

FLAVIUS PHILOSTRATUS

ΣΑΙΡ, φιλοσοφεῖν, καὶ διηγεῖται τὰ ἔκει πραττόμενα θαρὰ
 ΣΣΣVI ἐπιστρεφόμενος, μὴ ἐπακροῦτό τις αὐτοῦ κατόπιν.
 "σὺ δέ καὶ χορὸν φιλοσοφῶν ἀναψάμενος," εἶπε,
 "βαδίζεις φθονού μεστός, οὐκ εἴδως τους ἐπιτεταγ-
 μένους ταῦς πύλαις ὑπὸ Νέρωνος, οἱ ξυλλήφονται
 σί τε καὶ τούτους, πρὸν ἔσσω γενέσθαι." "τί δ;"
 εἶπεν, "ὦ Φιλόλαος, τὸν αὐτοκράτορα σπουδάζειν
 φασίν;" "ἡνιοχεῖ," ἔφη, "δημοσίᾳ καὶ ἁδεὶ παριών
 δὲ τὰ Ῥωμαίων θέατρα καὶ μετὰ τῶν μονο-
 μαχούντων ζῆ, μονομαχεῖ δὲ καὶ αὐτὸς καὶ
 ἀποσφάττει" ὑπολαβὼν οὖν ὁ Ἀπολλάνιος,
 "είτε," ἔφη, "ὦ βέλτιστε, μεῖζόν τι ἡγεῖ θέαμα
 ἀνδράσι πεπαιδευμένοις η̄ βασιλέα ἵδειν ἀσχημο-
 νοῦντα, θεοῦ μεν γάρ παίγνιον ἀνθρωπος" εἶπε
 "κατὰ τὴν Πλάτωνος δόξαν, βασιλεὺς δὲ ἀνθρώ-
 που παίγνιον γυγνόμενος καὶ χαριζόμενος τοῖς
 δχλοις τὴν εαυτοῦ αἰσχύνην, τίνας οὐκ ἀν παρύσχοι
 λόγους τοῖς φιλοσοφοῦσις," "νη̄ Δᾶ," εἶπεν ὁ
 Φιλόλαος, "ἔνγε μετὰ τοῦ ἀκινδύνοι γίγνοιστο, εἰ δὲ
 ἀπόλοιο ἀναγθεῖς καὶ Νέρων σε ὥμδον φάγοι μηδὲν
 ἰδόντα ὡν πράττει, ἐπι πολλῷ ἔσται σοι τὸ
 ἐντυχεῖν αὐτῷ καὶ ἐπὶ πλείσιν η̄ τῷ Ὁδυσσεῖ
 ἐγένετο, ὅποτε παρὰ τὸν Κύκλωπα ἤλθει, ἀπα-
 λλεσσε γάρ πολλοὺς τῶν ἄταίρων ποθήσας ἵδειν
 αὐτὸν καὶ ἤττηθεις ἀτόπου καὶ ώμοι θεάματος."
 ὁ δὲ Ἀπολλάνιος, "οἰετ γάρ," ἔφη, "τοῦτον ἤττον

to him what was taking place there and as he did ~~not~~
so he kept turning his head round, lest anybody
should be listening behind him to what he said.

"And you," he said, "after attaching this band of
phosphores to yourself a thing which will bring
you into suspicion and informers on your way
thither knowing nothing of the others set over the
gates by Nero who will arrest you and then before
ever you enter or get inside." And so at last
Apollonius "O Phœbus are the scripturæ of the
autocrat said to be?" He drives a chariot, and
the other "in public" and he comes forward on the
boards of the Roman theatres and sings songs and
he lives with glad stars and at himself fights as one
and stars his own. Apollonius therefore rejoiced
and said "Then my dear fellow do you think
that there can be any better spectacle for man of
education than to see an emperor thus demeaning
himself? for it is Plato's opinion man is the
spirit of the gods what a theatre we have here
provided for pl. nephews by an emperor who makes
himself the spirit of man and sets himself to
deight the common herd with the spectacle of his
own shame." Yet by Zeus said P. adiant, if
you could do it with impunity but if you are going
to lose your life by going thither, and if Nero is
going to devour you alive before you see anything of
what he does, your interview with him will cost you
dear much dearer than I ever cost Lysias to visit
the Cyclops in his house though he lost many of his
comrades in his attempt to see him and because he
yielded to the temptation of beholding so cruel a
monster. But Apollonius said "So you think
that this ruler is less boundless than the Cyclops, if he

FLAVIUS PHILOSTRATUS

ΣΑΡ. ΣΤΙΧΟΙ ἐκτετυφλῶσθαι τοῦ Κύπελλου, εἰ τοιαῦτα ἔργά-
ζεται," καὶ ὁ Φιλόλαος "πραττέτω μέν," εἶπεν,
"ὅτι βούλεται, σὺ δὲ ἀλλὰ τούτους σώζε."

XXXVII

ΣΑΡ. ΣΤΙΧΟΙ Φανῆ δὲ ταῦτα μείζον ἔλεγε καὶ ἐώκει κλέψοντι
ἐνταῦθα δείσας ὁ Δάρμις περὶ τοὺς μέοις, μὴ χείρους
αὐτῶν γένοιστο ὑπὸ τῆς τοῦ Φιλολάου πτοίας,
ἀπολαβθεῖν τὸν Ἀπολλώνιον, "ἀπολεῖ," ἔφη, "τοὺς
μέοις ὁ λαγὼς οὗτος τρόμων καὶ ἀθυμίας ἀναπιμ-
πλάδι πάντα." ὁ δὲ Ἀπολλώνιος, "καὶ μὴν
πολλῶν," ἔφη, "ἀγαθῶν δυτῶν, δὲ μηδὲ εἰξαμένῳ
μοι πολλάκις παρὰ τῷρ θεῶν γέγονε, μέγιστον δὲ
ἔγαγε φαίην ἀπολελαυκέναι τὸ μνᾶ τούτο, παρ-
πέπτωκε γαρ βάσανος τῶν μέων, ἡ σφόδρα ἔλεγχει
τοὺς φιλοσοφοῦντάς τε αὐτῶν καὶ τοὺς ἔτερούς τε
μᾶλλον ἡ τοῦτο πράττοντας" καὶ ἡλέγυχθησαν
αὐτίκα οἱ μὴ ἔρρωμένη σφῶν, ὑπὸ γὰρ τῶν τοῦ
Φιλολάου λόγων ἀπαχθεντες οἱ μὲν ἔφασαν νοσεῖν,
οἱ δὲ οὐκ εἶναι αὐτοῖς ἔφόδια, οἱ δὲ τῷν οἴκοι ἔρâν,
οἱ δὲ υπὸ δινειράτων ἐκπεπλήγθαι, καὶ περιῆλθεν
ἐς ὄκτω ὄμελητάς ὁ Ἀπολλώνιος ἐκ τεττάρων καὶ
τριάκοντα, οἱ ξυνεφοίτων αὐτῷ ἐς τὴν Ρώμην. οἱ
δὲ ἄλλοι Νέρωνά τε καὶ φιλοσοφίαν ἀποδράντες
φυγὴν φέροντο.

LIFE OF APOLLONIUS, BOOK IV

computs such crimes?" And Philolaus answered CHAP.
"Let him do what he likes, but do you at least save XXXVI
these your companions."

XXXVII

AND these words he uttered in a loud voice and CHAP.
with an air of weeping, whereupon Damis conceived XXXVII
a fear lest the younger men of his party should be
unmanned by the craven terrors of Philolaus. So he
took aside Apollonius and said "This here, with all
his panicky fears, will ruin these young men, and fill
them with discouragement." But Apollonius said
"Well, of all the blessings which have been
vouchsafed to me by the gods, often without my
praying for them at all this present one, I may say,
is the greatest that I have ever enjoyed, for chance
has thrown in my way a touchstone to test these
young men, of a kind to prove most thoroughly
which of them are philosophers, and which of them
prefer some other line of conduct than that of the
philosopher." And in fact the knock kneed among
them were detected in no time, for under the
influence of what Philolaus said, some of them
declared that they were ill others that they had no
provisions for the journey, others that they were
homesick, others that they had been daggerted by
dreams, and in the result the thirty-four companions
of Apollonius who were willing to accompany him
to Rome were reduced to eight. And all the rest
ran away from Nero and philosophy, both at once,
and took to their heels.

XXXVIII

CAP. III Συναγαγόντες δὲ τοὺς περιλειφθέντας, ὃν καὶ
 Μέντπος ἡνὸς ὁ ξυναλλαξας τῇ ἐμπούσῃ καὶ
 Διασκοριδης ὁ Λίγύπτιος καὶ Δαμης, "οὐ λοιδορη-
 σομαι," ἔφη, "τοῖς ἀπολελοιποσιν ἡμᾶς, ἀλλ' ἡμᾶς
 ἐπαινέσσομεν μᾶλλον, ὅτι ἀνδρεῖς ἔστε ἐμοὶ δροιοι,
 οὐδέ, εἰ τις Νερωνα δειστας ἀπίρλθε, δειλὸν ἡγήσο-
 μει τοῦτον, ἀλλ' εἰ τις τοῦ δεοντος τούτου κρείττων
 γίγνεται, φιλοσοφος ὑπὲρ ἐμοῦ προσειρήσεται, καὶ
 διδάξομεν αὐτον, ὅποσα οἶδα. δοκεῖ δη μοι πρώτον
 μὲν εὑξασθαι τοῖς θεοῖς, δι' οὓς ταῦτα ἐπι τοῦν
 ἡλθεν υμὲν τε κάτεινοι, ἐπειδὴ ἡγεμόνας αὐτον
 ποιεισθαι. θεῶν γάρ χωρὶς οὐδὲ ἐν ἀλλῳ ἐσμέν.
 παριτητέα ἐς τόλμην ἡ τοσούτων τῆς αἰκονιμένης
 μερῶν ἄρχες πάντες οὖν ἀν παρέλθοι τις, εἰ μη
 ἐκείνοις ἤργοιντο, καὶ ταῦτα πυρανίδος ἐν αὐτῇ
 καθεατηριας οὗταις χαλεπτής, οις μη ἔξειναι σοφοῖς
 εἴναι ἀνοητον τε μηδεπι δοκεῖται τὸ θαρσεῖν ὅδον.
 Ἡν πολλοὶ τῶν φιλοσοφῶν φεύγουσιν. ἔγω γάρ
 πρώτου μεν οὐδένες ἀν ἤγούμεναι φοβερον οὕτω
 γενεσθαι τῶν κατ' ἀνθρώπους. ὡς ἐκπλαγίναι
 ποτε υπὲρ αὐτοῦ τὸν σοφόν, εἰτ' οὐδὲ ἀν προθειη
 ἀνδρειας μελετας, εαν μη μετὰ κωδικων γυγνωιντο.
 καὶ ἀλλως ἐπελθοντο γῆρ, δοτην οὐποτε τις ἀνθρώπων,
 θηρία μὲν Ἀραβιά τε καὶ Ἰνδικα παμπόλλα εἰδον,
 το δε θηριον τοῦτο, δι παλοῦσιν οι πολλοὶ τύρανοι,

LIFE OF APOLLONIUS, BOOK IV

XXXVIII

He therefore assembled those who were left, ^{CHAP.} ^{XXXVIII}
 among whom were Memphis, who had foregathered
 with the hobgoblin, and Thesondes the Egyptian,
 and Damus, and said to them " I shall not scold
 those who have abandoned us but I shall rather ^{It is}
 praise you for being men like myself one should
 think a man a coward because he has disapparated
 out of dread of Nero, but anyone who rises superior
 to such fear I will hail as a philosopher, and I will
 teach him all I know. I think then that we ought
 first of all to pray to the gods who have suggested
 these different courses to you and to them, and then
 we ought to solicit their direction and guidance for
 we are not remote from the gods even in a foreign
 country. We must then march forward to the city
 which is mistress of so much of the inhabited world,
 but how can anybody go forward thither unless the
 gods are leading him? The more so, because a
 tyranny has been established in this city so harsh
 and cruel, that it does not suffer men to be wise.
 And let not anyone think it foolish so to venture
 along a path which many philosophers are fleeing
 from, for in the first place I do not esteem any
 human agency so formidable, that a wise man can
 ever be terrified by it, and in the second place, I
 would not urge upon you the pursuit of bravery, unless
 it were attended with danger. Moreover in traversing ^{No}
 more of the earth than our man yet has visited I have
 seen hosts of Arabian and Indian wild beasts, but
 as to this wild beast, which the many call a tyrant,

FLAVIUS PHILOSTRATUS

ΣΑΓ^τ
 ΚΧΧΙΙΙ οὗτος ὄπόςαι κεφαλαι αὐτῷ. οἶδα, οὗτος εἰ γαμψώ-
 νυχὸν τε καὶ καρχαροδούς ἔστι. καίτοι πολιτικοὶ
 μὲν εἶναι τὸ θηριον τοῦτο λέγεται καὶ τὰ μέσα τῶν
 πολεων σίκεῖν, τασσούτῳ δὲ ἀγριωτέρον διάλεγεται
 τῶν ὄρεων τε καὶ ὄλαινεν, δσφ λιοντες μὲν καὶ
 παρβάλεις ἐνίστη πολακευομένοι ἡμεροῦντας καὶ
 μιταβάλλουσι τοῦ ἥθους, τούτοις δὲ ὑπὸ τῶν
 κατεψυχούστων ἐπανομένον ἀγριωτέρον αὐτοῦ
 γίγνεται καὶ λαφύσσει πάντα. περὶ μὲν γε θηρίου
 οὐκ ἀν εἴταις, δτε τὰς μητέρας ποτὲ τὰς αὐτῶν
 ἔδαισεντο. Νέρων δὲ ἐμπεφόρηται τῆς βορᾶς
 ταύτης εἰ δὲ καὶ ταῦτα γέγονεν ἐπ' Ὁρίστῃ καὶ
 Ἀλεμαίων, ἀλλ ἐκείνοις σχῆμα τοῦ δρυον πατέ-
 ρες ἔσαν, ο μὲν ἀποδακτὸν ὑπὸ τῆς ἑαυτοῦ γυναικος,
 ο δὲ δρυον πραθειε, οὗτοσι δὲ καὶ ἰστοιηδεις ὑπὸ
 τῆς μητρος γέροντες βασιλεῖ καὶ ελπροκομησας τὸ
 δρυειν, καναγυφ τὴν μητέρα ἀπίκταις, πλοιον ἐπ'
 αὐτῇ ξινθειε, οὐφ' οὐ ἀπώλετο πρὸς τὴν γῆν. εἰ δὲ
 ἐκ τοιτων φοβερον τις ἤγειται Νέρωνα, καὶ διὰ
 τοῦτο ἀποτηδῷ φιλοσοφιας, οὐκ ἀσφαλέτ αὐτῷ
 κομιζειν τὸ ἀπὸ θυμοῦ τι αὐτῷ πράττειν, Ιστοι το
 μὲν φοβερον ἐκείνοις ὑπαρχον, δσοι περ ἀν
 συφροσυνῆς τε καὶ σοφιας ἀπτωται, τούτοις γάρ
 καὶ τὰ περὶ τῶν θεῶν εὖ ἔχει, τὰ δὲ τῶν ὑβρι-
 ζόντων ὕθλον ἤγεισθε, καθά καὶ τὰ τῶν μεμεθυ-
 σμένων, καὶ γάρ δὴ κάκεινον γε ἡλιθιον μὲν
 τρυγουμέθα, φοβεροὺς δὲ οὐκ Ιωμεν οὐκ εἰ τὴν
 Ἄνωμην, εἴητε ερρυμέθα, πρὸς γάρ τα Νέρωνος

LIFE OF APOLLONIUS, BOOK IV

I know not either how many heads he has, nor ~~what~~
 whether he has crooked tusks and jagged teeth. In ~~xxviii~~
 any case, though this monster is said to be a social
 beast and to inhabit the heart of cities. Yet he is so
 much wilder and fiercer in his disposition than animals
 of the mountain and forest, that whereas you can
 sometimes tame and alter the character of lions and
 leopards by flattering them this one is only roused
 to greater cruelty than before by those who strike
 him so that he rends and devours all alike. And
 again there is no animal anyhow of which you can
 say that it ever devours its own mother, but Nero is
 gorged with such quarry. It is true, perhaps that
 the same crime was committed in the case of
 Orestes and Aegisthus but they had some excuse
 for their deeds in that the father of the one was
 murdered by his own wife, while the other's and her
 son for a necklace, this man, however has murdered
 the very mother to whom he owes his adoption by
 the aged emperor and his inheritance of the empire,
 for he shipwrecked and so slew her close to land
 in a vessel built for the express purpose of doing
 her to death. If, however, anyone is disposed to
 dread Nero for these reasons, and is led abruptly
 to forsake philosophy, conceiving that it is not safe
 for him to thwart his evil temper let him know
 that the quality of inspiring fear really belongs to
 those who are devoted to temperance and wisdom,
 because they are sure of divine succour. But let
 him snap his fingers at the threats of the proud and
 insolent, as he would at those of drunken men, for
 we regard the latter surely as daft and silly, but not
 formidable. Let us then go forward to Rome if we
 are good men and true, for to Nero's persecutions

FLAVIUS PHILOSTRATUS

ΣΑΡ. ΧΧΧVIII κηρύγματα, δι' ὃν ἔξειργε τοὺς φιλοσοφίας, ἐστιν
ἡμῖν τὸ τοῦ Σοφοκλέους λέγειν·

οὐ γάρ τι μοι Ζεὺς ἦν ὁ κηρύξας τάδε,

οὐδὲ Μοῦσαι καὶ Ἀπόλλων λόγιος. εἰκὸς δὲ καὶ
αὐτὸν Νέρωνα γνησίους τὰ λαμβεῖα ταῦτα,
τραγῳδίᾳ, ὡς φασι, χαροῦντα.”

ἐνταῦθα τις τὸ ὄμήρου ἐνθυμηθείς, ὡς, ἐπειδὰν
ὁ λόγος ἀρρόσῃ πολεμικοὺς ἄνδρας, μία μὲν κόρυς
γύγνωνται, μία δέ ἀσπίς, εὑρεῖν ἄν μοι δοκεῖ αὐτὸ^ν
τοῦτο καὶ περὶ τούτους τοὺς ἄνδρας γενόμενους ὑπὸ^ν
γὰρ τῶν τοῦ Ἀπολλωνίου λόγων ἔνγκροτηθέντες.
ἀποθνήσκειν τε ὑπὲρ φιλοσοφίας ἔρρωντο καὶ
βελτίους τῶν ἀποδράντων φαίνεσθαι.

XXXIX

ΣΑΡ. ΧΧΧIX Προσήσαν μὲν οὖν ταῖς πύλαις, οἱ δὲ ἐφεστῶ-
τει οὐδὲν ἥρωτων, ἀλλὰ περιήθρουν τὸ σχῆμα καὶ
ἔθανταξον ὁ γὰρ τρόπος ἵερὸς ἐδόκει καὶ οὐδὲν
ἴσικας τοῖς ὀψεύσασι. καταλίνουσι δέ αὐτοῖς ἐν
πανδοχείῳ περὶ τὰς πύλας καὶ δεῖπνον αἵροιμέ-
νοις, ἐπειδὴ καιρὸς ἐσπέρας ἥδη ἐτύγχανεν, ὡς ἐπὶ^ν
κῶμον ἔρχεται μεθύων ἀνθρώπος οὐκ ὄγλευκός
τῆς φωνῆς ἔχων, περιηγεῖ δέ ἄρα κύκλῳ τὴν Ἄρωμην
ῥῶν τὰ τοῦ Νέρωνος μέλη καὶ μεμισθωμένος
τοῦτο, τὸν δὲ ἀμελῶς ὀκούσαντα ἢ μη κατα-
βαλόντα μεσθῶν τῆς ἀκροάσεως ἔνυεκχώρητο

LIFE OF APOLLONIUS, BOOK IV

in which he banishes philosophy we may well oppose ^{CHAP.} XXXVIII
the verse of Sophocles

"For in no wise was it Zeus who made this ^{Antigone} 450
proclamation unto me,"

nor the Muses either, nor Apollo the god of eloquence.
But it may well be that Nero himself knows this
iamoic line, for he is, they say, addicted to tragedy."

This occasion reminds one of the saying of Homer, *Iliad* 13. 120
that when warriors are knit together by reason, they
become as it were a single plume and helmet, and a
single shield; and it seems to me that this very
sentiment found its application in regard to these
heroes, for they were wedded together and en-
couraged by the words of Apollonius to die in
behalf of their philosophy, and strengthened to
show themselves superior to those who had run
away

XXXIX

THEY accordingly approached the gates of Rome, ^{CHAP.} XXXIX
and the sentries asked them no questions, although ^{They enter}
they scanned their dress with some curiosity, for the ^{Rome}
fashion of it was that of religious ascetics, and did not
in the least resemble that of beggars. And they put ^{them} up at an inn close to the gate, and were taking their ^{supper}, ^{as} ^{harpiots}
for it was already eventide, when a drunken
fellow with a far from harsh voice turned up as it
were for a revel, and he was one it seems who was in
the habit of going round about Rome singing Nero's
songs and hired for the purpose, and anyone who
neglected to listen to him or refused to pay him for his
music, he had the right to arrest for violating Nero's

FLAVIUS PHILOSTRATUS

CAP. αὐτῷ καὶ ἀπάγειν ὡς ἀσεβοῦντα. ήν δὲ αὐτῷ
LXXXIX καὶ κιθάρα καὶ ἡ πρόσφορος τῷ κιθαριζεῖν σκευὴ
 πᾶσα, καὶ τινα καὶ νευράν τῶν ἐφαψαμένων τε
 καὶ προειπεταμένων ἀποκειμένην ἐν κοιτίδι εἰχεν,
 ήν ἔφασκεν ἐκ τῆς Νέρωνος ἑωνῆσθαι κιθάρας
 δυοῖν μναῖν καὶ ἀποδώσεσθαι αὐτὴν οὐδενί, ήν μὴ
 κιθαρῳδὸς γέ τῶν ἀρίστων τε καὶ ἀγωνιουμένων
 Πυθοῖ. ἀναβαλόμενος οὖν, ὅπως εἰώθει, καὶ
 βραχὺν διεξελθὼν ἔμνου τοῦ Νέρωνος ἐπῆγε μέλη
 τὰ μὲν ἐξ Ὁρεστείας, τὰ δὲ ἐξ Ἀντιγόνης, τὰ δ'
 ὄποθενοῦν τῶν τραγῳδουμένων αὐτῷ, καὶ φόδας
 ἔκαμπτεν, ὅποτας Νέρων ἐλύγιζε τε καὶ κακῶς
 ἔστρεφεν. ἀργότερον δὲ ἀκροωμένων ὁ μὲν ἀσε-
 βεῖσθαι Νέρωνα ὑπ' αὐτῶν ἔφασκε καὶ πολεμίουν
 τῆς θελας φωνῆς εἶναι, οἱ δὲ οὐ προσείχουν. ἐρομέ-
 νουν δὲ τοῦ Μενίππου τὸν Ἀπολλωνιον, πῶς
 ἀκούοντος ταῦτα, "πῶς," ἔφη, "ἢ ὡς δτε
 γέδει, ἡμεῖς μέντοι, ὁ Μένιππε, μὴ παροξυνώμεθα
 προς ταῦτα, ἀλλὰ τὸν μισθὸν τῆς ἐπιδείξεως
 δόμτες ἔάσωμεν αὐτὸν θύειν ταῖς Νέρωνος
 Μούσαις."

XL

CAP.
XLI. Τοῦτο μὲν δὴ ἐπὶ τοσοῦτον ἐπαρφυήθη. ἄμα
 δὲ τῇ ἡμέρᾳ Τελεστίνος ὁ ἔτερος τῶν ὑπάτων καλέ-
 σας τὸν Ἀπολλώνιον, "τί," ἔφη, "τὸ σχῆμα;" ὁ
 442

LIFE OF APOLLONIUS, BOOK IV

on-
esty. And he carried a harp and all the outfit proper for a harpist, and he also had put away in a casket a second-hand string which others had fastened on their instruments and tuned up before him, and this he said he had purchased off Nero's own lyre for two minas, and that he would sell it to no one who was not a first-rate harpist and fit to contend for the prize at Delphi. He then struck up a prelude, according to his custom, and after performing a short hymn composed by Nero, he added various lays, some out of the story of Orestes, and some from the Antigone, and others from one or another of the tragedies composed by Nero, and he proceeded to drawl out the airs which Nero was in the habit of murdering by his miserable phrasing and modulations. As they listened with some indifference, he proceeded to accuse them of violating Nero's majesty and of being enemies of his divine voice, but they paid no attention to him. Then Menippus asked Apollonius how he appreciated these remarks, whereupon he said "How do I appreciate them? Why, just as I did his songs. Let us, however O Menippus, not take too much offence at his remarks, but let us give him something for his performance and dismiss him to sacrifice to the Muses of Nero."

XL

So ended the episode of this poor drunken fool. But at daybreak Telesinus, one of the consuls, called Apollonius to him, and said. "What is this dress which you wear?" And he answered: "A pure with
Telesinus
the Consul

FLAVIUS PHILOSTRATUS

ΚΑΡ δέ, "καθαρόν," εἶπε, "καὶ ἀπ' οὐδεινὸς θυητοῦ."
 ΧΙ "τές δέ ἡ σοφία;" "Θειασμός," ἔφη, "καὶ ὡς ἐν
 τις θεοῖς εὐχαῖτο καὶ θύοι." "ἔστι δέ τις, ὃ
 φιλόσοφε, ὃς ἀγνοεῖ ταῦτα," "πολλοί," εἶπεν,
 "εἰ δὲ καὶ ὅρθῶς τις ἐπίσταται ταῦτα, πολλῷ
 γένοιτ' ἀν αὐτοῦ βελτίων ἀκούσας σοφωτέρου
 ἀνδρός, δτι, ἂν οἴδεν, εὐ οἴδεν." ταῦτα ἀκούοντα
 τὸν Τελεστίνον, καὶ γὰρ ἐτύγχανεν ὑποθεραπεύων
 τὸ θεῖον, ἐσῆλθεν ὁ ἄντρος διὸ καὶ πάλαι περὶ αὐτοῦ
 ἥκοιε, καὶ τὸ μὲν ὄνομα οὐκ φέτο δεῖν ἐσ τὸ φανερὸν
 ἔρωτάν, μή τιν' ἔτι λανθάνειν βούλοιτο, ἐπανῆγε
 δὲ αὐτὸν πάλιν ἐς τὸν λόγον τὸν περὶ τοῦ θείου,
 καὶ γὰρ πρὸς διώλεξιν ἐπιτηδείως εἶχε, καὶ ὡς
 σοφῷ γε εἶπε, "τί εὐχῇ προσιὼν τοῖς βωμοῖς;"
 "Ἐγωγε," ἔφη, "δικαιοσύνην είναι, νόμους μὴ
 καταλύεσθαι, πένεσθαι τοὺς σοφούς, τοὺς δὲ
 ἄλλους πλουτεῖν μέν, ἀδόλως δέ." "είτα," εἶπε,
 "τοσαῦτα αἰτῶν οἵτινεσθαι;" "νὴ Δί," εἶπε,
 "ξυνείρω γὰρ τα πάντα ἐτ εὐχὴν μίαν καὶ προσιὼν
 τοῖς βωμοῖς ὡδε εὐχομαὶ ὡς θεοῖ, δοιητέ μοι τὰ
 ὀφειλόμενα· εἰ μὲν δὴ τῶν χρηστῶν εἴμι ἀνθρώπων,
 τεύχομαι πλειόνων ἡ εἶποι, εἰ δὲ ἐν τοῖς φαῦλοις
 με οἱ θεοὶ τάπτουσι, τάνατία μοι παρ' αὐτῶν ἥξει
 καὶ οὐ μέμφομαι τοὺς θεούς, εἰ πακῶν μέτιοῦμαι
 μὴ χρηστὸς ὁν." ἐξεπέπληγκτο μεν δὴ ὁ Τελεστίνος

LIFE OF APOLLONIUS, BOOK IV

garment made from no dead matter . . . And what else to your wisdom?" An inspiration answered Apollonius, which teaches men how to pray and sacrifice to the gods. "And is there anyone my philosopher who does not know that already?" Many said the sage, "and if there is here and there a man who ~~understands~~ these matters aright, he will be very much improved by hearing from a man wiser than himself that most he knows he knows for a certainty." When Telemus heard thus far he was a man fairly disposed to worship and religion; he recognised the sage from the rumours which he had long before heard about him, and though he did not bark he need openly ask him his name. It was he wished to conceal his identity from anyone; he nevertheless led ~~on~~ on to talk about the gods, for he was himself an apt reasoner and seeing that he was addressing a sage he asked, "What do you pray for when you approach the altar?" "I," said Apollonius, "for my part pray that justice may prevail that the laws may not be broken that the wise may continue to be poor, but that others may be rich as long as they are so without ill-fraud."

"Then, son the other, when you ask for so much, do you think you will get it?" Yes he ~~said~~ said Apollonius, "for I stand together in my petitions in a single prayer and were I reach the altar this is how I pray. O ye gods, bestow on me whatever is due. If therefore I am of the number of worthy men I shall obtain more than I asked for, but if the gods rank me among the wicked, then they will send to me the opposite of what I ask, and I shall not accuse the gods because for my demerit I am judged worthy of evil." Telemus then was greatly

FLAVIUS PHILOSTRATUS

εἰπον τὸν λόγιον τούτων, δουλέμανος δὲ αὐτῷ
 χαρίζεσθαι. "Φοίτα," ἔφη, "ἐσε τὰ ιερά πάντα,
 καὶ γραφήτας παρ' ἡμοῖ προς τοὺς ιερωμένους
 δέχεσθαι σε καὶ διορθουμένῳ εἰκασίᾳ" "Ἄν δέ μὴ
 γραψεῖς," ἔφη, "οὐ δεξονταί με," "μὰ Δί,"
 εἶτε, "ἴμη γάρ," ἔφη, "αὕτη ἀρχή." "χαιρεῖ,"
 ἔφη, "ὅτι γενναῖς ἐν μεγαλου ἄρχεις, δουλεμην
 δὲ σε κακεῖσι περὶ δικοῦ εἰδίσαι φύε τῶν
 ιερῶν τὰ μὴ βεβαίως πλειστὰ χαιρε πάσκεν, καὶ
 παρατείται μὲν εἰδεις τῶν θεῶν, ἀλλὰ ποιοῦνται
 κοσμικὸν στέγητ πάνεισθαι δέ μοι καὶ τοῦτο, καὶ
 γάρ εἰ βαρβαροὶ ξυνεχωροιν εὐτό" καὶ ο Γελε-
 σίνος, "μεγά," ἔφη, "Ρωμαιων ὑγειμονοι οἱ
 βαρβαροι προῦλαβον, τοιτι γάρ ἰθουλομην ἐν
 καὶ περὶ ἡμῶν λέγεσθαι." φέρε μὲν δὴ ἐν τοῖς
 ιεροῖς, διαλλάττειν αὐτὰ καὶ μεθισταμένος εἴ-
 θλου ἐτ ἀλλο, αἵτιαν δὲ ἐπὶ τοιτι φέρε, "οὐδὲ
 οἱ θεοι," ἔφη, "ταῦτα τὸν χρονον ἐτ τῷ οὐρανῷ
 οἰκούσια, ἀλλὰ πορνιοτας μεν ἐτ Λιθιοτιαν,
 πορειονται δὲ δε Ολυμπον τε καὶ Αθην, καὶ οἵμαι
 ἀποτοκοι τοις μηδ θεοις τὰ τῶν ἀνθρωπων θετη
 περινοστειν πάντα, τοις δὲ ἀνθρωποις μὴ τοῖς
 θεοις ἀπιφοιτάν τάσι καίτοι δεσποτας μηδ
 ὑπερορώντες δουλων οὔτε αἵτιαν ἔξουσια, ίσωτ
 γάρ δι καταφρονοιεν αυτῶν, ὡς μὴ σπουδαιων,
 δοῦλοι δὲ μὴ παντει τους αύτῶν δεσποτας
 θεραπεύοντες, ἀπολοιποτο δι νπ' αύτῶν ὡς κατά-
 ρετοι τε καὶ θεοις φέρεται ἀνθρωποια.

LIFE OF APOLLONIUS, BOOK IV

struck by those words and wishing to show him a ~~other~~
favour, he said "You may visit all the temples, and
written instructions shall be sent by me to the
priests who minister in them to admit you and adopt
your reforms." And supposing you did not write
me? Apollonius "would they not admit me?"
"No by Zeus" said he "for that is my own office
and prerogative." I was glad said Apollonius
that so generous a man as yourself should speak thus
of other but I would like you to know this much too
about me. I doubt if mortal temples as are not too
close or shut up and none of the gods object to my
presence for they wish me to share their habitation.
So let this shortly too be acceded to me that I might as
evidently declare who gave permission to it. And he
continued "The barbarians have more to be pleased of
in this matter than the Romans for I would fain that as
much care should be taken of ourselves." Apollonius accord-
ingly used in the temples though he disengaged them
and passed from one to another, and when he was
blamed for doing so he said "Neither do the gods
live in their tame in heaven but they take journeys
to Ethiopia, as also to Crete and to Athens and I
think it a pity that the gods should go running
round all the nations of men and yet that men
should not be allowed to visit all the gods alike.
What is more though masters would never be
reproached for neglecting slaves for whom their pro-
prietors may feel a contempt because they are not
good yet the slaves who did not devote themselves
wholly to their masters, would be distrusted by
them as cussed wretches and chattels hateful to
the gods."

FLAVIUS PHILOSTRATUS

XL1

CAP.
XLI. Διαλεγομένου δὲ αὐτοῦ περὶ τὰ ίερὰ οἱ θεοὶ ἐθεραπεύοντο μᾶλλον, καὶ ξυνήσαν οἱ ἀνθρώποι ἐς ταῦτα, ὡς τὰ ἀγαθὰ πλείω παρὰ τῶν θεῶν ἔχοντες, καὶ οὕπω διεβάλλοντο αἱ ξυνουσίαι τοῦ ἀνδρὸς διὰ τὰ σπουδάζεσθαι τε δημοσίᾳ λέγεσθαι τε ἐς πάντας, οὐδὲ γάρ θύραις ἐπεπόλαξεν, οὐδὲ ἐτρίβετο περὶ τοὺς δυνατούς, ἀλλ᾽ ήσπάζετο μὲν ἐπιφοτῶντας, διελέγετα δὲ αὐτοῖς ὑπόστα καὶ τῷ δίγμῳ.

XLII

CAP.
XLII. Ἐπειδὴ δὲ ὁ Δημήτριος διατεθεὶς πρὸς αὐτόν, ὡς ἐν τοῖς Καρυνθιακοῖς λόγοις εἴρηκα, παραγενόμενος ἐς τὴν Ῥώμην ὅστερον ἐθεράπευε μεν τὸν Ἀπολλάνιον, ἐπηφίει δ' αὐτὸν τῷ Νέρωνι, τεχνηταῦτα ὑπωπτεύθη τοῦ ἀνδρός, καὶ τὸν Δημητρίον αὐτὸς ἔδόκει καθεικέναι ἐς αὐτά, καὶ πολὺ μᾶλλον, ὅπότε γυμνάστιον μὲν εξεποιηθῆ τῷ Νέρωνι θαυμασιώτατον τῶν ἔκει, λευκὴν δ' ἔθυνον ἐν αὐτῷ ἡμέραν Νερων τε αὐτὸς καὶ ἡ βουλὴ ἡ μεγάλη καὶ τὸ ἵππεῖον τῆς Ῥώμης, παρελθων δὲ ὁ Δημήτριος ἐς αὐτὸ το γυμνάστιον διεξῆλθε λόγον κατὰ τῶν λοιμένων, ὡς ἐκλελυμένων τε καὶ αὐτοὺς χραινόντων, καὶ ἐδείκνυεν, ὅτι περιττὸν ἀνάλωμα εἴη τὰ

LIFE OF APOLLONIUS, BOOK IV

XLI

The result of his discourses about religion was ^{CHAP.} XLI.
that the gods were worshipped with more zeal, and ^{Religious}
that men flocked to the temples where he was, in ^{for sake}
the belief that by doing so they would obtain an ^{in Rome}
increase of divine blessings. And our sage's convergations were so far not objected to, because he ^{held them in public and addressed himself to all men alike,} for he did not hover about rich men's doors, nor hang about the mighty, though he welcomed them if they resorted to him, and he talked with them just as much as he did to the common people.

XLII

Now Demetrius being attracted to Apollonius, as I ^{CHAP.} XLII.
have said above in my account of the events at Corinth, ^{Demetrius}
betook himself subsequently to Rome, and proceeded ^{among the}
to court Apollonius, at the same time that he launched ^{public baths}
out against Nero. In consequence our sage's profession ^{was looked at askance,} and he was thought to have set
Demetrius on to proceed thus, and the suspicion was increased on the occasion of Nero's completion of the most magnificent gymnasium in Rome, for the auspicious day was being celebrated therein by Nero himself and the great Senate and all the knights of Rome, when Demetrius made his way into the gymnasium itself and delivered himself of a philippic against people who bathed, declaring that they enfeebled and polluted themselves, and he showed that such institutions were a useless expense. He

FLAVIUS PHILOSTRATUS

οὐαὶ τοιαῦτα, ἐφ' οἷς ξυνίρατο μὲν αὐτῷ τοῦ μὴ
ἀποθανεῖν αὐτίκα το τὸν Νέρωνα εὐφωνοτάτα
έαυτοῦ κατὰ τὴν ἡμέραν ἐκείνην ἔδειν. Υἱός δὲ ἐν
καπηλείῳ πεποιημένῳ ἐς τὸ γυμνάσιον διάκωμα
ἔχων γυμνός, ὃσπερ τῶν καπήλων οἱ ἀσέλγεστα-
τοι—οὐ μὴν διεφυγεν ὁ Δημήτριος τὸ ἐφ' οἷς εἶπε
κινδυνεύσαι, Τιγελλῖνος γάρ, ὑφ' ᾧ τὸ ξίφος ἦν
τοῦ Νέρωνος, ἀπῆλαννεν αὐτὸν τῆς Ρωμῆς, ὡς τὸ
βαλανεῖον κατασκάψαντα οἰς εἶπε, τὸν δὲ Ἀπολ-
λώνιον ἀφανῶς ἀνίχνευεν, δόποτε καὶ αὐτὸς ἐπι-
λήφυμόν τι καὶ παραβεβλημένου εἶποι.

XLIII

οὐαὶ. 'Ο δὲ οὕτε καταγελῶν φανερὸς ἦν οὗτ' αὐ-
τοῖς πεφροντικώς, ὃσπερ οἱ φιλαττόμενοί τινα κιν-
δυνον, ἀλλ' ἀποχρώντως περὶ τῶν προκειμένων
διελέγετο, ξυμφιλοσοφοῦντος αὐτῷ τοῦ Τελεσίνου
καὶ ἑτέρων ἀνδρῶν, οἵ καίτοι φιλοσοφίας ἐπικει-
δύνως πραγτούσης οὐκ ἀν φοντο κινδυνεύσαι ξὺν
ἐκείνῳ σπουδάζοντες ὑπωπτεύετο δέ, ὡς ἔφην,
καὶ πολὺ μᾶλλον ἐφ' οἷς καὶ περὶ τῆς διοσημίας
εἶπε γενομένης γάρ ποτε ἐκλείψεως ηλίου καὶ
βροντῆς ἐκδοθείσης, διπερ ἥκιστα ἐν ἐκλείψει
δοκεῖ ξυμβαλνειν, ἀναβλέψας ἐς τὸν οὐρανόν,

LIFE OF APOLLONIUS, BOOK IV

CHAP.
XLII

was only saved from immediate death as the penalty of such language by the fact that Nero was in extra good voice when he sang on that day, and he sang in the tavern which adjoined the gymnasium, naked except for a girdle round his waist, like any low tapster. Demetruus, however, did not wholly escape the risk which he courted by his language, for Tigellinus, to whom Nero had committed the power of life and death, proceeded to banish him from Rome, on the plea that he had ruined and overthrown the bath by the words he used, and he began to dog the steps of Apollonius secretly, in the hope that he would catch him out too in some compromising utterance.

XLIII

The latter, however, showed no disposition to CHAP.
XLIII
ridicule the government, nor on the other hand did he display any of the anxiety usually felt by those who are on their guard against some danger. He merely continued to discuss in simple and adequate terms the topics laid before him, and Telesinus and other persons continued to study philosophy in his company, for although philosophy was just then in a parlous condition, they did not dream that they would imperil themselves by associating themselves with his studies. Yet he was suspected as I have said, and the suspicion was intensified by words he uttered in connection with a prodigy. For presently when there was an eclipse of the sun and a clap of thunder was heard, a thing which very rarely occurs at the moment of an eclipse, he glanced up to heaven

FLAVIUS PHILOSTRATUS

ΟΑΡ. "ἔσται τι," ἔφη, "μέγα καὶ οὐκ ἔσται." Ξυμ-
 ριπποῦ μὲν δὴ τὸ εἰρημένον οὕπω εἰχον οἱ παρατυ-
 χόντες τῷ λόγῳ, τρίτη δὲ ἀπὸ τῆς ἐκλείψεως
 ἡμέρᾳ ξυνῆκαν τοῦ λόγου παντας σιτουμένουν
 γὰρ τοῦ Νέρωνος, ἐμπεσὼν τῇ τραπέζῃ σκηπτὸς
 διῆλασε τῆς κύλικος ἐν χεροῖν οὖσῃ καὶ αὐτὸν
 ἀπεχούσῃς τοῦ στόματος· τὸ δὴ παρὰ τοσοῦτον
 θλεῖν τοῦ βληθῆναι αὐτὸν πεπράξεσθαι τι εἶπε
 καὶ μὴ πεπράξεσθαι. ἄκούσας δὲ Τιγελλῖνος τον
 λόγον τούτον ἐς δέος ἀφίκετο τοῦ ἀνδρός, ὡς
 σοφοῦ τὰ δαιμόνια, καὶ ἐς ἐγκλήματα μὲν φανερὰ
 καθιστασθαι πρὸς αὐτὸν οὐκ φέτο δεῖν, ὡς μὴ
 κακού τι ἀφανὲς ὑπ' αὐτοῦ λάβοι, διαλεγόμενον δὲ
 καὶ σιωπῶντα καὶ καθημένον καὶ βαδίζοντα καὶ ὅ
 τι φάγοι καὶ παρ' ὅτῳ καὶ εἰ ἔθνεσεν ή μὴ ἔθνεσε,
 περιήθρει πᾶσιν ὀφθαλμοῖς, ὑπόσοις η ἀρχὴ
 βλέπει.

XLIV

ΟΑΡ. 'Εμπεσόντος δὲ ἐν Ρώμῃ νοσήματος, δὲ κατάρ-
 ρουν οἱ ἱατροὶ διομάζουσιν, ἀνίστανται δὲ ἄρα ὑπ'
 αὐτοῦ βῆχες καὶ η φωνὴ τοῦ λαλοῦσι πονήρως
 ἔχει, τὰ μὲν ἴερὰ πλέα ήν ἵκετενόντων τοὺς θεούς,
 ἐπει διφθήκει τὴν φάρμυγγα Νέρων καὶ μελανη τῇ
 φωνῇ ἐχρῆτο· ὁ δὲ Ἀπολλώνιος ἐρρίγνυτο μὲν
 πρὸς τὴν τὸν πολλῶν ἀνοιαν, ἐπέπληττε δὲ
 αὐδενί, ἀλλὰ καὶ τὸν Μένυππον παροξυνόμενον

LIFE OF APOLLONIUS, BOOK IV

and said "There shall be some great event and ^{CHAP} XLIII there shall not be." Now at the time those who heard these words were unable to comprehend their meaning, but on the third day after the eclipse, everyone understood what was meant, for while Nero sat at meat a thunderbolt fell on the table, and clove asunder the cup which was in his hands and was close to his lips. And the fact that he so narrowly escaped being struck was intended by the words that a great event should happen and yet should not happen. Tigellinus when he heard this story began to dread Apollonius as one who was wise in supernatural matters, and though he felt that he had better not prefer any open charges against him, lest he should incur at his hands some mysterious disaster, nevertheless he used all the eyes with which the government sees, to watch Apollonius, whether he was talking or holding his tongue, or sitting down or walking about, and to mark what he ate, and in whose houses, and whether he offered sacrifice or not.

XLIV

Just then a distemper broke out in Rome, called ^{CHAP} XCV by the physicians *influenta*, and it was attended, it seems, by coughings, and the voice of speakers was affected by it. Now the temples were full of people supplicating the gods, because Nero had a swollen throat, and his voice was hoarse. But Apollonius vehemently denounced the folly of the crowd, though without rebuking anyone in particular; nay, he even restrained Memippus, who was irritated by such goings ^{Tigellinus} ~~were~~ ^{against} him.

FLAVIUS PHILOSTRATUS

Οὐτὸς τὸν τοιούτων δυσφρόνιζε τε καὶ κατεῖχε,
 ξυγγραμμάτους καλέσαις τοῖς θεοῖς, εἰ μηδομεῖ
 γηλοική χαιρούσιν. ἀπαγγελθέντος δὲ τῷ Τιγρέ-
 λαρφ τοῦ λογού τουτου, περπάν τοντού ἀξοντας
 αὐτος ἐτό τὸ δικαστηρίου, ὃς ἀπολογήσαστο μη
 δοεῖται ἡ Νερύνη, παρεσπεύσαστο δέ καὶ κατη-
 γόρος ἐπὶ αὐτοὺς πολλούς ἀπολληλεκτές ἦδη καὶ
 τοιούτων Ὀλυμπιαδῶν μεστός, καί τι καὶ γραμμα-
 τείοις εἶχεν ἐν ταῖς χεροῖς γραμμάτοις τὸ δικληνίς,
 καὶ τούτο ἔσπερ ξίφος ἀκασίαις ἐπὶ τοῦ μέντρα
 ἰκονῆθεν τε αὐτὸς ἀλλογε καὶ ἀπολεῖν πάτον. ἔπει
 δε ἀπελείττων Τιγρέλλιος τὸ γραμματεῖον γραμμῆς
 μεν ἔχος ἐν αὐτῷ σύνχ εύρει, ἀσημῷ δέ τοι μίθλῳ
 ἀνετυχεν, ἐτηνοσαν ἀπηγνθη δαίμονος. τούτοις δέ
 καὶ δομετιανος βοστερον προς αὐτοὺς λέγεταις
 παθεῖν. ἀπολαβῶν διν τὸν ἀπολληλιον ἵκεγκεν
 δέ το ἀπορρητον δικαστηρίου, ἐν φι περὶ τὸν
 μεγίστων ἡ μρχη αὐτη ὑφανῶς δεκαζει, καὶ
 μεταστησιμενος ταυτας ἀνέκειτο ἀριτών, δόστες
 εἰη, ὁ δε ἀπολληλιος πατρος τε ἐμεμητό καὶ
 πατρίδος εἰς ἄφι ὁ τι τῷ σοφισ χρήστο, ἀφασκέ τε
 αὐτῇ χρήσθει ἐπὶ τε τὸ θεοὺς γραμμάτους ἐπὶ τε
 τὸ ἀθρωτων ξυνιεναι, τοῦ γέρ διαντογ γυμναι
 χαλεπωτερον είναι το ἄλλοι γνῶται "τοις δα-
 μονας," εἴπεν, "ο ἀπολληλιος, καὶ τὰς τῶν εἰδωλον
 φειτοσιας τῶν ἀλλογεις," "ο γε," ἄφι, "τούτ
 μασιφονον τε καὶ παεῖται ἀθρωτον" ταυτι δε
 προς τον Τιγρέλλιον αποκακητων ἀλλογειν, ἀπαιδη

LIFE OF APOLLONIUS, BOOK IV

on, and persuaded him to moderate his indignation, much urging him to pardon the gods if they did show ~~but~~ pleasure in the names of humans. This utterance was reported to Ige that she immediately sent justice to take him to prison and commanded him to defend himself from the charge of impiety against Zeus. And an accuser was tried against him who had already made a great many people and now a number of such Diogenes instances. This accuser too held in his hands a scroll of paper on which the charge was written out and he had stated it like a record against the sage and declared that it was no short that it would sat and punish him. But when Ige was unwilling to receive and did not find about it the trace of a single word or letter and so even from a perfectly blank book he came to the conclusion that he was born with a demon and that he and also others ought to have been the being which Diogenes encountered in his Aethiopias. Ige cast the sage into prison with a secret jealousy in which this cleaving magistracy trespassed the most important charges and having ordered all to leave the court he paid him with a jesting asking who he was. Apollonius gave him neither name and that of his country and it caused his notice in jesting wisdom fearing that the wise man he made of it was to gain a knowledge of the gods and an understanding of human affairs for that the difficulty of knowing another man exceeded that of knowing oneself. "And about the demons said Ige not, and the appurtenant spectres how O Apollonius do you care for them. — In the same way he answered as I should murderers and rapists men. This was a mere bitter answer to Ige since himself,

FLAVIUS PHILOSTRATUS

CAP. πάσης ὡμοτητος τε καὶ ἀσέλγειας διδάσκαλος ἦν
 XLIV τῷ Νέρωνi. "μαντεύσαις δ' αὐτοῦ," ἔφη, "δεηθέντι
 μοι," "πῶς," εἶπεν, "δ γε μὴ μαντιεῖ ὁν," "καὶ
 μὴν σέ," ἔφη, "φασίν εἶναι τὸν εἰπόντα ἐσεσθαι
 τε μέγα καὶ οὐκ ἐσεσθαι." "Ἄληθῶς," εἶπεν,
 "ῆκουσας, τοῦτο δὲ μὴ μαντικῇ προστίθει, σοφιᾳ
 δὲ μᾶλλου, ἢν θεὸς φαίνει σοφοῖς ἀνδράσιν."
 "Νέρωνα δέ," ἔφη, "διὰ τί οὐ δέδοικας," "ὅτι,"
 εἶπεν, "ὁ θεὸς ὁ παρέχων ἐκείνῳ φοβερῷ δοκεῖν
 κάμοι δέδωκεν ἀφοβεῖν εἶναι." "Φρονεῖς δὲ πῶς,"
 εἶπε, "περὶ Νέρωνος," ὁ δὲ Ἀπολλώνιος, "βέλτιον,"
 εἶπεν, "ἢ υμεῖς ὑμεῖς γάρ ἡγεῖσθε αὐτὸν ἄξιον τοῦ
 ἄδειν, ἐγὼ δὲ ἄξιον τοῦ σιωπῶν." ἐκπλαγεῖς οὖν
 ὁ Τυγελλίνος, "ἄπιστος," ἔφη, "καταστήσας ἐγγυητὰς
 τοῦ σωματος." ὁ δὲ Απολλώνιος, "καὶ τίς," εἶπεν,
 "ἐγγυησεται σῶμα, οὐ μηδεὶς δῆσει;" ἔδοξε τῷ
 Τυγελλίνῳ ταῦτα δαιμονιά τε εἶναι καὶ πρόσω
 ἀνθρώπου, καὶ ὥσπερ θεομαχεῖν φυλαττόμενος,
 "χώρει," ἔφη, "οἱ βούλει, σὺ γάρ κρείττων ἢ οὐκ
 ἐμοῦ ἄρχεσθαι."

XLV

CAP. Κάκεινο Ἀπολλώνιον θαῦμα κόρη ἐν ὕρᾳ γα-
 μου τεθνάναι ἐδόκει, καὶ ὁ νυμφίος ἡκαλούθει τῇ
 κλίνῃ βοῶν ὑπόπτα ἐπ' ἀτελεῖ γάμῳ, ξυναλοφύρετο
 456

LIFE OF APOLLONIUS, BOOK IV

for he taught and encouraged in Nero every excess CHAP
of cruelty and wanton violence. "And," said the **XLIV**
other, "could you prophesy, if I asked you to?"
"How," said Apollonius, "can I being no prophet?"
"And yet," replied the other, "they say that it is
you who predicted that some great event would
come to pass and yet not come to pass." "Quite
true," said Apollonius, "is what you heard; but you
must not put this down to any prophetic gift, but
rather to the wisdom which God reveals to wise
men." "And," said the other, "why are you not
afraid of Nero?" "Because," said Apollonius, "the
same God who allows him to seem formidable, has
also granted to me to feel no fear." "And what do
you think," said the other, "about Nero?" And
Apollonius answered "Much better than you do,
for you think it dignified for him to sing, but I think
it dignified in him to keep silent. Tigellinus was
astonished at this and said "You may go, but you
must give sureties for your person." And Apollonius
answered "And who can go surety for a body
that no one can bind?" This answer struck
Tigellinus as inspired and above the wit of man; and
as he was careful not to fight with a god, he said:
"You may go wherever you choose, for you are too
powerful to be controlled by me."

XLV

HERE too is a miracle which Apollonius worked CHAP
A girl had died just in the hour of her marriage,
XLV
and the bridegroom was following her bier lament-
ing as was natural his marriage left unfulfilled, and the

He raises
a girl from
the dead

FLAVIUS PHILOSTRATUS

CAP. δὲ καὶ ἡ 'Ρώμη, καὶ γάρ ἐπύγχανεν οἰκίας ἡ πορη
 ΙΛΥ^{τελούσης} ἁς ὑπάτους παρατυχὼν οὖν ὁ Ἀπόλ-
 λωνιος τῷ πάθει, "κατάθεσθε," ἔφη, "τὴν κλίνην,
 ἐγὼ γὰρ ὑμᾶς τῶν ἐπι τῇ κόρῃ δακρύων παύσω,"
 καὶ ἄμα ἥρετο, ὃ τι δυομά αὐτῇ εἴη. οἱ μὲν δὴ πολ-
 λοὶ φοντο λόγων ἀγορεύσειν αὐτὸν, οἷοι τῶν λόγων
 οἱ ἐπικῆδειοί τε καὶ τὰς δλαφυρσεις ἐγέροντες, ὃ δὲ
 οὐδὲν ἄλλ' ἡ προσαψιμενος αὐτῆς καὶ τι ὑφανῶς
 ἐπαιπῶν, ἀφύπνιστε τὴν πορην τοῦ δοκοῦντος θανα-
 του, καὶ φωνὴν τε ἡ παις ἱφῆκεν, ἐπαυῆλθέ τε ἡ
 τὴν οἰκίαν τοῦ πατρος, μᾶσπερ ἡ 'Αλκηστὶς ὑπὸ^{τοῦ} 'Ηρακλεοντις ἀναβιωθεῖσα. δωρουμενων δὲ
 αὐτῷ τῶν ξυγγενῶν τῆς κόρης μυριάδας δεκαπάτα
 φεροῦν ἔφη ἐπιδιδοναι αὐτὰς τῇ παιδί. καὶ εἴτε
 σπινθῆρα τῆς ψυχῆς εὑρεν ἐν αὐτῇ, ὃς ἐλελήθει
 τους θεραπεύοντας—λεγεται γάρ, ὡς ψεκίζοι μὲν
 ὁ Ζεύς, ἡ δὲ ὑτμίζοι ὑπὸ τοῦ προσώπου—εἴτ'
 ἐπεσθηκειαν τὴν ψυχὴν ἀνέθαλψέ τε καὶ ἀνέλα-
 βεν, ἄρρητος ἡ κατάληψις τουτον ψεγομεν οὐκ
 ἔμοι μονφ, ἀλλὰ καὶ τοῖς παρατυχοῦσιν.

XLVI

Επύγχαμε δὲ περὶ τὸν χρόνον τοῦτον καὶ Μου-
 σικὸς κατειλημμενος ἐν τοῖς δεσμωτήροις τοῦ
 ΙΛΥ^{Νέρωνος}, ὃν φασι τελεωτατα πύθρωπον φιλοσοφῆ-
 σαι, καὶ φανερῶς μὲν οὐ διελέγοντο ἄλλιστοι,
 παρειπησαμένου τοῦ Μουσωτίου τοῦτο, ὡς μὴ
 ἀμφοι κινδυνεύσειαν, ἐπιστολιμαίους δὲ τὰς ξυνου-
 458

LIFE OF APOLLONIUS, BOOK IV

whole of Rome was mourning with him, for the CHAP.
maiden belonged to a consular family. Apollonius ^{XIV} then witnessing their grief, said "Put down the
liver, for I will stay the tears that you are shedding
for this maiden. And withal he asked what was
her name. The crowd accordingly thought that he
was about to deliver such an oration as is commonly
delivered as much to grace the funeral as to stir
up lamentation, but he did nothing of the kind, but
merely touching her and whispering in secret some
spell over her, at once woke up the maiden from her
seeming death, and the girl spoke out loud, and
returned to her father's house, just as Alcestis did
when she was brought back to life by Hercules.
And the relations of the maiden wanted to present
her with the sum of 150,000 sestertes, but he said
that he would freely present the money to the young
lady by way of a dowry. Now whether he detected
some spark of life in her, which those who were
nursing her had not noticed—for it is said that
although it was raining at the time, a vapour went up
from her face—or whether life was really extinct,
and he restored it by the warmth of his touch, is a
mysterious problem which neither I myself nor those
who were present could decide.

XLVI

About this time Musonius lay confined in the
dungeons of Nero, a man who they say was unsur-
passed in philosophic ability by anyone. Now they
did not openly converse with one another, because
Musonius declined to do so, in order that both their
lives might not be endangered, but they carried on

CHAP.
XLVI
Circa
dungeons
Nero
Musonius

FLAVIUS PHILOSTRATUS

CAP. σίας ἐποιοῦντο, φοιτῶντος ἐς τὸ δεσμωτήριον τοῦ
XIV¹ Μενέππου καὶ τοῦ Δάμιδος. τὰς δὲ οὐχ ὑπέρ
μογάλων ἐπιστολας ἔσαντες, τὰς ἀναγκαίας
παραθησόμεθα καξ διν ὑπάρχει κατιδεῖν τι μέγα·

'Απολλώνιος Μουσώνιφ φίλοσοφφ χαίρειν.

Βούλεμαι παρὰ σὲ ἀφικόμενος κοινωνῆσαι σοι
λόγου καὶ στέγης, δις τι ὄντισαι μὲ σε· εἴ γε μὴ ἀπι-
στεῖται, ὡς Ἡρακλῆς ποτε Θησέα ἐξ "Αἰδου ἐλυσε,
γράψε, τί βούλει. ἔρρωσο.

Μουσώνιος 'Απολλωνιφ φίλοσοφφ χαίρειν.

'Ον μὲν ἐνενοήθης, ἀποκείσεται σοι ἔπαινος,
ἀρήρ δὲ ὁ ὑπομείνας ἀπολογίαν καὶ φέ αὐδὲν ἀδικεῖ
δείξας ἐαυτόν. ἔρρωσο.

'Απολλώνιος Μουσώνιφ φίλοσοφφ χαίρειν.

Σωκράτης δὲ 'Αθηναῖος ὑπὸ τῶν ἐαυτοῦ φίλων
λυθῆναι μὴ βουληθεῖται, παρῆλθε μὲν ἐς δικαστή-
ριον, ἀπέθανε δέ. ἔρρωσο

Μουσώνιος 'Απολλωνιφ φίλοσοφφ χαίρειν.

Σωκράτης ἀπέθανεν, ἐπεὶ μὴ παρεσκεύασεν ἐς
ἀπολογίαν ἐαυτόν, ἐγὼ δὲ ἀπολογήσομαι. ἔρρωσο.

LIFE OF APOLLONIUS, BOOK IV

n correspondence through Menippus and Damis, who CHAP.
went to and fro the prison. Such of their letters as ^{XLVI}
did not handle great themes I will take no notice of,
and only set before my reader the more important
ones in which we get glimpses of lofty topics.

"Apollonius to Musonius the philosopher, greeting.

"I would fain come unto you, to share your conversation and your lodgings, in the hope of being some use to you; unless indeed you are disinclined to believe that Hercules once released Theseus from hell, write what you would like me to do. Farewell."

"Musonius to Apollonius the philosopher sends greeting.

"For your solicitude in my behalf, I shall never do anything but commend you but he who has waited patiently to defend himself, and has proved that he has done no wrong is a true man. Farewell."

"Apollonius to Musonius the philosopher sends greeting.

"Socrates of Athens, because he refused to be released by his own friends, went before the tribunal, and was put to death. Farewell."

"Musonius to Apollonius the philosopher sends greeting.

"Socrates was put to death, because he would not take the trouble to defend himself, but I shall defend myself. Farewell."

FLAVIUS PHILOSTRATUS

XLVII

CAP.
XLVII Τοῦ Ελλάδα τοῦ Νέρωνος,
καὶ προκηρύξαντος δημοσίᾳ μηδένα ἐμφιλοσοφεῖν
τῇ Φώμῃ, τρέπεται ὁ Ἀπολλώνιος ἐπὶ τὰ ἐσπέρα
τῆς γῆς, ἢ φασιν ὅρίζεσθαι τὰς Στήλας, τὰς
ἀμπάτεις τοῦ Ωκεανοῦ ἐποφόρους καὶ τὰ Γάδειρα.
καὶ γάρ τι καὶ περὶ φιλοσοφίας τὸν ἐκείνην ἀνθρώ-
πων ἴκουειν, ὡς ἐς πολὺ τοῦ θείου προηκόντων,
ἴκολονθησαν δὲ αὐτῷ οἱ γυνώριμοι πάντες ἐπαιν-
οῦντες καὶ τὴν ἀποδημίαν καὶ τὸν ἄνδρα.

LIFE OF APOLLONIUS, BOOK IV

XLVII

WHEN Nero took his departure for Greece, after CHAP
issuing a proclamation that no one should teach philosophy XI. VII.
in public at Rome, Apollonius turned his steps ^{Departs for} Spain
to the Western regions of the earth, which they say
are bounded by the Pillars, because he wished to visit
and behold the ebb and flow of the ocean, and the
city of Gadeira. For he had heard something of the
love of wisdom entertained by the inhabitants of that
country, and of how great an advance they had
made in religion, and he was accompanied by all his
pupils, who approved no less of the expedition than
they did of the sage.



BOOK V

Ε'

I

CAP Περὶ δὲ τῶν Στηλῶν, ἃς ὅρια τῆς γῆς τὸν Ἰρα-
κλέα φασὶ ποίεισθαι, τὰ μὲν μυθώδη ἔω, τὰ δ'
ἀκοῦης τε καὶ λόγου ἀξία δηλωσω μᾶλλον. Εὐρώ-
πης καὶ Λιβύης ἄκραι σταδίων ἔξήκοντα πορθμὸν
ἐπέχουσαι τὸν Ὀκεανὸν ἐς τὰ ἔσω πελάγη φέρουσι,
καὶ τὴν μὲν τῆς Λιβύης ἄκραν, δνομα δὲ αὐτῇ
"Αβιννα, λέοντες ὑπερνέμονται περὶ τὰς ὁφρῦς τῶν
ὅρδων, ἡ ἔσω ὑπερφαίνεται, ξυνάπτουσαν πρὸς
Γαιτούλους καὶ Τίγγυας ἀμφω θηριώδη καὶ Λιβυκὰ
ἔθνη, παρατεινει δὲ ἐσπλέοντι τὸν Ὀκεανὸν μέχρι
μεν τῶν ἐκβολῶν τοῦ Σάληκος ἐνιακόσια στάδια,
τὸ δὲ ἐντεῦθεν οὐκ ἀν ξιμβάλοι τις ὅπόσα, μετὰ
γάρ τὸν ποταμὸν τοῦτον ἄβιος ἡ Λιβύη καὶ οὐκέτι
ἄνθρωποι. τὸ δὲ τῆς Εὐρώπης ἀκρωτήριον, ὃ
καλεῖται Κάλπις, δεξιὰ μὲν ἐπέχει τοῦ ἔσπλου,
σταδίων ἔξακοσίων μῆκος, λιγύει δὲ τὰ ἀρχαῖα
Γάδειρα.

BOOK V

1

Now in regard to the Pillars which they say CHAP.
Hercules fixed in the ground as limits of the earth, I
shall omit mere fables, and confine myself to record-
ing what is worthy of our hearing and of our nar-
rating. The extremes of Europe and Libya border on
^I
a strait sixty stadia wide, through which the ocean is
admitted into the inner seas. The extremity of
Libya, which bears the name Abinna, furnishes a
haunt to lions, who hunt their prey along the brows
of the mountains which are to be seen rising inland,
and it marches with the Gaetuli and Tingae, both of
them wild Libyan tribes, and it extends as you sail
into the ocean as far as the mouth of the river Saex,
some nine hundred stadia, and beyond that point a
further distance which no one can compute, because
when you have passed this river Libya is a desert
which no longer supports a population. But the
promontory of Europe, known as Calpis, stretches
along the inlet of the ocean on the right hand side a
distance of six hundred stadia, and terminates in the
ancient city of Gadeira.

*Account of
the Pillars
of Hercules*

FLAVIUS PHILOSTRATUS

II

ΟΔΙ. Τὰς δὲ τοῦ Ὀκεανοῦ τροπὰς καὶ αὐτὸς μὲν περὶ
Κελτοὺς εἶδον, ὅποιας λέγονται, τὴν δὲ αἰτίαν ἐπὶ¹¹
πολλὰ εἰκάζων, δι' οὗ ἀπειρον οὕτω πέλαγος ἐπιχω-
ρεῖ τε καὶ ἀνασπάται, δοκῶ μοι τὸν Ἀπολλώνιον
ἐπεισκέφθαι τὸ δν. ἐν μῷ γὰρ τῶν πρὸς Ἰυδοὺς
ἐπιστολῶν τὸν Ὀκεανὸν φησιν ὑφύδροις ἐλαυνό-
μενον πνεύμασιν ἐκ πολλῶν χασμάτων, ἢ ὑπ’
αὐτῷ τε καὶ περὶ αὐτὸν ἡ γῆ παρέχεται, χωρεῖται
ἐν τῷ ἔξω καὶ ἀναχωρεῖν πάλιν, ἐπειδὴν δισπερ
ἄσθμα ὑπονοστήσῃ τὸ πνεῦμα. πιστοῦται δε
αὐτὸς κακὸς τῶν νοσούντων περὶ Γάδειρα τὸν γάρ
χρόνον, δν πληρμυρεῖ τὸ Ίδωρ, οὐκ ἀπολείπουσιν
αἱ φυχαὶ τοὺς ἀποθυῆσκοντας, δπερ οὐκ οὐν ἔμ-
βαίνειν, εἰ μὴ καὶ πνεῦμα τῇ γῇ ἐπεχωρεῖ ἢ δὲ
περὶ τὴν σελήνην φασὶ φαίνεσθαι τικτομένην τε
καὶ πληρουμένην καὶ φθίνουσαν, ταῦτα περὶ τὸν
Ὀκεανὸν οἴδα, τὰ γὰρ ἐκείνης ἀνιστοῖ μέτρα, ἔμ-
μινθων αὐτῇ καὶ ἔμπληρούμενος

III

ΟΔΙ. 'Ημέρα δ' ἐκδέχεται μόκτα καὶ υὐξ τὴν ἡμέραν
περὶ Κελτοὺς μὲν κατ' ὀλύγους ὑπαπιώντος τοῦ
σκότους ἢ τοῦ φωτός, δσπερ ἐνταῦθα, περὶ Γάδειρα
δὲ καὶ Στήλας ἀθρόως λέγονται τοῖς ὁφθαλμοῖς
468

LIFE OF APOLLONIUS, BOOK V

II

Now I myself have seen among the Celts the CHAP.
ocean tides just as they are described, and after making various conjectures about why so vast a bulk of waters recedes and advances, I have come to the conclusion that Apollonius discerned the real truth. For in one of his letters to the Indians he says that the ocean is driven by submarine influences or spirits out of several chasms which the earth affords both underneath and around it, to advance outwards, and to recede again, whenever the influence or spirit, like the breath of our bodies, gives way and recedes. And this theory is confirmed by the course run by diseases in Galatia, for at the time of high water the souls of the dying do not quit their bodies, and this would hardly happen, he says unless the influence or spirit I have spoken of was advancing towards the land. They also tell you of certain phenomena of the ocean in connection with the phases of the moon, according as it is born and reaches fulness and wanes. These phenomena I verified, for the ocean exactly keeps pace with the size of the moon, decreasing and increasing with her

III

AND whereas the day succeeds the night and night CHAP.
succeeds the day in the land of the Celts by a very slow diminution of the darkness and of the light respect
evely, as in this country, in the neighbourhood of Gaul, on the contrary and of the Pillars, it is said that the change bursts upon the eyes all at
in darkness
of sunset
the dawn
in darkness

FLAVIUS PHILOSTRATUS

ΔΡ ἐμπίπτειν, ὡσπερ αἱ ἀστραπαὶ. φασὶ δὲ καὶ τὰς
III Μακάρων μῆσαν δρίζεσθαι τῷ λιβυκῷ τέρματι
πρὸς τὸ ἀσύκητον ἀνεχούσας ἀκρωτήριον.

IV

CAP Τὰ δὲ Γάδειρα κεῖται μὲν κατὰ τὸ τῆς Εὐρώπης
τέρμα, περιττοὶ δέ εἰσι τὰ θεῖα γῆρας οὖν θωμὸν
ἴδρυνται καὶ τὸν θάνατον μόνοι ἀνθρώπων παιῶνι-
ζονται, θωμοὶ δέ ἔκει καὶ πενίας καὶ τέχνης καὶ
Ἡρακλέους Αἰγυπτίου καὶ ἔτερος τοῦ Θηβαίου
τὸν μὲν γάρ ἐπὶ τὴν ἐγγὺς Ἑρύθρειαν ἐλάσσαι φασίν,
ὅτε δὴ τὸν Γηρυόνην τε καὶ τὰς βοῦς ἐλεῖν, τὸν δὲ
σοφίᾳ δόντα γῆν ἀναμετρήσασθαι πᾶσαν ἐς τέρμα.
καὶ μὴν καὶ Ἑλληνικοὺς εἶναι φασὶ τὰ Γάδειρα καὶ
παιδεύεσθαι τὸν ἡμεδαπὸν τροπὸν ἀσπάζεσθαι
γούν Ἀθηναίους Ἑλλήνων μάλιστα, καὶ Μενεσθεῖ
τῷ Ἀθηναῖφ θύειν, καὶ Θεμιστοκλέα δὲ τον παύ-
μαχον σοφίας τε καὶ ἀνδρείας ἀγασθέντες χαλκοῦν
ἴδρυνται ἔννουν καὶ ὡσπερ χρησμῷ ἐφιστάντα.

V

CAP Ἰδεῖν καὶ δένδρα φασὶν ἐνταῦθα, οἱα οὐχ ἐτέρωθι
τῆς γῆς, καὶ Γηρυόνεια μὲν καλεῖσθαι αὐτά, δύο
470

LIFE OF APOLLONIUS, BOOK V

mee, like a flash of lightning. And they also say CHAP
that the Islands of the Blessed are bounded by the ^{III}
limits of Libya and emerge towards the uninhabited
promontory

IV

Now the city of Gadeira is situated at the extreme CHAP
end of Europe, and its inhabitants are excessively ^{IV}
given to religion, so much so that they have set up ^{the temple of Gadeira}
an altar to old age and unlike any other race they
sing hymns in honour of death, and altars are found
there set up to poverty, and to art, and to Hercules
of Egypt, and there are others in honour of Hercules
the Libean. For they say that the latter penetrated
as far as the neighbouring city of Erythra, on which
occasion he took captive Ceyron and his sons, and
they say that in his devotion to wisdom he traversed
the whole earth up to its limits. They say moreover ^{to the Hellenes}
that there is a Hellenic culture at Gadeira, and
that they educate themselves in our own fashion,
anyhow, that they are fonder of the Athenians than
of any other Hellenes, and they offer sacrifice to
Menestheus the Athenian, and from admiration of
Themistocles the naval commander, and to honour
him for his wisdom and bravery they have set up
a brazen statue of him in a lisping attitude and,
as it were, pondering an oracle.

V

Tury saw also that they saw trees like such as are ^{CHAP}
not found elsewhere upon the earth, and that these ^V

FLAVIUS PHILOSTRATUS

εἰρ δὲ εἶναι, φύσεθαι δὲ τοῦ σήματος, ὃ ἐπὶ τῷ Γηρ-
 νόῃ δατῆσαι, παραλλάγτοντα ἐς τίτυν τε καὶ
 πεντηκότες ἐς εἴδοτ θερον. λειβεοθαι δὲ αἵματι,
 καθπάτερ τῷ χρυσῷ τὸν Ἡλιαδα αἰγαίρον. ή δὲ
 ιησος, ἐν ἣ τὸ οέρον, δοτε μὲν οπόση ὁ μόνος, πε-
 τρώδεις δὲ αὐτῆς οὐδέν, ἀλλα βαλβίδι βεστῇ
 είκασται ἐν δὲ τῷ ιερῷ τιμασθαι μὲν δρμφω τῷ
 Ἡρακλέο φασι, δημάριατα δὲ αὐτοῖς οὐκ εἶναι.
 θωμαντ δὲ τοῦ μὲν Λίγυπτίου διο χαλκοῦ καὶ
 ἀσημοῦ, ἐν δὲ τοῦ Θηβαίου—τὰς δὲ ὑδρας τε
 καὶ τας Διομήδους ἵππους καὶ τὰ δωδεκα Ἡρ-
 ακλέοντ δρυα δετετυπῶσθαι φασι πάνταιθα—λιθου
 δυτα. ή Πινγραλιμιος δὲ θλαισ ἡ χρυσῆ. ἀνά-
 κειται δὲ κάκειη ἐς τὸ Ἡρακλειον. ἀξία μέν, ὡς
 φασι, καὶ τοῦ θαλλοῦ θαυμαζειν, φὲ είκασται,
 θαυμάζεσθαι δὲ ἀπὸ τῷ εαρῷ μᾶλλον. θρυσι
 γέρ αυτον σμαράγδου λιθον. καὶ Τευκρον τοῦ
 Τελαμωνου ζωστῆρα χρυσοῦ φασι δεικνυσθαι,
 πῶς δὲ ἐς τον Ἀλεξανδρον πλευσαντος ή ἐφ' ὁ τι,
 οὔτε αὐτος ὁ θάμης ξυνιδεῖν φησιν οὔτε ἐκείνων
 ἀκούσσαι. τὰς δὲ ἐν τῷ ιερῷ στήλας χρυσοῦ μὲν
 πεποιησθαι καὶ ἀργυρου ξυντετηκότοις ἐς τὸ
 χρώμα, εἶναι δὲ αὗτας ὑπὲρ πιγχυν τετραγύρων
 τεχνη, ἀστεροι αἱ ἀκμονες, ἐπιτεγραφθαι δὲ τὰς
 κεφαλας οὔτε Λίγυπτιοις οὔτε Ἰνδικοῖς γράμμασιν,
 οὔτε οἷοις ξυμβαλειν ο δε Ἀπολλωνιος, ὡς αἰδεν
 αἱ ιερεῖς ἔφραζον. "οι ξυγχρει μοι," ἐφη, "ο

LIFE OF APOLLONIUS, BOOK 3

were called trees of Geron. There were two of them and they grew on the mound raised over Geron; they were a cypress between the pitch tree and the pine and formed a third species and blood dropped from their bark just as gold does from the Herod paper. Now the island on which the shrine is built is of exactly the same use as the temple and there is not a rough stone to be found in it for the whole of it has been given the form of a polished platform. In the shrine they say there is maintained a cult both of one and the other Heroes though there are no images of them, altars however there are namely to the Egyptian Hercules ten of bronze and perfectly plain to the Thelian one of stone, on the latter they say are engraved in relief hydriai and the mares of Diomedes and the twelve labours of Hercules. And as to the golden cup of Pygmalion, it too is preserved in the temple of Hercules and it excited their admiration by the clever way in which the brach work was imitated and they were still more astonished at its fruit for this teemed with emeralds. And they say that the girdle of Teucer of Telamon was also exhibited there of gold but how he ever saved as far as the ocean, or why he did so neither Danis by his own admission could understand nor ascertain from the people of the place. But he says that the pillars in the temple were made of gold and silver united together so as to be of one colour and they were over a cubit high of square form, resembling anulis, and their capitals were inscribed with letters which were neither Egyptian nor I know not of any kind which I could decipher. But Apollonius when the priests would tell him nothing, remarked. Hercules

BOOK III
APOLLONIUS

FLAVIUS PHILOSTRATUS

CAP^V Ἡρακλῆς ὁ Αἰγύπτιος μὴ οὐ λέγειν, ὅπόσα οἶδα·
Γῆς καὶ Ὁκεανοῦ ξύνδεσμοι αἴδε αἱ στῆλαι εἰσιν,
ἐπεγράψατο δὲ αὐτὰς ἐκεῖνος ἐν Μαιρῶν οἰκῳ, ὡς
μητε νεῖκος τοῖς στοιχείοις ἐγγένειοτο μήτε ἀτυμά-
σειαν τὴν φιλότητα, ἣν ἀλλήλων ἴσχουσσεν.”

VI

CAP^{VI} Φασὶ δὲ καὶ τὸν ποταμὸν ἀναπλῶσας τὸν Βαῖ-
τιν, ὃς δηλοὶ μᾶλιστα τὴν τοῦ Ὁκεανοῦ φύσιν
ἐπειδὴν γὰρ πλημμύρῃ τὸ πέλαγος, ἐπὶ τὰς πηγὰς
ὁ ποταμὸς παλίρρουν ἔσται, πυεύματος δήπου ἀπω-
θουμένον αὐτὸν τῆς θαλάττης. τὴν δὲ ἡπειρον
τὴν Βαιτικήν, ἃς ὁ ποταμὸς οὔτος ὄμάσιμος,
ἀρίστην ἡπείρων φασί, πόλεων τε γὰρ εὖ ἔχειν
καὶ νομίνων, καὶ διηγθαί τον ποταμὸν ἐς τὰ ἄστη
πάντα, γεωργιας τε ξυμπάσσης μεστὴν εἶναι καὶ
φρόνην, οἵτις τῆς Ἀττικῆς αἱ μετοπώριναι τε καὶ
μυστηριώτιδες.

VII

CAP^{VII} Διαλέξεις δὲ τῷ Ἀπολλωνίῳ περὶ τῶν ἐκεῖ παρα-
πεσόντων ὁ Δάμις πλείους μὲν γενέσθαι φησίν,
ἀξίας δε τοῦ ἀναγράψας τύσδε καθημένων ποτὲ
αὐτῶν ἐς τὸ Ἡράκλειον ἀναγελύσας ὁ Μένιππος,
ἀναμέμητα δὲ ἄρα τοῦ Νέρωνος, “τι,” ἔφη, “τὸν
γενναῖον ἥγιόμεθα, τίνας,” ἔφη, “ἔστεφανῶσθαι τῶν

LIFE OF APOLLONIUS, BOOK V

of Egypt does not permit me not to tell all I knew CHAP.
These pillars are ties between earth and ocean, and
they were inscribed by Hercules in the house of the ^{Unknown} ^V Fates, to prevent any discord arising between the ^{Inscriptions} elements, and to save their mutual affection for one another from violation."

VI

They tell also of how they sailed up the river CHAP.
Buctis, which throws no little light upon the nature ^{VI} of the ocean. For whenever it is high tide, the ^{Description} ^{of Baetica} river in its course remounts towards its sources, because apparently a current of air drives it away from the sea. And the mainland of Baetica, after which this river is called, is the best by their account of any continent, for it is well furnished with cities and pastures, and the river in its course visits all the towns, and it is very highly cultivated with all sorts of crops; and it enjoys a climate similar to that of Attica in the autumn season when the mysteries are celebrated.

VII

THE conversations which Apollonius held about CHAP. things which met his eyes were, according to ^{VII} Damis, many in number, but the following he said deserve to be recorded. On one occasion they were ^{Illustration} ^{of Nero} ^{and the} sitting in the temple of Hercules and Menippus ^{city split} gave a laugh, for it happened that Nero had just ^{gave us} come into his mind, "And what," he said, "are we to think of this splendid fellow?" In which of the

FLAVIUS PHILOSTRATUS

ΣΑΡ^{τόν} ἀγάνων; τοὺς δὲ βελτίστους "Ελληνας οὐ ξὺν ὅλῳ
 γέλωτι φοιτᾶν ἐς τὰς πανηγύρεις;" ὁ δὲ Ἀπολλώ-
 νος, "ὦ μὲν ἔγώ," ἔφη, "Τελεσίναι τὸν ἡκουον, δέδιεν
 ὁ χρηστὸς Νέρων τὰς Ἡλείων μάστυγας· παρα-
 κελευομένων γὰρ αὐτῷ τῶν κολάκων νικᾶν τὰ
 Ὁλύμπια καὶ ἀνακηρύττειν τὴν Ῥώμην, "ἥν γε,"
 ἔφη, "μὴ βασκήνωσιν Ἡλεῖοι, λέγονται γὰρ μα-
 τιγοῦν καὶ φρονεῖν ὑπὲρ ἡμές," πολλὰ δὲ καὶ ὅλα
 ἀνοητότερα τούτων προανεφίωντεν. ἔγὼ δὲ νικῆ-
 σειν μὲν Νέρωνα ἐν Ὁλυμπίᾳ φημί, τις γὰρ αὖτα
 θρασύς, ὡς ἐναυτίαν θέσθαι; Ὁλύμπια δὲ οὐ
 νικησειν, ἀτε μηδὲ ἐν ὥρᾳ ἀγαντί πατρίου μὲν
 γὰρ τοῖς Ὁλυμπίοις τοῦ πέριστιν δικαιοτοῦ διτος,
 ἐκέλευσε τοὺς Ἡλείους Νέρων ἀναθαλέσθαι αὐτὰ
 ἐς τὴν ἑαυτοῦ ἐπιδημίαν, ὡς ἐκείνῳ μᾶλλον ἡ
 τῷ Διὶ θύσοντας τραγῳδίαν δὲ ἀπαγγεῖλαις καὶ
 κιθαρῳδίαν ἀνδράσιν, οἱς μήτε θέατρόν ἔστι μήτε
 σκηνὴ πρὸς τὰ τοιαῦτα, στάδιον δὲ αὐτοφυὲς καὶ
 γυμνὸς πάντα, τὸν δὲ νικᾶν, Λ χρὴ ἐγκαλύπτεσθαι,
 καὶ τὴν Αὔγουστον τε καὶ Ἰουλίου σκευὴν ρίψαντα
 μεταμφιέννυσθαι νῦν τὴν Ἀμοιβέως καὶ Τερπνοῦ,
 τί φῆσαι; καὶ τὰ μὲν Κρέοντός τε καὶ Οἰδίποδος
 οὕτως ἔξακριβοῦν, ὡς δεδιέναι, μή πη λάθη
 ἀμαρτῶν θύρας ἡ στολῆς ἡ σκήπτρου, ἑαυτοῦ

LIFE OF APOLLONIUS, BOOK V

contests has he won wreaths of late? Don't you hear
them that are respecting Heros even now share with
laughter when they are on their way to the
festivals?" And Apollonius replied: "As I have
heard from Telesinus the worthy Nemi instead of the
whips of the Furies, for when his flatterers urged him
to win at Olympia and to proclaim him as the victor,
he answered: 'Yes if the Furies do not inter-
vene against me; for they are used to invent traps and to work
deceit upon me.' And many more tales of ignorance than
that are not to be found here. I however admit that
Nemus' entry at Olympia for who is bold enough
to enter the lists against him? But I know that the
wreaths at the Olympic festival because they are not
being given at Olympia. For custom requires
that the wreaths have been won at year-end. Nemus
desired the Furies to put it off until his own election
order that they may sacrifice to him rather than to
Zeus. And it is said that he has announced a tragedy
and a performance on the harp for people who have
neither a theatre nor a stage for such entertainments,
but only the stadium which nature has provided,
and races which are all run by athletes stripped
of their clothes. He however is going to take the
prize for performances which he ought to have
hidden in the dark, for he has thrown off the robes
of Augustus and Julius and has dressed himself up
in the garb of an Amazebus and a Tropaeus. What
can you say of such a rascal? And then he betrays
such a notorious care in playing the part of Cesar
and Cleopatra that he is afraid of falling into some
error, if owing to his the wrong done or of wearing
the wrong dress or using the wrong sceptre, but he
has in extreme forgotten his own dignity and that of

FLAVIUS PHILOSTRATUS

λέπει καὶ Πορφύριος οὗτος ἐστίστειν, ὃς ἀπό τοῦ
 πορφύρειον πυροῦ ἀδεικνύει φυγῆς ἔβη θυρῶν,
 ὃς δέποτε χρήσιμοθεατὸς τοῦ Βασιλεῖος χρηματίζεσται
 ὑπέρ γηράτης καὶ θαλασσῆς, εἰσιν, ἡ Μεγίστη,
 τραγουρδοὶ τλαμοντεῖς, ἐπειδὴ Νέρων ἐπιτόπιον γραφεῖ τοῖς
 σοῦν, εἰ τοις αὐτῶν μετὰ τοῦ Οἰκουμένης ἡ τοῦ
 Κρονοφορτῆρος ἀπελθόντες θεάτρου, μετατόπιστοι οὗτοι
 τοῦ προσωπάσθεον γένεσται, ἣν δρχειν μήτε ἔτερον
 βουλεύεσθαι, τυραννοὺς δέ εἰσιν ἄρχεις θρησκευθεῖς, τοι εἰσὶ
 φησεῖς τούτοις, ἀρ' εἰκὸν Ἑλλεβόρον δεισίσθεις τοι
 φαρμακοποστεῖς, ὅποστη τοις νοῦτοις επειδαίσταιρι, εἰ
 δὲ αὐτοὶ εἰ τυραννούντες ἐπειδὴ τραγουρδοῦνται τοι τεχνῆται
 τὰ πρόγυμνατα ἐπιτοῦ δρόμου, λεπίσκοντες τοὺς φυγῆντας καὶ
 δεδίπλους τοῦ Ἡλίου ἡ τοῦ Δελφοῦ, ἢ μὴ δεδίπλους μάνι,
 πλεῦνὲ δέ οὗτοις ιποειρημένοις τὴν ἐπιτοῦ τεχνῆται,
 εἰ μὴ μετατρυπανοῦσθαι πορφύριον τροστούτων, ὡς
 εἰτοὶ ἀσχετικοὶ τετακτεῖ, τοι τοις κακοδαιμονίοις
 αὐθρώπους ἕργον ίππο τοιούτῳ παθαριστὶ ζωτας,
 τοῖς δέ ἡ Ἑλλῆσι τοῦ προῦ, ἡ Μεγίστη, ποτερα
 Εερξην καταπιμπράνται ἡ Νέρωνα δύοντα, εἰ
 γαρ ἴσθιντεις την πυρανήν ἦν ἐπειδὴ ἐπεισοῦ
 φθεις ξεμφέρονται, ποτε μὲν εξεδούνται τὸν οὐκινόν
 εἰσιν εἰκὸνες πτουνδαῖον εὑδεῖν ἡ εἰκόνεις ἡ
 αὐθρώποιον εἰτοὶς τετάσθαις, περὶ γυμναστῶν τοι καὶ
 παισίον ὡς δειπνά τεισούσται τὰς ἀπειρρήστους ἥδοντες
 ἐξ ἀπωτοῦ εὐκαίστας ἀκλέψαντος τοῦ Νέρωνος, διεσε
 τοι ὡς πολλαῖς ἀναφύσονται, καὶ τοις μὲν Ἑλλασταῖς, τοῖς δέ διετοῖς τοῖς θεάτροις καὶ τοῖς φύαισις οὐκ ἡλθετ
 ἀκροσομένοις Νέρωνος, ἡ παρηγένθε μάνι, αρθρημένη

THE LIFE OF APOLLONIUS, BOOK V

the Roman that instead of carrying on the work of war
 making was to have taken to singing and acting out
 upon a stage outside the gates & thus which the Emperor
 ought to take his seat on his throne, dead of the
 fate of land and sea. There are O Menippus,
 several troupes in which Nero has paraded himself
 as an actor. What next? Supporting as one of these
 actors quitted the theatre after playing Cleopatra or
 Creophilus in two of his parts as to want to pass
 others and imagine himself to be a hero what
 would you say of him? But if you would reason
 with a dog of his craft and the taking of dogs of
 a kind to clear the intellect? Well, here comes
 Nero with the world's absolute power, throwing it to the
 lot & short in an artistic culture, as a soft & bad
 breeding, where the power of his own mind & of
 his free will, and a certain contempt of all that is
 throned. It is not he who will be the author of Nero's
 life, graphic representation of himself to us. What
 would you say of the greatest people who have had the
 under such a sun? And in what light do you
 think the Hellenes regard him? Is it as a Xerxes
 burning their houses down or as a Nero striking
 wings? Think of the calamities they have to expect
 for us young and how they are thrust out of their
 houses and driven to an abject life of vice and
 misery. Think of how Nero pries out of every other
 woman's men and children to gratify his insatiable
 desires and of the horrors they will suffer over them,
 of the cry of persecution which will be brought and
 without deserving from the rest just by your atten-
 tion upon those which were cast out of his theatrical
 and singing ambitions. This is what you hear. You
 did not come to listen to Nero or. You were

FLAVIUS PHILOSTRATUS

ΟΑΡ. δὲ ἡκροῶ, ἐγέλασ, οὐκ ἔκρότησας, οὐκ ἔθυσας ὑπὲρ
VII τῆς φωνῆς, ἵνα Πιθῶδε λαμπροτέρα ἔλθοι· πολλαὶ
σὺς δάξουσι θεατῶν Ἰλιάδες περὶ τοὺς "Ἐλλῆνας
εἶναι. τὸ γὰρ τετμῆσεσθαι τὸν Ἰσθμὸν ἢ οὐ
τετμήσεσθαι, τέμνεται δέ, ὡς φασι, μῦν, πᾶλαι
προύμαθον θεοῦ φίμαντος." ὑπολαβὼν οὖν ὁ
Δάρμις, "ἀλλ' ἔμουγε," ἔφη, "ὦ Ἀπολλώνιε, τὸ
περὶ τὴν τομὴν ἔργου ὑπερφωμέω δοκεῖ τὰ Νέρωνος
πάντα, ἢ γὰρ διάνοια ὄράς, ως μεγάλη." "δοκεῖ
μέν," ἔφη, "κάμοι, ὦ Δάρμι, τὸ δὲ ἀτελὲς αὐτῆς
διαβάλλει αὐτόν, ὡς ἀτελῆ μὲν ἔδουντα, ἀτελῆ δὲ
δρύττοντα. τά τοι Εέρξου ἀναλογόμενος ἐπανῶ
τον ἄνδρα, οὐχ δτι τὸν Ἐλλήσποντον δίζενξεν,
ἀλλ' δτι διέβη αὐτόν, Νέρωνα δὲ οὔτε πλευσού-
μενον διὰ τοῦ Ἰσθμοῦ ὄρῶ οὔτε ἐς τέρμα τῆς
δρυχῆς ἤξουντα, δοκεῖ δέ μοι καὶ φοβούν μεστὸς
ἀναχωρῆσαι τῆς Ἐλλάδος, εἰ μη ἢ ἀλήθεια
ἀπάλωλεν."

VIII

ΟΑΡ. Ἀφικομένου δέ τινος ἐς Γάδειρα μετὰ ταῦτα
VIII τῶν τοὺς ταχεῖς διαθεόντων δρόμων, καὶ κελεύοντος
εὐαγγέλια θύειν τρισσολυμπιονίκην Νέρωνα ἔδουντας,
τὰ μὲν Γάδειρα ἔννιει τῆς μίκης καὶ δτι ἐν Ἀρκαδίᾳ
480

LIFE OF APOLLONIUS, BOOK V

present, but you listened to him without enthusiasm,' CHAP.
' You laughed, or ' You did not clap your hands,' VII
or ' You have not offered a sacrifice in behalf of his
voice nor prayed that it may be more splendid than
ever at the Pythian festival.' You can imagine that
the Greeks will endure whole loads of woe at these
spectacles. For I have long ago learned by the revelation
of heaven that the Isthmus will be cut through
or will not be cut through, and just now, they say,
it is being cut." Here Dennis took him up and said
" As for myself, O Apollonius, I think this a tame
undertaking of Nero, for you yourself see how magnificent
a project it is." " I admit," he said, " that it is, O
Dennis, but it will go against him that he never
could complete it, that just as he never finished his
songs, so he never finished his digging. When I
review the career of Xerxes, I am disposed to praise
him not because he bridged the Hellespont, but
because he got across it, but as for Nero, I perceive
that he will neither sail his ships through the
Isthmus, nor ever come to an end of his digging,
and I believe, unless truth has wholly departed from
among men, that he will retire from Hellas in a fit
of panic."

VIII

At this time a swift runner arrived at Gadeira, and CHAP.
ordered them to offer sacrifices for the good tidings, VII
and to sing hymns in honour of Nero who had thrice
won the prize at Olympia. In the city of Gadeira
indeed they understood the meaning of the victory, Spanish
impressions of Nero's
Olympic victories

FLAVIUS PHILOSTRATUS

^{CAP.} τις εἰη ἀγώνι εὐδόκιμος, ἐπειδή, ὡς εἶπον, ἐς τὰ
^{VIII} Ἑλλήνων σπεύδουσιν, αἱ δὲ πόλεις αἱ πρύσοικοι
 τοῖς Γαδειροῖς οὔτε ἐγίγνωσκον ὅ τι εἴη τὰ Ὀλύμ-
 πια, οὐδὲ δὴ τι ἀγωνία ἡ ἀγών, οὐδὲ ἐφ' δτῷ θύσουσιν,
 ἀλλ' ἀπήγοντο ἐτ γελοῖους, δοξας πολέμου νίκην
 ἥγοντες ταῦτα καὶ δτι ὁ Νέρων ἥρτκοι τινὰς
 ἀνθρώπους Ὀλυμπίους· οὐδε γάρ τραγῳδίας ποτὲ ἡ
 κιθαρῳδίας θεαταὶ ἔγεγονται.

ΙΧ

^{CAP.} Τοὺς γοῦν οἰκοῦντας τὰ Ἰπόλα, πόλις δὲ κάκείη
^{IX} Βαιτική, φησὶν ὁ Δάμις παθεῖν τι πρὸς τραγῳδίας
 ὑποκριτήν, οὐ κἀμὲ ἄξιον ἐπιμνησθῆναι· θυσισῶν
 γὰρ τῶν πόλεων θαμὰ ἐπὶ ταῖς νίκαις, ἐπειδὴ καὶ
 αἱ Πυθικαὶ ἡδη ἀπηγγέλλοντο, τραγῳδίας ὑπο-
 κριτῆς τῶν οὐκ ἀξιούμένων ἀνταγωνίζεσθαι τῷ
 Νέρωνι ἐπήσει τὰς ἐσπερίους πόλεις ἀγείρων, καὶ
 τῇ τεχνῃ χρώμενος ηὐδοκίμει παρὰ τοῖς ἡττοῖς
 βαρβάροις, πρῶτον μὲν δι' αὐτὸν τοῦ ἡκειν παρ'
 ἀνθρώπους, οἵ μήπω τραγῳδίας ἥκουσται, εἰτ'
 ἐπειδὴ τὰς Νέρωνος μελῳδίας ἀκριβοῦν ἔφασκε,
 παρελθὼν δὲ ἐς τὰ Ἰπόλα φαθερὸς μὲν αὐτοῖς
 ἔφαντο καὶ διὰ ἐσιώπα χρόνον ἐπὶ τῇσι σκηνῇσι,
 καὶ ὄρῶντες οἱ ἀνθρώποι βαδίζοντα μὲν αὐτὸν
 μέγα, κεχηνότα δὲ τοσοῦτον, ἔφεστάτα δὲ ὄκρι-

LIFE OF APOLLONIUS, BOOK V

Areadia, for, as I said before, the people of Gadeira CHAP. VI affect Hellenic civilisation. But the cities in the neighbourhood of Gadeira neither knew what the Olympic festival was, nor what a contest nor an arena meant, nor did they understand what they were sacrificing for, but they indulged in the most ridiculous suppositions, and imagined that it was a victory in war that Nero had won, and that he had taken captive some men called Olympians, for they had never been spectators either of a tragedy or of a harp-playing performance.

IX

Dante indeed speaks of the singular effect which CHAP. IX a tragic actor produced upon the minds of the inhabitants of Ipoli, which is a city of Sicilia, and I think the story is worthy of being reproduced by me. The cities were multiplying their sacrifices Effect of a tragic actor on the people of Ipoli at the honour of the Emperor's victories, for those at the Pytman festival were already announced, when an actor of tragedy who was one of those that had not ventured to contend for the prize against Nero, was on a strolling tour round the cities of the west, and by his histrionic talent he had won no small fame among the less barbarous of the populations, for two reasons, firstly because he found himself among people who had never before heard a tragedy, and secondly because he pretended exactly to reproduce the melodies of Nero. But when he appeared at Ipoli, they showed some fear of him before he ever opened his lips upon the stage, and they shrank in dismay at his appearance when they

FLAVIUS PHILOSTRATUS

ΙΑΡ. Βασινούς οὖτως ὑψηλοῖς τερατώδῃ τε τὰ περὶ αὐτὸν
ΙΧ. ἐσθήματα, οὐκ ἀφοβοις ἡσαν τοῦ σχῆματος, ἐπεὶ
 δὲ ἔξαρε τὴν φωνὴν γεγωνὸν ἐφθῆγετο, φυγῆ οἱ
 πλειστοι φύχοντα, ὁσπερ ὑπὸ δαιμονίας ἐμβοηθέντες.
 τοιαῦτα μὲν τὰ ἡθη τῶν ταύτης θαρβάρων καὶ
 οὗτως ἀρχαῖα.

X

ΟΑΡ. Σπουδὴν δὲ ποιειμένου τοῦ τὴν Βαστεκὴν ἐπι-
 τροπεύοντος ἐν ξυνουσίαιν τῷ Ἀπολλωνίῳ ἐλθεῖν,
 οἱ μὲν ἀηδεῖς ἔφη τὰς ξυνουσίας τὰς ἑαυτοῦ
 φαίνεσθαι τοὺς μὴ φιλοσοφοῦσιν, οἱ δὲ προσέκειτο
 αἰτῶν ταῦτα· ἐπεὶ δὲ χρηστός τε εἴναι ἐλέγετο καὶ
 διαβεβλημένος πρὸς τοὺς Νέρωνος μίμους, γρύφει
 πρὸς αὐτὸν ἐπιστολὴν ὁ Ἀπολλώνιος, ἵν' ἐς τὰ
 Γάδειρα ἐλθεῖ, οἱ δὲ ἀφελῶν τὸν τῆς ἀρχῆς δύκου
 ξὺν ὀλίγοις καὶ ἑαυτῷ ἐπιτηδειοτάτοις ἥλθεν.
 ἀσπασάμενοι δὲ ἀλλήλους καὶ μεταστησάμενοι
 τούτη παρόντας, οἱ το μὲν διελέχθησαν, οὐδεὶς οἶδε,
 τεκμαίρεται δὲ ὁ Δάμις ἐπὶ Νέρωνα ξυμβήναι
 σφᾶς. τριῶν γάρ ἡμερῶν ἴδιᾳ σπουδάσαντες, οἱ
 μὲν ἀπῆρε περιβαλῶν τὸν Ἀπολλώνιον, οἱ δέ,
 "Ἐρρωσο," ἔφη, "καὶ μέμνησο τοῦ Βίνδικος" τί
 δὲ τοῦτο ἦν, ἐπὶ Νέρωνα ἐν Ἀχαίᾳ ἀδοιτα τὰ
 ἔθνη τὰ ἐσπέρια λέγεται κινήσαι Βίνδιξ. ἀνὴρ οἶος
 ἔκτειμεν τὰς νευράς, οἷς Νέρων ἄμαθῶς ἔψαλλε,
 πρὸς γάρ τὰ στρατοπέδα, οἵς ἐπετέτακτο, λόγου
 κατ' αὐτοῦ διῆλθεν, διν ἐκ παντὸς γενναιάριας φιλο-
 σοφίας ἐπὶ τύραννον ἀν τες πνεύσαεν· ἔφη γάρ

LIFE OF APOLLONIUS, BOOK V

saw him striding across the stage, with his mouth all CHAP.
agape, mounted on buckins extra high, and clad in
the most wonderful garments, but when he lifted
up his voice and beliedowd out loud, most of them
took to their heels, as if they had a demon yelling
at them. Such and so old fashioned are the
manners of the barbarians of that country

X

The governor of Baetica was very anxious to have CHAP.
a conversation with Apollonius, and though the
latter said that his conversation must seem tedious
Interview with the
governor of
Baetica at
Gadara.
to any but philosophers, the other insisted in his
demand. And as he was said to be a worthy person
and to detest the inunes of Nero, Apollonius wrote
to him a letter asking him to come to Gadara, and
he, divesting himself of all the pomp of authority,
came with a few of his most intimate friends. They
greeted one another, and no one knows what they
said to one another in an interview from which they
excluded the rest of the company, but Dami.
hazards the opinion that they formed a plot together
against Nero. For after three days spent in private
conversations, the governor went away, after embrasing Apollonius, while the latter said, "Farewell,
and do not forget Vindex." Now what was the
meaning of this? When Nero was singing in
Achaea, Vindex is said to have stirred up against
him the nations of the West, and he was a man
quite capable of cutting out the strings which Nero
so ignorantly twanged. For he addressed a speech,
inspired by the loftiest sentiments which a man
can feel against a tyrant, to the troops which he

FLAVIUS PHILOSTRATUS

^X ΣΑΡ. Νέρωνα είναι πάντα μᾶλλον ἡ κιθαρῳδὸν καὶ κιθαρῳδὸν μᾶλλον ἡ βασιλέα. προφέρει δὲ αὐτῷ μανίαν μὲν καὶ φίλοχρηματίαν καὶ ώμότητα καὶ ἀστέλλεις πᾶσαν, τὸ δὲ ὠμοτατον τῶν ἐκείνου μὴ προφέρει αὐτῷ· τὴν γὰρ μητέρα ἐν δίκῃ ἀπεκτονεῖαι, ἐπειδὴ τοιοῦτον ἔτεκε. ταῦτ' οὖν ᾧ ἔσται προγνυνώσκων ὁ Ἀπολλώνιος, ξυνέταπτε τῷ Βίνδικι δμορον ἄρχοντα, μονομονοχῇ ὅπλα ὑπὲρ τῆς Ῥώμης τιθέμενος.

XI

^{XI} ΣΑΡ. Φλεγμακιούτων δὲ τῶν περὶ τὴν ἑσπέραν, τρέποντας τὸ ἐντεῦθεν ἐπὶ Διβύην καὶ Τυρρηνούς, καὶ τὰ μὲν πεζῆς βαδίζοντες, τὰ δὲ ἐπὶ πλοίον πορευόμενοι κατίσχουσιν ἐν Σικελίᾳ, οὗ τὸ Λιλύβαιον παραπλεύσαντες δὲ ἐπὶ Μεσσήνην τε καὶ πορθμόν, ἔνθα ὁ Τυρρηνὸς Ἀδρία ξυμβάλλων χαλεπὴν ἔργαζονται τὴν Χάρυβδιν, ἀκοῦσαι φασιν, ὡς Νέρων μὲν πεφεύγοι, τεθνήκοι δὲ Βίνδιξ, ἀπτούμετο δὲ τῆς ἀρχῆς οἱ μὲν ἐξ αὐτῆς Ῥώμης, οἱ δὲ ὅπόθεν τύχοι τῶν ἔθνων. ἔρομένων δὲ αὐτὸν τῶν ἀταρων, οἵ προθῆσοιτο ταῦτα καὶ δτοι λοιπὸν ἡ ἀρχὴ ἔσοιτο, "πολλῶν," εἶπε, "Θηβαίων." τὴν γαρ ισχύν, ἡ πρὸς ὄλίγον Βιτέλιος τε καὶ Γάλβας καὶ Οθων ἔχρησαντο, Θηβαίοις εἰκασεν, οἵ χρόνου κομιδὴ βραχὺν ἥχθησαν ἐς τα τῶν Ἑλλήνων πράγματα.

LIFE OF APOLLONIUS, BOOK V

commanded, and he declared in it that Nero was ~~CHAR~~
anything rather than a harpist and a harpist rather
than a sovereign. And he taxed him with madness
and avarice and cruelty and wantonness of every
kind, though he omitted to tax him with the
cruelest of his crimes, for he said that he had quite
rightly put to death his mother, because she had
borne such a monster. Apollonius, foreseeing how
all this must end, had accordingly brought into
line with Vindex the governor of a neighbouring
province, and so all but took up arms himself in
behalf of Rome.

XI

But as matters in the west were in such an ~~flamed~~
~~CHAR~~
condition Apollonius and his friends returned hence
towards Italy and the Tyrrhenian and, as it partly
on foot and partly by sea, they made their way to
Sicily, where they stopped at Lilybaeum. Then ~~they~~
~~were~~
they coasted along to Messina and to the Straits,
where the junction of the Tyrrhenian Sea with the
Adriatic gives rise to the dangers of Charybdis. Here
they say they heard that Nero had taken to flight,
though Vindex was dead, and that various claimants
were snatching at the throne, some from Rome
itself, and others from various countries. Now when
his companions asked him what would be the issue
of these events, and who would get possession, in
the end, of the throne, he answered "Many Thebans
will have it." For he compared the pretenders,
namely, Vitellius and Galba and Otho, in view of the
short lease of power which they enjoyed, to Thebans,
for it was only during a very short time that they
held dominion over the Hellenic world.

FLAVIUS PHILOSTRATUS

XII

ΟΑΡ ΧΙΙ "Οτι μὲν γὰρ τὰ τοιαῦτα δαιμονία κινήσει προεύρυωσκε, καὶ δτι τοῖς γόητα τὸν ἄνδρα ἥγουμένοις οὐχ ὑγιαίνει ο λόγος, δηλοῖ μὲν καὶ τὰ εἰρημένα, σκεψώμεθα δὲ κάκεῖνα· οἱ γόητες, ἥγονμας δ' αὐτοὺς ἔγω κακοδαιμονεστάτους ἀθρώπων, οἱ μὲν ἐς βασάνους εἰδωλῶν χωροῦντες οἱ δὲ ἐς θυσίας βαρβάρους, οἱ δὲ ἐς τὸ ἐπάρσατι τι ή ἀλεῖψαι, μεταποιεῖν φασι τὰ είμαρμένα, καὶ πολλοὶ τούτων κατηγορίας ὑπαχθέντες τὰ τοιαῦτα φιλολόγησαι σοφοὶ εἰναι. ὁ δὲ εἶπετο μὲν τοὺς ἐκ Μοιρῶν, προῦλογε δέ, ως ἀνάγκη γενέσθαι αὐτά, προεγύγνωσκε δὲ οὐ γοητεύων, ἀλλ' ἐξ ὧν οἱ θεοὶ ἔφαινον. ιδῶν δὲ παρὰ τοῖς Ἰνδοῖς τοὺς τρίποδας καὶ τοὺς οἴνοχόσους καὶ δσα αὐτόματα ἐσφοιτᾶν εἶπον, οἵθ' δπως σοφίζοντο αὐτά, ἡρετο, οὕτ' ἐδεήθη μαθεῖν, ἀλλ' ἐπήνει μέν, ξηλοῦν δ' οὐκ ἡξίου.

XIII

ΟΑΡ ΧΠΙ 'Αφικομένων δὲ αὐτῶν ἐς τὰς Συρακούσας γυνὴ τῶν οὐκ ἀφανῶν τέρας ἀπεκυῆσεν, οἷον οὕπω ἔμασεύθη· τρεῖς γὰρ τῷ βρέφει κεφαλαι ἥσταν ἐξ οἰκείας ἐκάστη δέρη, τὰ δὲ ἐπ' αὐταῖς ἐνὸς πάντα. οἱ μὲν δὴ παχέως ἐξηγούμενοι τὴν Σικελίαν ἔφασαν, τρινακρία γάρ, ἀπολεισθεὶ, εἰ μὴ ὅμοιοήσει τε

LIFE OF APOLLONIUS, BOOK V

XII

THAT he was enabled to make such forecasts by some divine impulse, and that it is no sound inference to infer, as some people do, that our hero was a wizard, is clear from what I have already said. But let us consider these facts. Wizards, whom for my part I reckon to be the most unfortunate of mankind, claim to alter the course of destiny, by having recourse either to the torture of lost spirits or to barbaric sacrifices, or to certain incantations or amonitings, and many of them when accused of such practices have admitted that they were adepts in such practices. But Apollonius submitted himself to the decrees of the Fates, and only foretold that things must come to pass, and no foreknowledge was gained not by wizardry but from what the gods revealed to him. And when among the Indians he beheld their tripods and their dumb waiters and other automata, which I described as entering the room of their own accord, he did not ask how they were contrived, nor did he ask to be informed, he only praised them, but did not aspire to imitate them.

XII
Apollonius
no wizard
because he
foreknows
the future

XIII

Now when they reached Syracuse a woman of a leading family was brought to bed of such a monster as never any woman was delivered of before, for her child had three heads, and each head had a neck of its own, but below them there was a single body. Of the vulgar and stupid interpretations of this prodigy, one was that it signified the unpending ruin

XIII
A three-necked
child born
in Syracuse
portends
the three
Human
Provinces

PLAVIUS PHILOSTRATUS

ΧΑΡ καὶ ξυμπινύσετεν—ἐστασίαζον δὲ ἄρα πολλαὶ τῶν πόλεων πρὸς ἑαυτάς τε καὶ πρὸς ἀλλήλας καὶ τὸ ἐν κόσμῳ ζῆν ἀπῆν τῆς μήσου—οἱ δὲ ἔφασαν τὸν Τυφῶ, πολυκέφαλον δὲ εἶναι, νεώτερα ἀπειλεῖν τῇ Σικελίᾳ, ὁ δὲ Ἀπολλώνιος, “Θεῖ,” ἔφη, “ὦ Δάμι, καὶ κάτιδε αὐτό, εἰ οὕτω ξύγκειται.” ἐξέκειτο γὰρ δημοσίᾳ τοῖς τερατολογεῦν εἰδόσιν, ἀπαγγεῖλαντος δὲ τοῦ Δάμιδος, ὡς τρικέφαλον εἴη καὶ ἄρρεν, ξυναγαγών τοὺς ἑταίρους, “τρεῖς,” ἔφη, “Ῥωμαίων αὐτοκράτορες, οὓς ἐγὼ πρώτην Θηβαίους ἔφην, τελειώσει δὲ οὐδεὶς τὸ ἀρχεῖν, ἀλλ’ οἱ μὲν ἐπ’ αὐτῆς Ῥώμης, ὁ δὲ περὶ τὰ δμαρα τῆς Ῥώμης δυνηθέντες ἀπολοῦνται, θάττουν ἀποβαλόντες τὸ προσωπεῖον ἢ οἱ τῶν τραγῳδῶν τύραννοι.” καὶ ὁ λόγος αὐτίκα ἐς φῶς θλιβεῖ Γάλβας μὲν γὰρ ἐπ’ αὐτῆς Ῥώμης ἀπέθανεν ἀψάλμενος τῆς ἀρχῆς, ἀπέθανε δὲ καὶ Βιτέλιος ὀνειροπολήσας τὸ ἀρχεῖν, “Οθων δὲ περὶ τοὺς ἑσπερίους Γαλάτας ἀποθανὼν οὐδὲ τάφοι λαμπροῦ ἔτυχεν, ἀλλ’ ὥσπερ ἰδιώτης κεῖται” διέκτη δὲ ἡ τύχη ταῦτα ἐν ἔτει.

XIV

ΧΑΡ Πορευθέντες δὲ ἐπὶ Κατάνης, οὖ τὸ δρος ἡ Λέτυη, Καταναιῶν μὲν ἀκοῦσαι φασιν ἥγουν μένων
 490

LIFE OF APOLLONIUS, BOOK V

of Sicily for it has three headlands, — unless the map inhabitants composed their feuds and could live together in peace, for as a matter of fact several of the cities were at variance both with themselves and with one another and such a thing as orderly life was unknown in the island. Another explanation was that Typhon a many headed monster was threatening Sicily with his violence. But Apollonius said, "Cicero Dennis, and look if the child is truly made up as that we be the thing was exposed to public view for the muscle mongers to exercise their ingenuity upon it. When Dennis reported that it was a three headed creature and of the male sex Apollonius got together his companions and said, 'It gathers three emperors of Rome whom yesterday I told of Dennis and not one of them shall enjoy complete term; you but two of them shall perish after holding sway in Rome itself and the third after doing so in the countries bordering upon Rome and they shall shuffle off their master more quickly than if they were tragic actors putting the part of tyrant.' And the truth of his statement was almost immediately revealed, for Galba died in Rome itself just after he grasped the crown, and Vitellius died after a drowning of the crown and Otho died in Western Gaul and was not even accorded a public funeral, but was buried like any private person. And the whole episode was past and over within a single year.

XIV

Next they came to Catana where is Mount Etna; map and they say that they heard from the inhabitants of XIV

FLAVIUS PHILOSTRATUS

τὰς τὸν Τυφῶ δεδέσθαι ἔκει καὶ πῦρ ἐξ αὐτοῦ ἀνίστασθαι, δὲ τύφει τὴν Αἴτην, αὐτοὶ δὲ ἐς πιθανωτέρους ἀφικέσθαι λόγους καὶ προσήκοντας τοῖς φιλοσοφοῦσιν. ἅρξαι δὲ αὐτῶν τὸν Ἀπολλώνιον ὃς ἐρόμενον τοὺς ἑταίρους, "ἔστι τι μυθολογία;" "οὐδὲ Δῆ," εἶπεν ὁ Μένιππος, "ην γε οἱ ποιηταὶ ἐπανοῦσι." "τὸν δὲ δὴ Αἰσωπον τί ἦγε," "μυθολόγου," εἶπε, "καὶ λογοποιὸν πάντα." "πότερος δὲ σοφοὶ τῶν μύθων;" "οἱ τῶν ποιητῶν," εἶπεν, "ἐπειδὴ ὡς γεγονούστες φύονται." "οἱ δὲ δὴ Αἰσωπον τί;" "βάτραχοι," ἔφη, "καὶ ὄνοι καὶ λῃροί γρανστὶν οἵοι μασᾶσθαι καὶ παιδίοις." "καὶ μήν," ἔφη, "ἔμοι," ὁ Ἀπολλώνιος, "ἐπιτηδειότερος πρὸς σοφίαν οἱ τοῦ Αἰσωπον φαίνονται· οἱ μὲν γὰρ περὶ τοὺς θρωνας, ὃν ποιητικὴ πᾶσα ἔχεται, καὶ διαφθέρονται τοὺς ἀκροωμένους, ἐπειδὴ ἐρωτάτε τε ἀτόπους οἱ ποιηταὶ ἐρμηνεύουσι καὶ ἀδελφῶν γάμους καὶ διαβολᾶς ἐς θεοὺς καὶ βρώσεις παιδῶν καὶ πανουργίας ἀνελευθέρους καὶ δίκαιος, καὶ τὸ ὡς γεγονός αὐτῶν ἄγει καὶ τὸ ἐρῶντα καὶ τὸν ξηλοτυποῦντα καὶ τὸν ἐπιθυμοῦντα πλούτειν ἢ τυραννεύειν ἐφ' ἅπερ οἱ μῆδοι, Αἰσωπος δὲ ὑπὸ σοφίας πρώτου μὲν οὐκ ἐς τὸ κοινὸν τῶν ταῦτα φύονται ἔαντον κατέστησεν,

LIFE OF APOLLONIUS, BOOK V

the city a story about Typho being bound on the ~~earth~~²²⁴ spot and about fire rising from him, and this fire sends up the smoke¹ of Hesia, but they themselves ~~are~~^{are} come to more plausible conclusions and more in keeping with philosophy. And they say that Apollonius began the discussion by asking his companions: "Is there such a thing as mythology?" "Yes, by Zeus," answered Menippus, "and I mean by it that which furnishes poets with their themes." "What then do you take of Aesop?" "He is a mythologist and writer of fables and no more." "And which set of myths show any talent?" "Those of the poets," he answered, "because they are represented in the poems as having taken place." And what then do you think of the stories of Aesop?" "Frigid," he answered, "and doltish and nonsense is fit to be swallowed by old women and children." And yet for my own part, said Apollonius, "I find them more conducive to wisdom than the others. For those others, of which all poetry is so fond and which deal with heroes positively destroy the souls of their hearers, because the poet relates stories of outstanding ~~passions~~ and of incestuous marriages, and repeats calumnies against the gods, of how they ate their own children, and committed crimes of meanness and quarrelled with one another, and the affectation and pretence of reality leads passionate and jealous people and mischievous and ambitious persons to imitate the stories. Aesop on the other hand had in the first place the wisdom never to identify himself with those who put such stories into verse, but took a line

¹ There is a pun in the Greek between Typho = Typhon and typho = to smoke.

FLAVIUS PHILOSTRATUS

XLIV

ΟΛΡ ἀλλ' ἑαυτοῦ τινα ὁδὸν ἐτράπετο, εἶτα. ὡσπερ οἱ τοῖς εὐτελεστέροις βραμασὶ καλῶς ἔστιώντες, ἀπὸ σμικρῶν πραγμάτων διδάσκει μηγύλα, καὶ προθέμενος τὸν λόγον ἐπάγει αὐτῷ τὸ πράττει ἢ μὴ πράττε, εἶτα τοῦ φιλαληθοῦς μᾶλλον ἢ οἱ ποιηται ἤφατο· οἱ μὲν γὰρ βιάζονται πιθανοὺς φαινεσθαι τοὺς ἑαυτῶν λογοντ, ὁ δὲ ἐπαγγέλλων λογον, δε ἔστι φευδῆς, πῶς οἶδεν δτι, αὐτὸ τὸ μὴ περὶ ἀληθινῶν δρεῖν ἀλπθεύει. καὶ ὁ μὲν ποιητὴς εἰπὼν τὸν ἑαυτοῦ λογον καταλείπει τῷ ὄντιανοντε ἀκροατῇ βασανίζειν αὐτὸν, εἰ ἔγνετο, ὁ δὲ εἰπὼν μὲν φευδῆ λογον, ἐπαγαγών δὲ νοιθεσίαιν, ὡσπερ ὁ Λίστωπος, δείκνυσιν ὡς ἐτὸ χρήσιμον τῆς ἀκροάσεως τῷ φεύδει πέχρηται χαρίεν δὲ αὐτοῦ τὸ καὶ τα ἀλογα ἥδια ἐργάζεσθαι καὶ σπουδῆς δξια τοῖς ἀνθρώποις, ἐκ παιδῶν γὰρ τοῖς λόγοις τούτοις ἐνγγενομένοις καὶ ὑπ' αυτῶν ἐκνηπιωθέντες, δοξατ ἀναλαμβάνομεν περι ἐκάστου τῶν ζωῶν, τὰ μὲν ὡς βασιλικὰ εἶπ, τὰ δὲ ὡς εὐθη, τὰ δε ὡς κομψά, τὰ δὲ ὡς ἀκέραια, καὶ ὁ μὲν ποιητὴς εἰπὼν

πολλαὶ μορφαὶ τῶν δαιμονίων¹

ἢ ταῖοντό τι ἐπιχορεύσας ἀπῆλθεν, ὁ δὲ Λίστωπος ἐπιχρησμῳδῆσας τον ἑαυτοῦ λογον καταλύει την ἔννοιαν ἐτὸ προβέτεο.

¹ Eurip. Alcestis, l. 112.

of his own, and in the second like those who either
do or ~~do~~ ³⁷ not do well; all the pleasant stories he made use of
in noble incidents to teach great truths, and after
telling a story it adds to the advice to do a thing or
not to do it. But for he was really more attached
to truth than the poets are, for the latter do
violence to their own stories in order to make them
probable—but he by announcing a story which
everyone knows not to be true and the better by the
very fact that he did not come to be relating real
events. And the poet after telling his story leaves
a healthy-minded reader ready to let his brains to
know whether it has happened, whereas one who
has Acrop ~~to~~ ^a story as this false and does not
pretend to be anything else merely existing ^{with} a good intent shows that he has made use of the
falsified past as its study to his world over. And
there is another charm about ~~in~~ stories that a
poet announces in a pleasing light and makes them
interesting to mankind. For after being brought up
from childhood with these stories and after being as
it were养ed by them from boyhood we acquire
certain opinions of the several animals and think of
some of them as useful animals & others as ones of
others as with of others as most fit. And therefore
the poet after telling us that there are three
forms of heavenly visitations or something of the
kind dismisses his chorus and departs. Acrop adds an
order to his story, and dismisses his beaten just
as they reach the conclusion he wished to lead
them up to.

XV

CAP XV "Εμὲ δέ, ὁ Μένυππε, καὶ μῦθον περὶ τῆς Αἰσώπου σοφίας ἐδιδάξατο ἡ μήτηρ κομιδῇ υῆπιον, ὡς εἴη μέν ποτε ποιμὴν ὁ Αἰσωπός, μέμος δὲ πρὸς Ἱερῷ Ἐρμοῦ, σοφίας δὲ ἔρφη καὶ εὔχαιτα αὐτῷ ὑπὲρ τούτου, πολλοὶ δέ καὶ ἄτεροι ταῦταν αἰτοῦντες ἀπειφαντφεν τῷ Ἐρμῇ, ὁ μὲν χρυσόν, ὁ δὲ ἄργυρον, ὁ δὲ κηρύκειον ἐλεφάντιον, ὁ δὲ τῶν οὗτων τι λαμπρῶν ἀνάπτων, ὁ δὲ Αἰσωπός ἔχοι μὲν οὗτως, ὡς μηδὲν τῶν τοιούτων ἔχειν, φείδοιτο δὲ καὶ δι εἰχε, γάλακτος δὲ αὐτῷ σπένδοι, δσον δις ἀμελχθεῖσα ἐδίδου καὶ κηρίου ἐπὶ τὸν βωμὸν φέροι, δσον τὴν χεῖρα ἐμπλῆσαι, ἐστιάν δὲ αὐτὸν καὶ μύρτοις φέτο καὶ παραβεῖς δι τῶν ῥόδων ἢ τῶν ἴων κομιδῇ ὀλύγα. "Τέ γὰρ δεῖ, ὁ Ἐρμῆς," ἔλεγε, "στεφάνους πλέκειν καὶ ἀμελεῖν τῶν προβάτων," ὡς δὲ ἀφίκοντο ἐς φητὴν ἡμέραν ἐπὶ τὴν τῆς σοφίας διαυμομήν, ὁ μέν Ἐρμῆς ἄτε λόγιος καὶ κερδόφος, "σὺ μέν," ἔφη, "φιλοσοφίαν ἔχε," τῷ πλεῖστα δηπουθεν ἀναθέντι, "συ δὲ ἐς φητόρων ἥθη χώρει," τῷ δεύτερῷ που χαρισαμένῳ, "σοὶ δὲ ἀστρονομεῖν χώρα, σοὶ δὲ εἶναι μουσικῷ, σοὶ δὲ ἡρφόου ποιητῇ μέτρου, σοὶ δὲ ἵμβειον." ἐπει δὲ

XV

' And as for myself, O Metippus, my mother ^{STAR}
 taught me a story about the wisdom of Aesop when ^{STY}
 I was a mere child, and told me that he was once a ^{A legend of} ^{Ληνός}, and
 shepherd, and was tending his flock hard by a ^{Hermon}
 temple of Hermes and that he was a passionate
 lover of wisdom and prayed to Hermes that he
 might receive it. Many other people also soon also
 resorted to the temple of Hermes asking for the same
 gift and one of them stood ^{up} ^{hang} on the altar gold,
 another silver, another a herald's wand of ivory
 and others other rich presents of the kind. Now
 Aesop she ^{saw} was not in a position to return any of
 these things but he saved up what he had and
 poured a libation of as much wine as a sheep would
 give at one drinking in honour of Hermes, and
 brought a bonecomb and laid it on the altar big
 enough to fit the hand and he thought of regal g
 the god with myrtle leaves, or perhaps by laying
 just a few roses or violets at the altar. 'For said
 he would you O Hermes have the wreath crowns
 for you and neglect my sheep? Now when on
 the appointed day they arrived for the distribution
 of the gifts of wisdom Hermes as the god of
 wisdom and eloquence and also of rewards said to
 him who as you may well suppose, had made the
 biggest offering. Here is ^{the} ^{choice} for you, and
 to him who had made the next best present,
 he said. 'Do you take your place among the orators,
 and to others he said. You shall have the gift of
 astronomy or you shall be a musician or you shall be
 an epic poet and write in heroic metre, or you shall

^{ΙΛΙΟΝ} καίτοι λογιώτατος ὡν, κατανίλωσεν ἄκουν ἅπαντα
^{ΧΑΡ} τὰ τῆς φιλοσοφίας μέρη, καὶ ἐλαθεὶ ἑαυτὸν
 ἐκπεσῶν τοῦ Αἰσώπου, ἐνθυμεῖται τὰς "Πρας, ὑψό"
 διν αὐτὸς ἐν κορυφαῖς τοῦ Ὀλύμπου ἐτράφη, ὡς
 ἐν σπιργύνοις ποτὲ αὐτῷ δύντι μῆθον διελθοῦσας
 περὶ τῆς βούς, διν διελεχθῇ τῷ ἀνθρώπῳ ἡ βοῦς
 ὑπερ ἑαυτῆς τε καὶ τῆς γῆς, ἃς ἔρωτα αὐτὸν τῶν
 τοῦ Ἀπόλλωνος βοῶν κατέστησαν, καὶ δίδωσιν
 ἐντεῦθεν τὴν μυθολογίαν τῷ Αἰσώπῳ, λοιπὸν ἐν
 σοφίας οἶκῳ οὖσαι, "ἴχε," εἶπών, "ἄ πρωτα ἵμα-
 θοι." αἱ μὲν δὴ πολλαὶ μορφαὶ τῆς τέχνης
 ἐνθένδε ἀφίκοντα τῷ Αἰσώπῳ, καὶ τοιόνδε ἀπέβη
 τὸ τῆς μυθολογίας πρᾶγμα.

XVI

^{ΙΛΙΟΝ} "Ἴσως δ' ἀνόητον ἐπαθον· ἐπιστρέψας γὰρ υμᾶς
^{ΧΑΡ} διανοηθεῖς ἐτ λόγους φυσικωτεροὺς τε καὶ ἀλη-
 θεστέρους διν οἱ πολλοὶ περὶ τῆς Αἴτνης φίδουσιν,
 αὐτὸς ἐτ ἐπανον μέθων ἀπηνέχθην, οὐ μὴν ἄχαρις
 ἢ ἐκβολή τοῦ λόγου γέγονεν ὁ γὰρ μῆθος, διν
 παραιτούμεθα, οὐ τῶν Αἰσώπου λόγων ἐστίν,
 ἀλλὰ τῶν δραματικωτέρων καὶ διν αἱ παιηταὶ¹
 θρυλούσιν ἐκεῖνοι μὲν γὰρ Τυφῶ τινα ἡ Ἰηγέ-
 λαδον δεδέσθαι φασὶν ὑπὸ τῷ δρει καὶ δυσθανα-
 τοῦντα ἀσθμαίνειν τὸ πῦρ τοῦτο, ἐγὼ δὲ γύγαντας

LIFE OF APOLLONIUS, BOOK V

be a writer of fables.' Now although he was a most ^{CHAP.} wise and accomplished god he exhausted, not ^{XIV} meaning to do so, all the various departments of wisdom, and then found that he had quite forgotten Aesop. Thereupon he remembered the Hours, by whom he himself had been nurtured on the peaks of Olympus, and betwixt them of how once, when he was still in swaddling clothes, they had told him a story about the cow, which had a conversation with the man about herself and about the earth, and so set him a-thinking after the cows of Apollo. Accordingly he forthwith bestowed upon Aesop the art of fable called mythology, for that was all that was left in the house of wisdom, and said 'Do you keep what was the first thing I learnt myself.' Aesop then acquired the various forms of his art from that source, and the issue was such as we see in the matter of mythology.

XVI

"PERHAPS I have done a foolish thing," went on ^{CHAP.} Apollonius, "for it was my intention to recall you to ^{XVI} more scientific and true explanations than the ^{The myth of Etna} poetical myth given by the vulgar of Etna, and I have let myself be drawn into a eulogy of myths. However, the digression has not been without a charm of its own, for the myth which we repudiate is not one of Aesop's stories, but belongs to the class of dramatic stories which fill the mouths of our poets. For they say that a certain Typho or Enceladus lies bound under the mountain, and in his death agony breathes out this fire that we see. Now I admit that

FLAVIUS PHILOSTRATUS

ΛΙ. μὲν γεγονέναι φημί, καὶ πολλαχοῦ τῆς γῆς ἀναδείκνυσθαι τοιαυτὶ σωματα ῥαγέντων τῶν τύφων,
 καὶ μὴν ἐς ἀγώνα ἔλθειν τοῖς θεοῖς, ἀλλ' ὑβρίσαι
 μὲν τάχα ἐς τοὺς νεῶτες αὐτῶν καὶ τὰ ἔδη, οὐρανῷ
 δὲ ἐπιπηδῆσαι καὶ μὴ ἔνυγχωρεῖν τοῖς θεοῖς ἐπ'
 αὐτοῦ εἶναι, μανία μὲν λέγειν, μανία δὲ οἰεσθαι
 καὶ μηδὲ ἐκεῖνος ὁ λόγος καίτοι δοκῶν εὐφημότερος
 εἶναι τεμάσθω, ὡς Ἡφαίστῳ μᾶλει τοῦ χαλκεύειν
 ἐν τῇ Λίτην, καὶ κτυπεῖται τις ἐνταῦθα ὑπ' αὐτοῦ
 ἄκμων, πολλὰ γὰρ καὶ ἀλλα δρη πολλαχοῦ τῆς
 γῆς ἔμπυρα καὶ οὐκ ἀν φθάνοιμεν ἐπιφημίζοντες
 αὐτοῖς γίγαντας καὶ Ἡφαίστους.

XVII

CAP.
 XVII "Τίς οὖν ἡ τῶν τοιῶνδε δρῶν αἰτία; γῆ κράσιν
 ἀσφάλτου καὶ θείου παρεχομένη τύφεται μὲν καὶ
 παρ' ἑαυτῆς φύσει, πῦρ δ' οὕπω ἐκδίδωσιν, εἰ δὲ
 σηραγγώδης τύχοι καὶ ὑποδράμοι αὐτὴν πνεῦμα,
 φρυκτὸν ἤδη αἱρεῖ. πλεονεκτίσαστα δὲ ἡ φλόξ.
 ὕσπερ τὸ ὄνδωρ, ὑπορρεῖ τῶν δρῶν καὶ ἐς τὰ πεδία
 ἐκχεεῖται, χωρεῖ τε ἐπὶ τὸν θάλατταν πῦρ ὑθροαν
 ἐκβολὰς ποιούμενον, οἷα τῶν ποταμῶν εἰσὶ. χῶρος
 δ' Εὔσεβῶν, περὶ οὓς τὸ πῦρ ἐρρύη, λεγέσθω μὲν
 κανταῦθά τις, ἥγιψεθα δὲ τοῖς δσια πρέπτουσι
 500

LIFE OF APOLLONIUS, BOOK V

giants have existed, and that gigantic bodies are CHAP.
revealed all over earth when tombs are broken XVI
open, nevertheless I deny that they ever came into
conflict with the gods, at the most they violated
their temples and statues, and to suppose that they
scaled the heaven and chased away the gods there-
from,—this it is madness to relate and madness to
believe. Nor can I any more respect that other
story, though it is more reverent in its tone, to the
effect that Hephaestus attends to his forge in Etna,
and that there is there an anvil on which he
smotes with his hammer, for there are many other
mountains all over the earth that are on fire, and
yet we should never be so rash as to assign to them
giants and gods like Hephaestus.

XVII

"WHAT then is the explanation of such mountains? CHAP.
It is this the earth by affording a mixture of XVII
asphalt and pitch, begins to smoke of its own nature, but it does not yet belch out fire, if however it be
cavernous and hollow and there be a spirit or force
circulating underneath it, it at once sends up into
the air as it were a torch, this flame gathers force,
and gets hold of all around, and then like water it
streams off the mountains and flows out into the
plains, and the mass of fire reaches the sea, forming
mouths, out of which it issues, like the mouths of
rivers. And as for the place of the Pious Ones,
around whom the fire flowed, we will allow that such
exists even here, but at the same time let us not
forget that the whole earth affords secure ground

Explanation
of volcanoes

FLAVIUS PHILOSTRATUS

CAP. Υῆν μὲν πᾶσαν ἀσφαλῆ χώρους εἶναι, θάλατταν δὲ εὔπορου οὐ πλέοντι μόνον, ἀλλὰ καὶ νεῦ πειρωμένοις." δει γάρ τοὺς λόγους ἀνέπαυεν ἐς τὰ χρηστὰ τῶν παραγγελμάτων.

XVIII

CAP. ΧΙΧ. 'Εμφιλοσοφήσας δὲ τῇ Σικελίᾳ χρόνου, δις ἀποχώσαν αὐτῷ σπουδὴν είχεν, ἐπὶ τὴν Ἑλλάδα ἑκομίζετο περὶ ἀρκτούρου ἐπιτολάς. ἀλύπον δὲ τοῦ πλοῦ γενομένου κατασχὼν ὁ Λευκάδα, "ἀποθῶμεν," ἔφη, "τῇς νεώδες ταύτης, οὐ γάρ λῶν αὐτῇ ἐς Ἀχαίαν πλεῦσαι." προσέχοντος δὲ αὐδενὸς τῷ λόγῳ πλὴν τῶν γυγνωσκόντων τὸν ἄνδρα, αὐτὸς μὲν ἐπὶ Λευκαδίας νεώδες ὅμοι τοῖς βουλομένοις ξυμπλεῖν ἐς Λέχαιον κατέσχεν, ἢ δὲ ναῦς ἡ Συρακουσία κατέδυν ἐσπλέοντα τὸν Κρισαῖον κόλπον.

XIX

CAP. ΧΙΧ. Μυηθεὶς δὲ Ἀθήνησιν, ἐμύει δὲ αὐτὸν Ἱεροφάντης, διν αὐτὸς τῷ προτέρῳ ἐπεμαντεύσατο, ἐνέτυχε καὶ Δημητρίῳ τῷ φιλοσόφῳ, μετὰ γάρ τὸ Νερωνος βαλανεῖον καὶ ἡ ἐπ' αὐτῷ εἰπε, διητάτο Ἀθήνησιν ὁ Δημήτριος οὗτῳ γενναίως, ὃς μηδὲ τὸν χρόνον, διν Νερων περὶ τους ἀγώνας ὕβριζεν, ἐξελθεῖν τῆς Ἑλλάδος. ἐκένως καὶ Μουσωνίφ ἔφασκεν ἐντευχηκέναι περὶ τὸν Ἰσθμὸν δεδεμένῳ τε καὶ κεκε-

LIFE OF APOLLONIUS, BOOK V

for the doers of holiness, and that the sea is safely ^{CHAP.} XVII
traversed not only by people in ships but even
by people attempting to swim.' For in this way
he continually ended up his discourses with useful
and pious exhortations.

XVIII

He stayed in Sicily and taught philosophy there ^{CHAP.} XVII
as long as he had sufficient interest in doing so, and
then repaired to Greece about the rising of Aretus.
After a pleasant sail he arrived at Leontes, where he
said "Let us get out of this ship, for it is better
not to continue in it our voyage to Achaea." No
one took any notice of the utterance except those
who knew the sage well, but he himself together
with those who desired to make the voyage with
him embarked on a Leucadian ship, and reached the
port of Lechaeum; meanwhile the Syracusean ship
sank as it entered the Crasican Gulf
A presentiment of shipwreck

XIX

At Athens he was initiated and by the same ^{CHAP.} XIX
hierophant of whom he had deuivered a prophecy to
his predecessor, here he met Demetras the phi-
losopher, for after the episode of Nero's bath and his
speech about it, Demetras continued to live at
Athens, with such noble courage that he did not
quit Greece even during the period when Nero was
outraging Greece over the games. Demetras said
that he had fallen in with Musonius at the Isthmus,

FLAVIUS PHILOSTRATUS

CAP. XIX λευσμένῳ ὁρύττειν, καὶ αὐτὸς μὲν ἐπευφημῆσαι τὰ εἰκότα, τὸν δὲ ἔχεσθαι τῆς σμινήης καὶ ερωμένως τῇ γῇ ἐμβάλλειν, ἀνακύψαντα δέ, "λυπῶ σε," φάναι, "ὦ Δημήτρε, τὸν Ἰσθμὸν ὁρύττων τῇ Ἑλλάδι, εἰ δὲ καὶ κιθαρρόδοῦντά με εἶδες, ὥσπερ Νέρωνα, τί ἀν ἔπαθες," καὶ ἔνσθω τὰ Μουσῶνίου πλείω δύντα καὶ θαυμασιωτέρα, ὡς μὴ δοκοῖση θρασύνεσθαι πρὸς τὸν ἀμελῶς αὐτὰ εἰπόντα.

XX

CAP. XX Χειμάσας δ' ὁ Ἀπολλώνιος ἐν τοῖς Ἑλληνικοῖς ἴεροῖς πᾶσιν εἴχετο τῆς ἐπ' Αἴγυπτου ὄδοι περὶ ξαρ, πολλὰ μὲν ἐπιπλήξας, πολλὰ δὲ συμβουλεύσας τὰς πόλεις, πολλοῖν δὲ ἐς ἔπαινου καταστάς, οὐδὲ γὰρ ἔπαινου ἀπείχετο, ὅπύτε τι ὑγιῶς πράσσοιτο, καταβὰς δὲ ἐς Πειραιᾶ ναῦς μὲν τις ὄρμει πρὸς ἵστιοις οὖσα καὶ ἐτ Ίωνιαν ἀφίσσουσα, ὁ δὲ ἐμπορος οὐ κινητούρει ἐμβαίνειν, ἰδιόστολοι γὰρ αὐτὴν ἄγειν. ἐρομένοι δὲ τοῦ Ἀπολλωνίου, "τίς ὁ φόρτος," "θεῶν," ἔφη, "ἀγάλματα ἀπάγω ἐτ Ίωνιαν, τὰ μὲν χρυσοῦ καὶ λίθου, τὰ δὲ ἐλέφαντος καὶ χρυσοῦ." "Ιδρυσόμενος ἡ τί." "Ἀποδωσόμενος," ἔφη, "τοῖς βουλομένοις ιδρύεσθαι" "δέδιας οὖν, ὦ λόρστε, μὴ συλλιήσιομεν τὰ ἀγάλματα ἐν τῇ υἱέ;" "οὐ τοῦτο," ἔφη, "δέδια, τὸ

LIFE OF APOLLONIUS, BOOK V

where he was fettered and under orders to dig, he CHAP.
consoled him as best he could with better hopes for XIX
the future, but Musonius took his spade and stoutly
dug it into the earth, and then looking up, said " You
are distressed, Demetrius, to see me digging through
the Isthmus for Greece, but if you saw me playing
the harp like Nero, what would you feel then ? " But
I must pass over the fortunes of Musonius, though
they were many and remarkable, else I shall seem
impudent like one who has carelessly repeated
them.

XX

Apollonius spent the winter in various Hellenic CHAP.
temples, and towards spring he embarked on the XX
road for Egypt, after administering many rebukes Rebukes
indeed, yet giving much good counsel to the cities,^{the expert} of gods
many of which won his approval, for he never refused
praise when anything was done in a right and
sensible way. When he descended to the Piraeus,
he found a ship riding there with its sails set, just
about to start for Ionia, but the owner would not
allow him to embark, for he wished to go on a private
cruise. Apollonius asked him what his freight con-
sisted of. " Of gods," he replied, " whose images I
am exporting to Ionia, some made of gold and stone,
and others of ivory and gold." " And are you going to
dedicate them or what ? " " I am going to sell them,"
he replied, " to those who desire to dedicate them."
" Then you are afraid, my most excellent man, lest we
should stem your images on board ship ? " " I am
not afraid of that," he answered, " but I do not thank

FLAVIUS PHILOSTRATUS

καὶ δὲ πλείστι: ξυμπλεῖν αὐτὰ καὶ ὁμοίας ἡμετίμ
 πλασθαι φαῦλου διαιτῆς τε, ὅποστη μαυτικῇ,
 δεινὸν ἥγανμα." "καὶ μήν, ὃ βέλτιστε," εἶπε.
 "δόκεις γάρ μοί τις Ἀθηναῖος εἴναι, τὰς μάν.
 αλέ ἐπὶ τοὺς βανδάρους ἔχρησασθε, καίτοι
 μαυτικῆς ἀταξίας ἐμπεπλησμένας, ἐνέβαλλον οἱ
 θεοὶ ξυν ὑμῖν καὶ σύκ φοντο ὦφ' ὑμῶν χραίνε.
 σθαι, σὺ δὲ ἀμαδῶτ οὗτος ἀπαθῆ τῆς πάσης
 φιλοσοφοῦντ ἀνδρας, οἵ μάλιστα οἱ θεοὶ χαίρουντι,
 καὶ ταῦτα ἐμπορίαν τοὺς θεοὺς πεποιημένος,
 ἢ δὲ ἀγαλματοποίᾳ ἢ πρχαλα οὐ τοῦτο
 ἔγραπτεν, οὐδὲ περιγεγαγ τὰς πόλεις ἀποδιδό.
 μηνος τους θεούς. ἀλλ' ἀπάγουντες μονον τὰς
 εντὸν χείρας καὶ δρυαν λεβουργὰ καὶ ἐλεφαν
 τουργά, ὕλην τε παρατιθέμενοι ἄργον, ἐν αὐτοῖς
 τοῖς ἱεροῖς τὰς δημοιργίας ἐποιοῦντο, σὺ δὲ ὡσπερ
 τὰ Ἐρκανικά τε καὶ Σενθικά, ἀπειη δὲ εἰπεῖν
 τινα, οὗτοι τοὺς θεοὺς ἐς τοὺς λιμένας τε καὶ τὰς
 ἄγορὰς ἄγων οὐδὲν οἰει ἀσεβὴς πράττειν, καὶ μὴν
 καὶ σπερμολογοῦσιν ἔνιοι τῶν αὐθρώπων, ἔξαψι.
 μοί τι Δήμητρος ἢ Διονύσου ἀγαλμα, καὶ
 τρεφεσθαι φασιν ὑπὸ τῶν θεῶν οὐε φερούσι, τὸ
 δὲ αὐτοὺς σιτεισθαι τοὺς θεοὺς καὶ μηδὲ ἐμπι.
 πλασθαι τοιτο, δεινῆς ἐμπορίας, εἴποιμ δὲ οὐ
 καὶ ἀνοίας, εἰ μηδὲν ἐκ τούτου δέδοικας." τοιαῦτα
 ἐπιπληξίας ἐπὶ μεώς ἐτέρας ἐπλει.

LIFE OF APOLLONIUS, BOOK V

it proper that they should have to share the voyage ^{CHAP} with so many people and be defiled by such bad company as you get on board ship. ' And may I remind you, most worthy man,' answered Apollonius, "for you appear to me to be an Athenian that on the ships which your countrymen employ against the barbarians, although they were full of a disorderly naval crowd, the gods embarked along with them, yet had no suspicion of being poll'd^{xx} thereby; you however in your gross ignorance drive men who are lovers of wisdom out of your ship in whose company as in that of none others the gods do gift and this although you are trafficking in the gods' flat the image makers of old behaved not in this way, nor did they go round the cities selling their gods. All they did was to export their own hoods and their tools for working stone and ivory, and these provided the raw materials and pied their handcraft in the temples themselves, but you are leading the gods into harbours and market places just as if they were slaves of the Hyrcanians and of the Scythians."

"far be it from me to name these and do you think you are doing no injury?" It is true that there are babbling buffoons who hang upon their persons images of Demeter or Dionysus and pretend that they are nurtured by the gods they carry but as for feeding on the gods themselves as you do, without ever being surfeited on this diet that is a horrid commerce and one I should say savouring of animal mess, even if you have no hangings of your own about the consequences." Having administered this rebuke he took his passage on another ship.

^{xx} Probably lamp-slaves or prostitutes.

XXI

CAP.
XXI

Καταπλεύσας δὲ ἐς τὴν Χίον, καὶ μηδὲ του πόδα
 ἐς τὴν γῆν ἔρεσται μετεπήδησεν ἐς τὴν ναῦν τὴν
 πλησίον—έκηρυττε δ' ἡ ναῦς ἐς 'Ρόδον—καὶ οἱ
 ἑταῖροι δὲ μετεπήδων οὐδὲν εἰπόντες, ἐφίλοσοφεῖτο
 γὰρ αὐτοῖς μάλιστα τὸ θπεσθαι λέγοντί τε καὶ
 πράττοντι. εὐφόρῳ δὲ περαιωθεὶς πνεύματι τάδε
 ἐσπούδασεν ἐν τῇ 'Ρόδῳ προσιώντα αὐτὸν τῷ τοῦ
 Κολοσσοῦ ἀγάλματι ἥρετο ὁ Δάμας, τί ἦγοντο
 ἔκεινον μεῖζον, ὁ δὲ εἶπεν “ἄνδρα φιλοσοφοῦντα
 ὑγιῶς τε καὶ ἀδόλως.” ἐπεχωρίαζε τότε τῇ 'Ρόδῳ
 Κάνος αὐλητής, δις ἄριστα δὴ ἀνθρώπων ἔδοκει
 αὐλεῖν. καλέστας οὖν αὐτόν, “τί,” ἔφη, “ὁ αὐλητής
 ἐργάζεται,” “πᾶν,” εἶπεν, “ὅπερ διν ὁ ἀκροατής
 βούληται.” “καὶ μήν πολλοί,” ἔφη, “τῶν ἀκροω
 μένων πλουτεῖν βούλονται μᾶλλον ἢ αὐλοῖς ἀκού-
 ειν πλουσίους οὖν ἀποφαίνει, οὓς διν ἐπιθυ-
 μοῦντας τούτου αἴσθη;” “οὐδαμῶς,” εἶπεν, “ἄς
 ἐβουλόμην διν” “τί δ', εὐειδεῖς ἐργάζῃ τοὺς νεούς
 τῶν ἀκροατῶν, ἐπειδὴ καλοὶ βούλονται δοκεῖν
 πάντες, περι οὐδὲ νεότικ ἐστιν.” “οὐδὲ τοῦτο,”
 ἔφη, “καίτοι πλεῖστον ἀφροδίτης ἔχων ἐν τῷ
 αὐλῷ.” “τί οὖν ἐστιν,” εἶπεν, “δι τοὺς ἀκροατῆς
 ἡγῆ βούλεσθαι,” “τί δὲ ἄλλο γε,” ἢ δ' ὁ Δάμας,

THE LIFE OF APOLLONIUS, BOOK V

xxi

And when he had sailed so far as Chios, without ever setting foot on the shore he kept across into another ship bound by, which was advertised to go to Rhodes; and without a word his companions jumped after him, for it was an essential part of their ¹¹
philosophic discipline to imitate his every word and action. With a fair wind and he made the passage and had the following conversation in Rhodes. As he approached the image of the Crossus, Damon asked him if he thought anything could be greater than that, and he replied 'Yes, it must who have wisdom in a sound and immortal spirit.' At that time Canus was living in Rhodes, who was esteemed to be the best of all flute-players of his age. He therefore called him and said 'What is the business of a flute-player?' To do, replied the other, 'everything which his audience wants him to.' 'Well, but many', replied Apollonius, 'in the audience want to be rich rather than to hear a flute played. I gather then that when you find them desiring this, namely to be rich, you turn them into rich men.' 'Not at all,' said the other, 'though I would like to do so.' 'Well then, perhaps you make the young people in your audience good looking?' For all who are still young wish to be handsome.' 'Nor that either,' replied the other, 'although I can play many an air of Aphrodite on my instrument.' 'What then is it,' said Apollonius, 'which you think your audience want?' 'Why what else,' replied Canus, 'except that the mountaineer'.

FLAVIUS PHILOSTRATUS

Η τὸν λυπούμενον μη κοιμίζεσθαι αὐτῷ τῷ
 λυπήν υπό τοῦ αὐλοῦ, τον δέ χριόντα ἡλιότερον
 ἑαυτοῦ γίγνεσθαι, τον δέ ἐργατα θερμοτερον, τον
 δέ φιλοθύτην ἑιθεωτερον τε καὶ ὑμινῶδη, "τοῦτο
 οὖν," ἔφη, "ὦ Καῖσα, πότερον αὐτος ἐργάζεται ὁ
 αὐλος διε τὸ χρυσοῦ τε καὶ ὀρειχαλκού καὶ
 πλάσιον καπνοῦς ἐνγέκεισθαι, εἰ δὲ καὶ δύον, ἢ ἔτερον
 ἔστιν, δ ταῦτα διαταξαι." "Ἔτερον," ἔφη, "ὦ Λπολ
 λανοίς ἡ γαρ μουσικὴ καὶ οἱ τρόποι καὶ τὸ ἀναμμὲ
 καὶ το εὑμεταβολον τίκε αὐλιστεῖς καὶ τα
 τῶν πάρκονιών ἥθη, ταῦτα τοις ἀκροωμένοις πρ
 μοτταις καὶ τας ψυχὰς ἐργάζεται σφάν, ἕποις
 βουλορται." "Ἐνιήσα," ἔφη, "ὦ Καῖσα, δ τι σοι
 ἡ τέχνη πράττει τε γάρ πωκίδον εὐτῆς καὶ το
 δε παντες τρόποις, τούτο ἐξεσκείς τε καὶ παρεχεις
 τοις παρὰ σε φοιτάσιν. ἔμοι δε τρος τοις υπό σου
 ειρημένοις καὶ ἔτερον δοκεῖ ὁ αὐλος δεισθαι τίκε
 τε εὐτεοίας καὶ τίκε εὔστομας καὶ τοῦ εὐχειρα
 είναι τογ αὐλούστα, δοτι δε εὔτηνα μέν, ἢ τοροι
 καὶ λεικοι ἡ τὸ πιεύμα καὶ μὴ ἐπικεκτή ἡ
 φυρυγή. ταυτὶ γαρ δοκε φθογγῷ ἀμοναφ, εὔστομος
 δε, ἣν τὰ χειλη ἑιθεμένα την τον αὐλοῦ γλωττα
 μη πιμπραμενον τοῦ προσώπου αιλι. των δέ εἴ
 χωρα αυλιηγη πολλοῦ πγουμαι ἄξιον, ἵν μήτε ὁ
 καρπος ἀπαγορευη ἀναελαύμενος μήτε οι διαστυλοι
 βραδεις ὡσι επιπετεσθαι τοις φθογγοις, καὶ γαρ
 το ταχεις μεταβιλλειν εκ τροπου ει τρόπος περ
 τους εὐχειρας εστι μαλλον ει δη ταῦτα ταντα
 510

THE OR APOLLONIUS BOOK V

men have his sorrow lulled to sleep by the flute and that they that rejoice may have their cheerfulness enhanced and the sober may gain warmer in his passion and that the sober of mirth may become more inspired and full of sacred song' ' But then he said ' O Gaius would you allow to be the effect of the flute itself because it is constructed of gold or brass and of the skin of a stag or perhaps of the skin of a donkey or is it something else which has these effects' ' It is something else he replied ' O Apollonius for the music and the air and the breathing of strains and the easy variations of the flute and the characters of the harmonies it is the thy that conveys the voice of instruments and brings them to such a state of contentment as they are' ' I understand he replied ' O Gaius what it is that your art performs for me exalts and exalts to those who come to hear you the tumultuous of your music and the variety of its modes' ' But as for myself I think that your flute wants other requirements in addition to those you have mentioned namely plenty of breath and a right use of the lips and manual skill on the part of the player and facility of breath consists in its being clear and distinct unmarred by any huskiness in the throat for that would rob the sound of its musical character' And lastly with the requirements in their taking in the reed of the flute and passing without moving out the cheeks and manual skill I consider very important for the mouth must not weary from being held nor must the fingers be slow in fluttering over the notes and manner such is especially shown in the swift transition from mode to mode' ' If then you have

MAP
21

FLAVIUS PHILOSTRATUS

**CAP. παρέχεις. Θαρρῶν αὐλεῖ, ἀ Κάνε, μετὰ σοῦ γὰρ ή
XXI Εύτερη ἔσται—**

XXII

**CAP.
XXII** "Ἐτύγχανέ τε καὶ μειράκιον νεόπλουτόν τε καὶ
ἀπαίδευτον αἰκοδομούμενον οἰκίαν τινὰ ἐν τῇ Πόδφ.
καὶ ξυμφέρον ἐς αὐτὴν γραφάς τε ποικίλας καὶ
λιθους ἐξ ἀπάντων ἔθνων. ἥρετο οὖν αὐτό, ὅπόσα
χρήματα εἶη ἐς διδοσκάλους; τε καὶ παιδειαν
ἀνηλικός· ὁ δέ, "οὐδὲ δραχμήν," εἶπεν. "Ἐὶς δὲ
τὴν οἰκίαν πόσα;" "δύοδετα," ἔφη, "τάλαντα,
προσαναλόσαιμι δ' ἄν καὶ ἔτερα τοσαῦτα." "τί
δ;" εἶπεν, "ἡ οἰκία βούλεται σοι;" "διατά,"
ἔφη, "λαμπρὰ ἔσται τῷ σωματί, καὶ γὰρ δρόμοι
ἐν αὐτῇ καὶ ἀλση καὶ ὄλυγα ἐς ἀγορὰν βαδιοῦμαι,
καὶ προσεροῦσί με οἱ ἐσιόντες ἡδιον, ἀσπερ ἐς
ἱερὸν φαιτάντες." "ζηλωτότεροι δέ," εἶπεν, "οἱ
ἄνθρωποι πότερον δι' αὐτούς εἰσιν ἢ διὰ τὰ περὶ¹
αὐτοὺς διηταῖς, " "διὰ τὸν πλοῦτον," εἶπε, "τὰ γὰρ
χρήματα τλεῖστον ἴσχυνε." "χρημάτων δ," ἔφη,
"ὦ μειράκιον, ἀμείνων φύλαξ πότερον ὁ πεπα-
δευμένος ἔσται ἢ ὁ ἀπαίδευτος," ἐπει δὲ ἐσιώπησε,
"δοκεῖς μοι," εἶπε, "μειράκιον, οὐ σὺ τὴν οἰκίαν,
ἀλλὰ σε ἡ οἰκία κεκτῆσθαι. ἐγὼ δὲ ἐς ιερὸν
παρελθῶν πολλῷ ἀν ἡδιον ἐν αὐτῷ μικρῷ δυτὶ²
ἄγαλμα ἀλέφαντός τε καὶ χρυσοῦ ἰδοιμι ἢ ἐν
μεγάλῳ κεραμεοῦν τε καὶ φαῦλον."

LIFE OF APOLLONIUS. BOOK V

all these facilities, you may play with confidence, *you* O Genius for the *Myrmidone* will be with ^{XXI} you."

XXII

It happened also that a young man was building CHAP.
a house in Rhodes who was a ~~monk~~ ^{man} without
any education, and he collected in his house rare ^{the other} ~~unusual~~
pictures and gems from different countries.
Apollonius then asked him how much money he had
spent upon teachers and on education. "Not a
farthing," he replied. "And how much upon your
house?" "Twelve talents," he replied, "and I
mean to spend no much again over it." "And
what," said the other, "is the good of your house to
you?" "Why as a residence it is specially
suited to my bodily needs for there are colonnades
in it and groves and I shall seldom need to walk
out into the market place but people will come
in and talk to me with all the more pleasure, just
as if they were visiting a temple." "And," said
Apollonius, "are men to be valued more for their
severes or for their belongings?" "For the wealth,
said the other, "for wealth has the most influence."
"And," said Apollonius, "is a good youth which is
the best? to keep his money uneducated persons
or an uneducated?" And as the other made no
answer, he added, "My good boy, it seems to
me that it is not you that own the house, but the
house that owns you. As for myself I would far
rather enter a temple no matter how small and
behold in it a statue of ivory and gold than be sold
one of pottery and bad workmanship in a vastly
larger one."

PLAVIUS PHILOSTRATUS

XXIII

CAP. XXII. Νεανίαν δὲ ἴδων πίστα καὶ φρονοῦντα ἐπὶ τῷ πλεῖστα μὲν ἀνθρώπων ἐσθίειν, πλεῖστον δὲ οἰνου πίνειν, "ἄλλ' οὐ σύ," ἔφη, "τυγχάνεις διν ό γαστριζόμενος," "καὶ θύω γε," εἶπεν, "ὑπὲρ τούτου." "τί οὖν," ἔφη, "ἀπολέλαυκας τῆς βορᾶς ταύτης," "τὸ θαυμάζεσθαι με καὶ ἀποβλέπεσθαι καὶ γὰρ τὸν Ἡρακλέα ἵσως ἀκούεις, ώς καὶ τὰ σιτία αὐτοῦ παραπλησίως τοῖς ἄθλοις ὥδετο." "Ἡρακλέους," ἔφη, "δύτας σοῦ δὲ τις, ὁ κάθαρμα, ἀρετή, τὸ γὰρ περίβλεπτον ἐν μάνῳ λαίπεται σοι τῷ φαγῆναι."

XXIV

CAP. XXIV. Τοιάδε μὲν αὐτῷ τὰ ἐν τῷ Ῥόδῳ, τα δὲ ἐν τῷ Ἀλεξανδρείᾳ, ἐπειδὴ ἐσέπλευσεν ἡ Ἀλεξανδρεία καὶ ὑπόντος μὲν αὐτοῦ ἦρα, καὶ ἐπάθουν τὸν Ἀπολλωνιον, ώς εἴς ἓνα, καὶ τὴν Αἴγυπτον δὲ ή ἄνω μεστοὶ θεολογίας ὅντες καὶ φοιτήσαι αὐτὸν ἐν τὰ ἥβη τα αὐτῶν ηὔχοντο, ἀτε γὰρ πολλῶν ἀφικιούμενων μὲν ἐνθευδε ἐς Αἴγυπτον, πολλῶν δὲ ἐπειμηνύντων δεῦρο ἐξ Αἴγυπτου, ὥδετό τε παρ' αὐτοῖς Ἀπολλωνιος, καὶ τὰ ὡτα ἐς αὐτὸν Αἴγυπτοις ὅρθα ἦν προϊόντα γέ τοις ἀπὸ τῆς νεώς ἐς τὸ ἄστυ θεῷ ίσα ἀπέβλεπον καὶ διεχώρουν τῶν στενωπῶν,

LIFE OF APOLLONIUS, BOOK V

XXIII

AND meeting a young man who was young and fat CHAP
and who prided himself upon eating more than XXIII
anybody else, and on drinking more wine than others,^{Rebutting a}
he remarked "Then you, it seems, are the
glutton."^{glutton} "Yes, and I sacrifice to the gods out of
gratitude for the same." "And what pleasure," said
Apollonius, "do you get by gorging yourself in
this way?" "Why everyone admires me and stares
at me, for you have probably heard of Hercules,
how people took as much pains to celebrate what he
did as what labours he performed." "Yes, for he
was Hercules," said Apollonius, "but as for yourself,
you seem, what good points are there about you?
There is nothing left for you but to wait, if you
want to be stared at."

XXIV

Such were his experiences in Rhodes, and others CHAP
caused in Alexandria, so soon as his voyage ended XXIV
there. Even before he arrived Alexandria was in
love with him, and its inhabitants longed to see
Apollonius as one friend longs for another, and
as the people of Upper Egypt are intensely religious
they too prayed him to visit their several societies. For
owing to the fact that so many come hither and mix
with us from Egypt, while an equal number pass
hence to visit Egypt, Apollonius was already cele-
brated among them and the ears of the Egyptians
were literally pricked up to hear him. It is no
exaggeration to say that, as he advanced from the
His
reception in
Alexandria

PLAVIUS PHILOSTRATUS

ΟΛΡ. ὡσπερ τοῖς φέρουσι τὰ Ἱερά παραπεμπομένου
 ρργοντο τὴν ἐπὶ θανάτῳ δώδεκα λησταὶ τὴν αἰτίαν,
 οὐδὲ ἐς αὐτοὺς ἴδων, “οὐ πάντες,” εἶπεν, “οὐδεῖνα
 γάρ καταψευσθεὶς ἀπειστὶ” καὶ πρὸς τοὺς
 δημίους, ὑφ' ᾧ ήγοντο, “ὑφεῖναι,” ἔφη, “κελεύω
 τοῦ δρόμου καὶ σχολαιότερον ήκεινον ἐπὶ τὸ δρυγμα.
 Ήστατόν τε ἀποκτεῖναι τοῦτον, μετέχει γάρ οὐδὲν
 τῆς αἰτιάσεως, ἀλλ' ὑμεῖς γε δοῦλοι πρίντοιτε
 φειδόμενοι τούτων βραχὺ μέρος Ημέρας, οὐδὲ λόφον
 ἢν μηδὲ ἀποκτείνειν” καὶ ἄμα ἐνδιέτριβεν οἰς
 ἐλεγεν, οὐκ εἰωθὸς ἐαντῷ ἀποτείνων μῆκος. τι δ'
 αὐτῷ ἐνόει τοῦτο, αὐτίκα ἐδείχθη ὀκτὼ γάρ ηδη
 ἀποτετμημένων τὰς κεφαλὰς ἵππεις ἐλαύνων ἐπὶ
 τὸ δρυγμα, “Φαρίωνος,” ἔβα, “φείσασθε,” μὴ
 γάρ εἴναι ληστὴν αὐτόν, ἀλλ' ἐαυτοῖς μὲν κατεψεύ-
 σθαι δέει τοῦ σπρεβλώσεσθαι, θασανισθέντων δὲ
 ἑτέρων χρηστὸν ώμολογήσθαι ἄνδρα. ἐώ τὸ
 πήδημα τῆς Αἰγυπτοῦ καὶ ὅσον ἐπὶ τούτῳ ἐκρότη-
 σαν καὶ ἄλλως θαυμαστικὸν δύτες.

XXV

ΟΛΡ. Ἀνελθόντι δὲ αὐτῷ ἐς τὸ Ἱερὸν οὐ μὲν κόσμος οὐ
 περὶ αὐτὸν καὶ οὐ ἕφ' ἐκύστῳ λόγος θείον τε ἐφαί-
 σιον

LIFE OF APOLLONIUS, BOOK V

ship into the city they gazed upon him as if he was CHAP
a god, and made way for him in the alleys, as they ^{XXV}
would for priests carrying the sacraments. As he
was being thus escorted with more pomp than if he
had been a governor of the country, he met twelve ^{Produce the}
^{suspected}
^{a bandit}
men who were being led to execution on the charge
of being bandits. He looked at them and said, "They
are not all guilty for this one, and he gave his
name." ^{has been falsely accused or he would not be}
going with you. And to the executioners by whom
they were being led he said, "I order you to relax
your pace and bring them to the ditch a little more
leisurely and to put this one to death last of all, for
he is guiltless of the charge, but you would anyhow
act with more piety if you spared them for a brief
portion of the day since it were better not to slay
them at all." And with this he dwelt upon them the
last word was for him unusual enough. And the reason
for his doing so was immediately shown, for when
eight of them had had their heads cut off a man on
horseback rode up to the ditch and shouted, "Spare
Pharon, for," he added, "he is no robber but
he gave false evidence against himself from fear of
being racked, and others of them in their examina-
tion under torture have acknowledged that he is
guiltless. I need not deserve the exultation of
Egypt, nor how the people who were anyhow ready
to admire him, applauded him for this action.

XXV

As when he had gone up into the temple, he was CHAP
struck by the orderliness of its arrangements, and ^{XXV}

FLAVIUS PHILOSTRATUS

ΣΑΡ^{ΧΧV} μετο καὶ κατὰ σοφίαν ἔνυτεθείς, τὰ δὲ τῶν ταύρων
 αἷμα καὶ οἱ χῆνες καὶ ὑπόστα ἐθύνετο, οὐκ ἐπήμει
 τὰ τοιάδε, οὐδὲ ἐς δαῖτας θεῶν ἥγειν ἐρομένου δ'
 αὐτὸν τοῦ ἱερέως, τί μαθὼν οὐχ οὗτω θύοι, "οὐ
 μὲν οὖν," εἶπεν, "ἀπόκριναι μοι μᾶλλον, τί μαθὼν
 οὗτω θύεις," εἶπόντος δὲ τοῦ ἱερέως, "καὶ τίς
 οὗτω δεινός, ως διαρθοῦσθαι τὰ Αἰγυπτίων"
 "πᾶς," ἔφη, "σοφός, ήν ἀπ' Ἰνδῶν ἡκη. καὶ βοῦν,"
 ἔφη, "ἀπανθρακιῷ τῆμερον καὶ κοινώνει τοῦ
 καπνοῦ ἡμίν. οὐ γὰρ ἀχθέσῃ περὶ τῆς μοίρας, εἰ
 κάκεινην οἱ θεοὶ δαίσονται." τηκομένου δὲ τοῦ
 πλάσματος, "ὅρα," ἔφη, "τὰ ἵερά." "ποῖα;"
 εἶπεν ὁ Αἰγύπτιος, "όρῳ γὰρ οὐδὲν ἐνθάδε." ὁ δέ
 Ἀπολλάνιος, "οἱ δὲ Ἱαμίδαι," εἶπε, "καὶ οἱ
 Τελλιάδαι καὶ οἱ Κλυτιάδαι, καὶ τὸ τῶν Μελαρ-
 ποδιδῶν μαυτεῖον ἐλιήρησαν. φέλιψτε, τοσαῦτα
 μὲν περὶ πυρος εἰπόντες, τοσαῦτας δέ ἀπ' αὐτοῦ
 ξυλλεξάμενοι φήμας, ἡ τὸ μεν ἀπὸ τῆς πεύκης
 πῦρ καὶ τὸ ἀπὸ τῆς κεδρού μαυτικὸν ἥγη καὶ
 ίκανὸν δηλῶσαί τι, τὸ δ' ἀπὸ τοῦ πιστύτου τε καὶ
 καθαρωτάτου δακρύοι καύμενον οὐ πολλῷ αἴρετώ-
 τερον, εἰ δ' ἐμπύρου σοφίας ἥσθα εὐξύνετος,
 εἶδες μὲν καὶ εὑ τῷ τοῦ ἡλίου κύκλῳ πολλά
 δηλούμενα, οπότε ἀνίσχει."

LIFE OF APOLLONIUS RHODIUS

thought the reason given for everything thorough & far
reaching and well thought. But as for the reason of
this and the sacrifices of grows and other such as he
supposed if there not would be consider that they doings
consisteth repeats of the gods. And when a present
asked him what induces him not to sacrifice like
the rest. He said he could not tell neither
answer me what induces you to sacrifice in this way.
The present asked. Answer is no man can tell he
can induce another to do after of being told.

Answer he said I will tell you what of
may be comes from gods. ^ And he advised him
to meet me to meet this very day and you shall
have explanation well as in the under it makes,
such as you desire. If you will get the same
you will be satisfied. And he said he had a reason for the
gods. And when he said was being asked what made
the he said. Look at the sun fire. What sun
fire and the Egyptian said he did not see anything
there. And Apollonius said. The sun fire and
the Egyptian said the sun star and the sun of the
black fisted men are to a certainty of the same. most
certainly perchance when they went up at such length
about fire and extended to gather round themselves
from the sun fire from the wood and from
the water do you think this may be fraught with
prophecy and number of ravens gathering and not
but esteem a fire & from the relation and parent form
to be much better value? If then you had truly any
acquaintance with the use of fire worship you would
see that many things are resolved in the due of the
sun at the moment of its rising.

¹ A frankness need of a law.

FLAVIUS PHILOSTRATUS

XXVI

CAP.
XXVI Τούτοις ἐπέκοπτε τὸν Αἰγύπτιον ὡς ἀμαθῆ τῶν
θείων προσκειμένης δὲ τῆς Ἀλεξανδρείας ἵπποις
καὶ ξυμφοιτώσῃς μὲν ἐς τὸν ἵπποδραμον ἐπὶ τῇ
θέᾳ ταύτῃ, μαινοντάς τοι δὲ ἀλλήλους, ἐπίπληξιν
ὑπὲρ τούτων ἔποιετο, καὶ παρελθόντες τὸ ιερόν,
“ποῖ,” ἔφη, “παρατείτε ἀποθνήσκοντες σύχ
ὑπὲρ τέκνων οὐδεὶς ιερόν, ἀλλ’ ὡς χραίνοτε μὲν τὰ
ιερὰ λύθρου μεστοι ἐς ταῦτα ἥκουτες, φθείροισθε
δὲ ἔστω τείχους, καὶ Τροίαν μέν, φτειρεκεν, ἵππος
εἰς διεπορθῆσεν, διν ἐσοφίσαντο οἱ Ἀχαιοὶ τότε,
ἔφη ὑμᾶς δὲ ἄρματα ἔκευκται καὶ Ἰπποι, δι' οὓς οὐκ
ἔστιν ὑμῶν αὐγητας ζῆτε ὑπόλλινοθε γοῦν οὐχ ὑπὸ
Ἀτρειδῶν, οὐδὲ ὑπὸ Λιακιδῶν, ἀλλ’ ὑπὸ ἀλλήλων,
δη μηδὲ οἱ Τρώες ἐν τῇ μέθῃ, κατὰ μὲν οὖν τὴν
Ολυμπίαν, οὐ πάλης καὶ πυγμῆς καὶ τοῦ
παγκρατιαζεν ἀθλα, οὐδεις ὑπὲρ ἀθλητῶν ὑπέ-
θανεν, ἴσως καὶ ξυγγυωμης ὑπαρχαύσης, εἰ τις ὑπερ-
σπουδάζοι περὶ τὸ ὁμόφυλον, ὑπὲρ δὲ ἵππων
ἐνταῦθα γυμνὰ μὲν ὑμῶν ἐπ’ ἀλλήλους ἔιφη, βολαὶ
δὲ ἔταιμοι λιθῶν. πῦρ δὲ ἐπὶ τὴν ταιαύτην πάλιν,
ἴνθα οἰμαγή τε καὶ ὑβρις

ὅλλιντων τε καὶ ὅλλιμένων, ἢντι δὲ αἵματι γαῖα
αιδέσθητε τὸν κοινὸν τῆς Αἰγύπτου κρατῆρα

XXVI

With these words he rebuked and silenced the Egyptian showing that he was ignorant of religion. But because the Alexandrians were devoted to horses and flock into the racetrace to see the spectacle and murder one another in that partnership, he therefore administered a general rebuke to them over these matters and, clearing the trouble he had. How long will you persist in meeting your death not in behalf of your family or of your slaves but because you are determined to protect the sacred precinct by entering there seeking with gods and to slay those who are better than the gods? And Troy too was brought down destroyed by a single blow which the Africans of old had contrived; but your chariots and horses are given to your own despite and care, for the chance of living is submission to the laws of war. You are being destroyed therefore not by the sons of Atreus nor by the sons of Ajax but by one another; a thing that the Thebans would not have done even when they were drunk. At Olympia, however, where there are places for wrestling and boxing and for the mixed athletic contests, no one is seen in behalf of the Greeks though it were quite conceivable if one should whom an excess of zeal in the rivalry of human beings like himself. But here I see you rushing at one another with drawn swords and ready to hurl stones, all over a horse race I would be taken down fire upon such a city as this when amidst the groans and roaring shouts of the destroyers and the dead who destroyed the earth rising with hand. Can you not

FLAVIUS PHILOSTRATUS

CAP. Νεῖλον. ἀλλὰ τί Νείλου μαημονεύω πρὸς
XXVI ἀνθρώπουν αἵματος ἀναβάσεις διαμετροῦνται
 μᾶλλον ἢ ὕδατος," καὶ πλείω ἐς τὴν ἐπί-
 πληξιν ταύτην διελέχθη ἔτερα, ὡς διδάσκει ὁ
 Δάμις.

XXVII

CAP. Οὐεσπασιανοῦ δὲ τὴν αὐτοκράτορα ἀρχὴν περι-
 νοῦντος περὶ τὰ ὅμορα τῆς Λίγυπτῳ ἔθνη, καὶ προ-
 χωροῦντος ἐπὶ τὴν Λίγυπτον, Δίωνες μὲν καὶ Κύ-
 φράται, περὶ ὃν μικρὸν βοτερον εἰρήσται, χαίρειν
 παρεκελεύοντο· μετὰ γὰρ τὸν πρῶτον αὐτοκράτορα,
 ὑφ' οὗ τὰ Φωραίων διεκοσμήθη, τυραννίδες οδτα
 χαλεπαὶ ἰσχυσαν ἐπὶ πεντήκοντα ἔτη, ὡς μηδὲ
 Κλαύδιον τὰ μέσα τούτων τρισκαίδεκα ἄρξαντα
 χρηστὸν δόξαι· καίτοι πεντηκοντούτης μὲν ἐς τὸ
 ἄρχειν παρῆλθεν, ὅτε νοῦς μέλιστα ὑγιαίνει
 ἀνθρώπων, παιδείας δὲ ἔνυπάστης ἐδόκει ἐρᾶν ἀλλὰ
 κάκεως τηλικόσδε δὲν πολλὰ μειρακιώδη ἐπαθε
 καὶ μηλόβοτον γυναίοις τὴν ἀρχὴν ἵψηκεν, ὑφ' ὃν
 οὕτω φρεσύμως ἐπέθαμεν, ὡς καίτοι προγυγνώσκων,
 δὲ ἔμελλε πείσεσθαι, μηδὲ ἡ προήδει, φιλάξασθαι.
 Ἀπολλώνιος δὲ παραπλησίως μὲν Κύφράτῃ καὶ
 Δίωνι περὶ τούτων ἔχαιρε, μελέτην δὲ αὐτὰ οὐκ
 ἐποιεῖτο ἐς πάντας, φητορικωτέραν ἥγονούμενος τὴν

LIFE OF APOLLONIUS, BOOK V

feel reverence for the Nile, the common mixing bowl of Egypt? But why mention the Nile to men whose gauges measure a rising tide of blood rather than of water?" And many other rebukes of the same kind he addressed to them, as Dama informs us.

XXVII

VESPASIAN was harbouring thoughts of securing the absolute power, and was at this time in the country bordering upon Egypt, and when he advanced as far as Egypt, people like Dion and Euphrates, of whom I shall have something to say lower down, urged that a welcome should be given to him. For the first autocrat, by whom the Roman state was organised, was succeeded for the space of fifty years by tyrants so harsh and cruel, that not even Claudius, who reigned thirteen years in the interval between them, could be regarded as a good ruler, and that, although he was fifty years of age when he succeeded to the throne, an age when a man's judgment is most likely to be sound, and though he had the reputation of being fond of culture of all kinds, nevertheless he too in spite of his advanced age committed many youthful follies, and gave up the empire to be devoured, as sheep devour a pasture, by silly women, who murdered him, because he was so indolent that, though he knew beforehand what was in store for him, he would not be on his guard even against what he foresaw. Apollonius no less than Euphrates and Dion rejoiced in the new turn of events, but he did not make use of them as a theme in his public utterances,

Vespasian's
arrival at
Alexandria

FLAVIUS PHILOSTRATUS

CAP^{XXVII} τοιάνδε ἴδειν τοῦ λόγου, προσιόντι δὲ τῷ αὐτῷ
 κράτορε τὰ μὲν ιερὰ πρὸ πυλῶν ἀπήντα καὶ τὰ τῆς
 Αἴγυπτου τέλη καὶ οἱ νομοί, καθ' οὓς Αἴγυπτος
 τέτμηται, φιλόσοφοί τε ὑστάτως καὶ σοφίᾳ πάσα, ὁ
 δὲ Ἀπολλώνιος οὐδὲν ἐπολυτραγύμνει τούτων,
 ἀλλὰ ἔσπονδαζεν ἐν τῷ ιερῷ. διαλεχθεὶς δὲ ὁ
 αὐτοκράτωρ γενναῖά τε καὶ ἡμερα, καὶ διελθων
 λογον οὐ μακρόν, "ἐπιδημεῖ," ἔφη, "ὁ Τυανεὺς;"
 "ναί," ἔφασαν, "Βελτιωνγες ἡμᾶς ἔργασύμενος."
 "πῶς δὲν οὖν ξυγγενοῖτο ἡμῖν," ἔφη, "σφοδρα
 γάρ δέοματο τοῦ ἀνδροῦ." "ἔντεῦξεται σοι περὶ τό
 ιερόν," ὁ Δίων εἶπε, "πρὸς δὲν γάρ διέρο ἥκοντα
 ὄμολόγει ταῦτα." "ἴωμεν," ἔφη ὁ Θασιλεύς,
 "προσευξύμενοι μὲν τοῖς θεοῖς, ξυνεσθμενοι δὲ
 ἀνδρὶ γενναῖφ." ἐντεῦθεν ἀνέφη λογος, ώῃ ἐνθύ-
 μος μὲν αὐτῷ ἡ ἀρχὴ γένοιτο πολυορκοῦντες τὰ
 Σόλυμα, μεταπέμποιτο δὲ τὸν Ἀπολλώνιον ὑπὲρ
 βουλῆς τούτων, ὁ δὲ παραιτοῖτο ἥκειν ἐς γῆν, ἢν
 ἐμίλαναν οἱ ἐν αὐτῇ οἰκοῦντες οἵ τε ἔδρασαν οἵ τε
 ἐπαθον· δύθεν αὐτὸς ἐλθεῖν ἐς Αἴγυπτου τὴν μὲν
 ἀρχὴν κεκτημένος, διαλεξόμενος δὲ τῷ αὐτῷ ὅποσα
 δηλώσω.

XXVIII

CAP^{XXVIII} Θύσας γάρ καὶ οὕπω χρηματίσας κατ' ἄξιαν ταῖς
 πόλεσι προσεῖπε τὸν Ἀπολλώνιον καὶ ὕσπερ
 524

LIFE OF APOLLONIUS, BOOK V

because he considered such an argument too much in *CHAR*
the style of a rhetor. When the *autocrat* approached *XXVII*
the city, the priests met him before the gates together
with the magistrates of Egypt and the representatives
of the different provinces into which Egypt is divided.
The philosophers also were present and all their
schools. Apollonius however did not put himself
forward in this way, but remained conversing in the
temple. The *autocrat* disengaged himself of noise
and gentle scoldings and after making a short
speech said—Is the son of Lyons living here?
Yes, they replied, and he has much improved in
the way. Can he then be induced to give us an
interview? said the emperor. For I am very much
in want of him. How I meet you, said Apol-
lonius in the temple, for he had not seen much time when
I was on my way out. Let us go on, said the
king, and come to offer our prayers to the gods, and
to meet so noble a man. This is how the story grew
up that it was during his conduct of the siege of
Jerusalem that the idea of making himself emperor
suggested itself to him, and that he sent for Apol-
lonius to ask his advice on the point, but that the latter de-
cided not to enter a country which its in-
habitants suffered both by what they did and by
what they suffered which was the reason why Vespu-
cian came in person to Egypt, as well because he
now had possession of the torque as in order to hold
with our sage the conversations which I shall relate.

XXVIII

For after he had sacrificed and before he gave *CHAR*
official audiences to the cities, he addressed himself *XXVIII*

FLAVIUS PHILOSTRATUS

CAP.
 XXVIII εὐχομένος αὐτῷ, "ποίησόν με," ἔφη. "Βασιλέα" ὁ
 δέ, "ἐποίησα," εἶπεν, "ἥδη γὰρ εὐξάμενος βασιλέα
 δικαιού τε καὶ γενναῖον καὶ σώφρονα καὶ πολιά
 κεκοσμημένου καὶ πατέρα παλδῶν γυνησίων, σὲ
 δῆπου παρὰ τῶν θεῶν ἥτουν ἐγώ." ὑπερησθεὶς
 δὲ τούτοις ὁ βασιλεὺς, καὶ γὰρ ἐβόησε τὸ ἐν τῷ
 ιερῷ πλῆθος ἔνυπιθέμανοι τῷ λόγῳ, "τί σοι," ἔφη,
 "Νέρωνος ἀρχὴ ἐφαίνετο," καὶ ὁ Ἀπολλώνιος,
 "Νέρων," εἶπε, "κιθάραν μὲν ἵσως γέδει ἀριστε-
 σθαι, τὴν δὲ ἀρχὴν ἥσχυννει ἀνέσει καὶ ἐπιτάσει"
 "Ἐνύμμετρον οὖν," ἔφη, "κελεύεις εἶναι τὸν ἀρ-
 χούντα." "οὐκ ἐγώ," εἶπε, "θεός δὲ τὴν ἴστρητα
 μεστρητα ὄρισάμενος. ἀγαθοὶ δὲ τούτων ἔνυμβου-
 λοι καὶ οἵτε οἱ ἀνδρεῖς," τὸν Δίωνα δεῖξας καὶ τὸν
 Εὐφράτην μήπω αὐτῷ ἐξ διαφορὰν ἠκούντα τότε
 δὴ ἀνασχάλη ὁ βασιλεὺς τὰς χεῖρας, "ὦ Ζεῦ,"
 ἔφη, "σοφῶν μὲν ἐγὼ ἀρχοίμι, σοφοὶ δὲ ἐμοῦ."
 καὶ ἐπιστρέψας ἐαυτὸν ἐς τοὺς Ληγυπτίους,
 "ἀρύσασθε," εἶπεν, "ὦς Νεῖλον καὶ ἐμοῦ"

XXIX

CAP.
 XXIX "Ἡ μὲν δὴ Ληγυπτος ὁδε ἀνέσχεν, ἀπειρηκότες ἥδη
 δι' ἡ ἐπιέζοντο. κατιών δὲ τοῦ ιεροῦ ἔυστήψε τῷ
 526

LIFE OF APOLLONIUS, BOOK V

to Apollonius, and, as if making prayer he said to him "Do thou make me king." And he answered "I have done so already, for I have already offered a prayer for a king who should be just and noble and temperate, endowed with the wisdom of grey hairs, and the father of legitimate sons, and surely in my prayer I was asking from the gods for none other but thyself." The emperor was delighted with this answer, for the crowd too in the temple shouted their agreement with it. "What then," said the emperor, "did you think of the reign of Nero?" And Apollonius answered "Nero perhaps understood how to tune a lyre, but he disfigured the empire both by letting the strings go too slack and by drawing them too tight." Then, said the other, "you would like a ruler to conserve the mean?" Not I, said Apollonius, but God himself, who has defined equality as consisting in the mean. And these get-together here, they too are good advisers in this matter, he added, pointing to Dion and Euphrates for the latter had not yet quarrelled with him. Thereupon the king held up his hand and said "O Zeus, may I hold sway over wise men, and wise men hold sway over me." And turning himself round towards the Egyptians he said "You shall draw as liberally upon me as you do upon the Nile."

CHAP.
XXIII
THE
CONTROVERSY
WITH
APOLLONIUS
ABOUT
KINGSHIP

XXIX

The result then was that the Egyptians regained their prosperity, for they were already exhausted by the oppressions they suffered, but as he went down

FLAVIUS PHILOSTRATUS

ΓΑΡ Ἀπολλωνιφ τίς χείρα, καὶ παραγαγόν αὐτον δὲ
 ΚΛΙ.Π τὰ βασιλεῖα, "Ισως," ἔφη, "μειρακιωδῆς ἐνίσιες
 δοκεῖ βασιλεῖας ἀπτόμενος περὶ ἓτος ἑξηκοστὸν
 τὸν βιουν δωσει οὐν ἀπολογίας, ἡς ἀπολογοῦσι
 ὑπέρ εμοῦ τοῖς ἀλλοῖς δημόσιοι γέρει πλαισίου μὲν
 ἡττηθεισι οὐδὲ διν μειρακίφ ποτὲ οἰδα, τὰς δὲ ἀρχάς
 τε καὶ λαμπροτητας, σπόσαι τῇ 'Ρωμαίων αρχῇ
 προστίκουσι, οὕτω συφρονεῖ καὶ μετρίας διαθετηκε,
 ὡς μητε ὑπέρφρων μητ' αὖ κατεπτηχεις δοξας,
 νεωτερα δὲ οὖδ' θει Νέρωνα ἐνθυμηθην, οὐλλ'
 ἐπειδὴ τὴν ἀρχήν, εἰ καὶ μή κατα νόμους, παρ'
 ἀνδρος γούν εἰνοκριτορος παραλαβῶν εἶχεν,
 ὑφιεμην αὐτῷ διὰ του Κλαύδιουν, δε ὑπατον τε
 ἀπέδειξε με καὶ ξυμβουλον τῶν ἁυτοῦ καὶ εὴ την
 Ἀθηνάν, ὅποτε Νέρωνα ίδοιμι μαχημανοῦντα,
 δεκρυά μοι ἐξεπιπτειν ἐνθιμουμένη του Κλαύδιουν,
 οὐφ' οίου καθάρματος το μεγιστον τῶν ἁυτοῦ
 ἀκληρονομήθη. ὄρων δὲ μηδ' ὅποτε Νέρων ἐπισδεων
 γέγονεν εἰς τὸ λόφον μεθισταμενα τὰ τῶν ἀν-
 θρωπών, ἀλλ' οὗτος ἀτίμεις τὴν ἀρχὴν πρι-
 τονσας, ὡς ἔπι Βιτελιφ κείσθαι, θαρρον ἥδη ἐπ'
 αὐτὴν είμι, πρώτον μέν, ἐπειδὴ βοιλομει τοις
 ἀνθρωποις παρασχεῖν ἀμαυτον πολλοῦ ἀξιον, εἴτα,
 ἐπειδὴ προς ἀνθρωπον ὁ μηγαν δσται κρατηταντα
 Βιτέλιος γέρει μυρφ μὲν λούται πλειον ἥ θύμη οβατι,
 δοκεῖ δὲ μοι καὶ ξιφει πληγηεις μυρον ἐκδωσειι
 μᾶλλον ἡ αίμα, οὐν φ δὲ οίνοι ξυναπτημι μαινεταις,
 καὶ πυθεινει μὲν δεδιωκει μή τι είται οι πεττοι

LIFE OF APOLLONIUS. BOOK V.

from the temple he grasped the hand of Apollonius,^{CHAR}
and taking him with him into the palace said
"Perhaps some will think me young and foolish
because I assume the reins of kingly power in the ninetieth
year of my life. I will then communicate to you my
reasons for doing so, in order that you may justify
my actions to others. For I was never the slave of
wealth that I knew of even in my youth, and in the
matter of the magistracies and honours in the gift of
the Roman sovereign I have always had so much
 soberness and moderation as to avoid being thought
either overbearing or, on the other hand, craven and
cowardly. Nor did I cherish any but laudable feelings
towards Nero, but now that he has recovered the
crown, if not in strict accordance with the law at
any rate from the autocrat I am content to bow for
the sake of Clodius, who made me consul and
sharer of his conquests. And in Athens, I never saw
Nero dismearing himself without shedding tears
when I thought of Clodius and contracted with
him the wretch who had snatched the greatest of
his possessions. And now when I see that even the
disappearance from the scene of Nero has brought
no change for the better in the fortunes of humanity
and that the throne has fallen into such despotism
as to be assigned to Vitellius, I long to attempt to
take it myself, firstly, because I wish to vindicate
myself to men and win their esteem and secondly,
because the man I have to contend with is a mere
drunkard. For Vitellius uses more ointment in his
bath than I do water, and I believe that if you ran
a sword into him more ointment would issue from
the wound than blood, and his continuous bouts of
drinking have made him mad, and one who were be-

And reverse
the signs
of a
prosperous

FLAVIUS PHILOSTRATUS

CAP. σφῆλωσιν, ὑπὲρ δὲ ἀρχῆς ἀναρριπτεῖ παιζῶν,
 καὶ ἔταραις δὲ ὑποκείμενος ἐπιθέρνυται ταῖς γεγα
 μημέναις, ήδιω φάσκων τὰ μετὰ κινδύνων ἀρωτικέ.
 ἐώ τα διελγέστερα, ώτε μη τοιαῦτα ἐπὶ σοῦ
 λέγοιμι· μὴ δὴ περιδοὺμ 'Ρωμαίους ὑπὸ τοιούτου
 ἀρχθέντας, ἀλλ' ἡγεμόνας ποιοῦμενος τοὺς θεοὺς
 ἀνὴρ γυγνούμην ἐμαυτῷ δροιος· δθεν ἐκ σοῦ,
 'Απολλώνιε, πεῖσμα διὸ βάλλομαι, φασὶ γάρ
 πλεῖστά σε τῶν θεῶν αἰσθάνεσθαι, καὶ ξύμ-
 βουλον ποιοῦμαι σε φροντίδων, εἴφ' αἱ ἔστι γῆ
 καὶ θάλαττα, ἵν' εἰ μὲν εὐμενή τὰ παρὰ τῶν θεῶν
 φαίνοιτο, πράττοιμι ταῦτα, εἰ δὲ ἐναντία καὶ μη
 πρὸς ἄμον μηδὲ 'Ρωμαίουν, μὴ διοχλοίην τοὺς θεοὺς
 ἀκοιταῖ·"

XXX

CAP. Ἐπιθείσας δὲ ὁ 'Απολλώνιος τῷ λόγῳ, "Ζεῦ,"
 ἔφη, "Καπίτώλιε, σὲ γάρ τῶν παρόντων πραγ-
 μάτων βραβευτὴν οἶδα, φύλαττε σεαυτὸν μὲν
 τούτῳ, σεαυτῷ δὲ τοῦτον· τὸν γάρ νεών, διν χθὲς
 ἀδικοὶ χεῖρες ἐνέπρησαν, τούδε σοὶ τὸν ἄνδρα
 ἀναστῆσαι πέπρωται." Θαυμάσαντος δὲ τοῦ
 βασιλέως τὸν λόγον, "αὐτά," εἶπεν, "αὗτὰ δηλώσει

LIFE OF APOLLONIUS, BOOK V

diccing would be full of apprehension lest the ^{CHAR.} pieces should play ^{an} false, is yet hazarding the ^{XXIX} empire in play, and though he is the slave of mistresses, he nevertheless insults married women, and says that he likes to spice his amours with a little danger. His worst excesses I will not mention for I would rather not allude to such matters in your presence. May I then never submit tamely, while the Romans are ruled by such a man as he; let me rather ask the gods to guide me so that I may be true to myself. And this, Apollonius, is why I, as it were, make fast my cable to yourself, for they say that you have the amplest insight into the will of the gods, and why I ask you to share with me in my anxieties and aid me in points on which rests the safety of sea and land, to the end that, supposing the good-will of heaven show itself on my side, I may fulfill my task, but if heaven opposes and favours neither myself nor the Romans, that I may not trouble the gods against their wills."

XXX

APOLLONIUS clinched his words with an appeal to ^{CHAR.} ^{XXX} heaven "O Zeus, said he," of the Capit. I, for thou art he whom I know to be the arbiter of the present of issue, do thou preserve thyself for this man and this man for thyself. For this man who stands before thee is destined to raise afresh unto thee the temple which only yesterday the hands of malefactors set on fire." And on the emperor expressing astonishment at his words "The facts themselves," he said, "will reveal, so do thou ask nothing of me, but continue and

An example
of Apollonius
gift of
second sight

FLAVIUS PHILOSTRAITUS

ΙΑΙ. καὶ μηδενὲ ἐμοῖν δέου, πέραινε δέ, ἡ ὄρθῳς ἔβου-
 XXX λεύστω." Ξυμβεβίκει δὲ ὑπα κατὰ τὴν Ῥωμαϊκήν
 Δομετίανὸν μὲν τὸν Οὐνεσπιασιανοῦ παῖδα παρα-
 τετάχθαι πρὸς τὸν Βιτέλμον ὑπὲρ τῆς ἀρχῆς τοῦ
 πατρός, πολιορκίας δὲ αὐτὸν περισχούσης ἐν τῷ
 Καπιτωλῷ, τὸν μὲν διαπεφευγέναι τοὺς πολιορ-
 καῖντας τὸν νεών δὲ ἐμπεπρῆσθαι, καὶ τῷ Ἀπολ-
 λωνίῳ φαίνεσθαι πολλῷ θάττον ἢ εἰ κατ' Αἴγυπτον
 διπράττετο. τοσαῦτα σπουδάσαντες ὁ μὲν ἀπῆλθε
 τοῦ βασιλέως, εἰπὼν μὴ ξυγχωρεῖν αὐτῷ τὰ Ἰνδῶν
 πάτρια κατὰ μεσημβριαν ἀλλο τι παρ' ἡ δκεῖνοι
 πραττουσι πράττειν, δὲ δὲ ἀνθλαμπε τε ἔτι
 μᾶλλον καὶ οὐ ξυνεχώρει τοῖς πράγμασι δια-
 φεύγειν ἕαυτόν, ἀλλ' ὡς βεβαίων τε καὶ πάντῳ
 καθωμολογημένων εἶχετο δι' ἡ ἥκουσεν.

XXXI

ΟΑΡ. Τῇ δὲ ὑστεραίᾳ περὶ δρόμου ἐπὶ τὰ βασιλεῖα
 XXXI ἥκων ὁ Ἀπολλώνιος ἥρετο τοὺς δορυφόρους, δὲ τι
 βασιλεὺς πράττοι, οἱ δὲ ἐγρηγορέναι τε αὐτὸν
 πάλαι ἔφασαν καὶ πρὸς ἐπιστολαῖς εἶναι καὶ
 ἀκούσας τοῦτο ἀπῆλθεν εἰπών πρὸς τὸν Δάμαν
 "ὁ ἀνὴρ ἀρξεῖ." ἐπανελθὼν δὲ περὶ ἥλιου
 ἀνίσχοντα Δίωνα μὲν καὶ Εὐφράτην ἐπὶ θύραις
 εἶρε, καὶ περὶ τῆς ξυνουσίας φιλοτίμως ἐρωτῶσι
 διῆλθε τὴν ἀπολογίαν ἣν τοῦ βασιλέως ἥκουσε,
 τὰς δὲ αὐτοῦ δόξας ἀπεσιώπησεν. ἐσκληθεὶς δὲ

LIFE OF APOLLONIUS, BOOK V

complete that which thou hast so rightly purposed." CHAP.
XXX
Now it happened just then as a matter of fact that
in Rome Domitian, the son of Vespasian, was matched
with Vitellius in the struggle to gain the empire for
his father, and was besieged in the Capitol, with the
result that although he escaped the fury of the
besiegers, the temple was burnt down; and all this
was revealed to Apollonius more quickly than if it
had taken place in Egypt. When they had held
their conversation, he left the emperor's presence,
saying that it was not permitted him by the religion
of the Indians to proceed at midday in any other
way than the Indians do themselves; at the same
time the emperor brightened up, and with fresh
enthusiasm, instead of allowing matters to slip
through his hands, persevered in his policy, con-
vinced by Apollonius' words that his future was
stable and assured to him by heaven.

XXXI

Next day at dawn Apollonius came to the palace CHAP.
XXXI
and asked the guards what the emperor was doing,
from whom learning that he had long risen and was
engaged in his correspondence, he went off and
remarked to Diana "This man shall be sovereign." Apollonius
will soon
be sovereign for
Domitian
Kuphrates
About sunrise he returned to find Diana and
Kuphrates already at the door, in return to whose
eager enquiries concerning the interview, he
repeated the defence of his policy which he had
heard from the emperor, though at the same time he
let no word escape him of his own opinions. But on
being summoned to enter in advance of them, he

FLAVIUS PHILOSTRATIS

ΟΑΡ. πρώτος, "ὁ βασιλεὺς," εἶπεν, "Εὐφράτης καὶ Δίων πάλαι σοι γυνόρεμοι δύτες πρὸς θύρας εἰσὶν οὐκ ἀφρόντιδες τῶν σῶν καλεῖ δὴ κίκείνους ἐν κοινῷ λόγον, σοφῷ γὰρ τῷ ἀνδρεῖ." "ἀκλείστους," ἔφη, "θύρας παρέχω σοφοῖς ἀνδράσι, σοὶ δὲ καὶ τὰ στέρνα ἀνεῳχθαί δοκεῖ τάμα."

XXXIE

XXXII Ἐπει δὲ ἐσεκλήθησαν, "ὑπὲρ μὲν τῆς ἀμαυτοῦ
διανοίας," εἶπεν, "ὦ ἄνδρες, ἀπολελόγημα, χθὲς
Ἀπολλωνίφ τῷ γενναίφ." "ἡκουύσαμεν," οὐδὲ δέ
Δίων, "τῆς ἀπολογίας, καὶ νοῦν εἰχε" "τίμερον
δέ." εἶπεν, "ὦ φίλε Δίων, ξυμφιλοσοφίσαμεν
ὑπὲρ τῶν θεούλουμένων, οὐδὲ ως κάλλιστα καὶ
κατὰ σωτηρίαν τῶν ἀνθρώπων πάντα πράττομε
ἔννοιῶν γάρ πρῶτον μὲν τὸν Τιθέριον, ως ἡς τὸ
ἀπάνθρωπόν τε καὶ ώμὸν τὴν ἀρχὴν μετέστησεν,
εἶτα τὸν ἐπ' ἐκείνῳ Γάιον, ως διονυσομανῶν καὶ
λυδικῶν τὴν στολὴν καὶ πολέμους ικάνων οὐκ ὅντας
ἢ πάντα τὰ Ἀρματαν αἰσχρῶς ἐβάκχευσεν, εἶτα
τὸν χρηστὸν Κλαύδιον, ὃς ὑπὲρ γυναιῶν ἥττηθειε
ἐπελάθετο τοῦ ἀρχεῖν, οὐλλὰ καὶ τοῦ ζῆν, ἀπέθανε
γάρ υπ' αὐτῶν, ὃς φαστι, Νέρωνος δὲ τί ἀν καθαπ-
τούμεν, εἰπόντος Ἀπολλωνίου βραχὺν καὶ πίθρόν
λόγον περὶ ἀνέσεώς τε καὶ ἐπειάσεως, αἷς Νέρων
τὴν ἀρχὴν ἔσχεν, τί δέ ἀν περὶ διν Γάλβας
ξυνέταττεν, εἴποιμι, δις ἐπ' ἀγορᾶς μέσης ἀπέθανεν
εἰδα.

LIFE OF APOLLONIUS, BOOK V

said: "O King Euphrates and Dion, long your acquaintances, are at your door, being highly anxious for your welfare. I pray you, call them in also to join in our conversation, for they are both of them wise men." "I throw my doors open," he replied, "to wise men, but to you I purpose to open my breast ~~as well.~~"

XXXII

WHEN they had been called in, he continued CHAP.
"In defence of my own plans I said, gentlemen, XXXI
what I had to say, yesterday to Apollonius our
esteemed friend." "We have heard that defence,"
said Dion, "and it was most reasonable." "Well,
Yest'ren.
last'n.
postscript
to-day," he went on, "my dear Dion, let us
concoct some wise conclusions in support of the
counsels adopted by me, of a kind to ensure my
general policy being both honourable and salutary to
mankind. For I cannot forget how Tiberius was the
first to degrade the government into an inhuman
and cruel system, of how he was followed by Gaius,
who filled with Bacchic frenzy, dressed in Lydian
fashion, won sham fights and by his disgraceful
revels violated all Roman institutions. There
followed the worthy Clodius and I remember that he
was so much the thrall of women as to lose all sense
of sovereignty, nay even of self-preservation, for they
say he was murdered by them. Nero I hardly need
assail, for Apollonius in brief and terse remarks has
exposed the faults of over-indulgence and undue
severity by which he disgraced his reign. Nor need
I dwell on the system of Galba, who was slain in
the middle of the forum in the act of adopting those

FLAVIUS PHILOSTRATUS

^{ΟΑΡ}
^{ΧΙΧΙ} ήταν ημένους ἐσποιῶν ἔωντῷ παιδας τὸν "Οθωνα
 καὶ τον Πείσωνα; εἰ δὲ καὶ Βιτελίφ τῷ πάντων
 ἀσελγεστάτῳ τὴν ἀρχὴν παραδοίημεν, ἀναβιψῆ
 Νέρων ὄρῶν οὖν, ὃ ἀνδρες, ὑφ' ὧν εἴπον τυραννιδῶν
 διαβεβλημένον τὸ ἄρχειν, ξυμβούλους υμᾶς ποιοῦ-
 μαν, πῶς ἀν διαθείμητην αὐτὸ προσκεκρουκός ηδη
 τοῖς ἀνθρώποις" πρὸς ταῦτα ὁ Ἀπολλωνίος,
 "αὐλητής," ἔφη, "τῶν πάντων σοφῶν τοὺς ἔαυτοῦ
 μαθητὰς παρὰ τοὺς φαυλωτέρους τῶν αὐλητῶν
 ἐπειπε μαθησομένους, πῶς δεῖ μὴ αὐλεῖν· τὸ μὲν
 δῆ, πῶς δεῖ μὴ ἄρχειν, μεμάθηκες, ὃ βασιλεῖ,
 παρὰ τούτων, οἱ πονηρῶν ηρξαν, τὸ δ', ὅπως δεῖ
 ἄρχειν, σπουδισθεῖν."

ΛΧΧΙII

^{ΟΑΡ}
^{ΧΙΧΙI} "Ο δ' Εὐφράτης ἀφανῶν μὲν ηδη ἐβάσκαινε τῷ
 Ἀπολλωνίφ, προσκείμενον αὐτῷ τὸν βασιλέα ὄρῶν
 μᾶλλον ἡ τοῖς χρηστηρίοις τοὺς ἐς αὐτὰ ηκονταρ,
 ἀνοιδήσας δὲ ὑπερ τὸ μέτρον τότε καὶ τὴν φωνὴν
 ἐπάρας παρ' ὃ εἰώθει, "οὐ χρή," ἔφη, "κολακεύειν
 τὰς ὄρμάς, οὐδὲ πιστήτως συμεκφέρεσθαι τοὺς παρὰ
 τὴν ήνίαν τι πραττούσας, καταρρυθμίζειν δὲ αὐτούς,
 εἰπερ φιλοσοφοῦμεν· ἡ γὰρ εἰ προσήκει πράττειν,
 ἔδει βαυλενομένους φαίνεσθαι, ταῦθ' δι πεπράξεται
 τρόπον κελεύεις λέγειν οὕπω μαθών, εἰ ὑπέρ πρα-

LIFE OF APOLLONIUS, BOOK V

strumpet sons of his Otho and Piso. As for Vitellius, ^{CHAP} ~~XXXII~~
we had rather Nero should come to life again than
betray the empire to him, the most dissolute of all.
Perceiving then, my friends, that the throne has
fallen into hatred and contempt by reason of the
tyrants I have enumerated, I would fain have you
advise me how best I can restore it, so that it should
not remain what it has become, namely, a stumbling
block to mankind." Apollonius replied as follows.
"There was a first-rate flute-player, it is said who
used to send his pupils to much worse artists than
himself, that they might learn how not to pipe.
As then you my sovereign, have learned from these
your good-for-nothing predecessors, how not to rule,
let us, then, now turn our attention to the problem,
how a sovereign ought to rule."

XXXIII

When Apollonius spoke, Euphrates conceived the
jealousy he already felt of one whose utterances
so early interested the emperor hardly less than those
of an oracle by shrine interest those who repair to it for
guidance. But now at last his feelings overcome him,
and, raising his voice above its usual pitch, he cried
"We must not flatter men's malice, nor allow
ourselves to be carried away against our better judg-
ment by men of unbridled ambition, but we should
rather, if we are enamoured of wisdom, recall them
to the rhythm of life. Here is a policy about the
very expediency of which we should first calmly
deliberate, and yet you world have us prescribe a
way of executing it, before you know if the measures
under discussion are desirable. For myself, I quite

^{1 APR}
~~XXXII~~
Speech of
Euphrates
in favour of
restoring a
republic

FLAVIUS PHILOSTRATUS

ΣΑΡ^{III} απέων οἱ λόγοι. Ἐγὼ δὲ Βιτέλιου μὲν καταλυθῆναι
 κελεύω, μιαρὰν γάρ τὸν ἀνθρώπον οἶδα καὶ μεθύ
 ουτα ἀσελγείᾳ πάσῃ, σὲ δὲ ἄνδρα εἰδὼς ἀγαθὸν καὶ
 γενναιότητα προῦχοντα, οὐ φῆμι χρῆμα τὰ μὲν
 Βιτέλιου διορθῶσθαι, τὰ σεαυτοῦ δὲ μήπω εἰδέναι.
 οἵσα μὲν δὴ αἱ μοναρχίαι ὑβρίζουσιν, οὐκ ἐμοῦ χρὴ
 μανθάνειν, ἀλλ' αὐτὸς ἔρηκας, γεγνώσκοις δ' ἄν,
 ὃς μάστης μὲν ἐπι τυραννίδα πηδῶσα προσῆκοντα
 θαυτῇ που πράττει, τὸ γάρ τυραννεύειν οὕτως ἔοικε
 νέοις, ὡς τὸ μεθύειν, φὸς τὸ ἔραν, καὶ νέος μὲν
 τυραννεύσας οὖπω κακός, ἦν μὴ¹ μιαφόνος παρά τὴν
 τυραννίδα καὶ ὡμὸς καὶ ἀσελγής δοξῇ, γέροντος δὲ
 ἐπὶ τυραννίδα ἤκουντος, πρώτη αἰτία τὸ τοιαῦτα
 βούλεσθαι· καὶ γάρ ἦν φιλάνθρωπος φαίνηται
 καὶ κεκοσμημένος, οὐκ ἐκέίνου ταῦτα νομίζουσιν,
 ἀλλὰ τῆς ἡλικίας καὶ τοῦ κατηρτυκέναι, δοξεῖ δὲ
 καὶ πάλαι τούτου καὶ νέος ἔτι ἐπιθυμήσας ἀμαρ-
 τεῖν, αἱ δὲ τοιαῦται ἀμαρτίαι πρόσκεινται μὲν
 δινοτυχίᾳ, πρόσκεινται δὲ δειλίᾳ· δοκεῖ γάρ τις ἡ
 καταγραῦσις τῆς ἁντοῦ τύχης τὸ ἐν υῷ τυραννεῦσας
 παρεῖναι, ἡ τυραννησίειντι ἐκστῆναι ἐτέρῳ δείσας
 δῆπου αὐτὸν φὸς ἄνδρα. τὸ μὲν δὴ τῆς δυντυχίας
 ἔσθω, τὸ δὲ τῆς δειλίας πῶς παραιτήσῃ, καὶ
 ταῦτα Νέρωνα δοκῶν δεῖσαι τὸν δειλότατόν τε καὶ

¹ Καյετος omits μὴ, which the MSS. have.

LIFE OF APOLLONIUS, BOOK V

apprehend of the deposition of Vitellius, whom I know CHAP.
to be a ruffian drunk with every sort of profligacy,
nevertheless, although I know you to be a worthy
man and of pre-eminent nobility of character, I deny
that you ought to intercept the succession of Vitellius
without first establishing an ideal for yourself. I
need not instruct you in the excesses chargeable to
monarchs as such, for you have yourself described
them—but this I would have you recognise that
whereas youth leaping into the tyrant's saddle does
but obey its own just acts, the placing the tyrant
comes as natural to young men as wife or women
and we cannot reproach a young man merely for
making himself a tyrant unless in pursuit of his
role he shows himself a murderer, a ruffian and a
drunken—on the other hand where an old man
makes to himself a tyrant the first thing we blame in
him is that he ever nursed such an ambition. It is
no use his showing himself an example of humanity
and moderation for of these qualities we should give
the credit not to himself but to his age and mature
training. And men will believe that he nursed the
ambition long before, when he was still a stripling,
only that he failed to realise it and such failures
are attributed partly to lack partly to poor humanity.
I mean that he will be thought to have renounced
his dream of becoming a tyrant because he distrusted
his own star, or that he stood aside and made way
for another who entertained the same ambition and
whose superior courage he dreaded. As for the
count of ill luck, I may dismiss it, but as for that of
cowardice, how can you avoid it? How escape the
reproach of having been afraid of Nero, the most

FLAVIUS PHILOSTRATU'S

ΟΑΡ ῥαθυμότατον, ἂν γὰρ ἐνεθυμήθη Βίνδιξ ἐπ' αὐτόν,
XXXIII σέ, νὴ τὸν Ἡρακλέα, ἐκάλει πρῶτου. καὶ γὰρ
 στρατιὰν εἶχες, καὶ ἡ δύναμις, ήν ἐπὶ τοὺς Ἰουδαίους
 ἔγεις, ἐπιτηδειοτέρα ἦν τιμωρεῖσθαι Νέρωνα·
 ἐκεῖνος μὲν γὰρ πᾶλαι ἀφεστάσιν οὐ μόνον
 Ῥωμαίων, ἀλλὰ καὶ πάντων ἀνθρώπων· οἱ γὰρ
 βίοιν δρικτον τύραντες καὶ οἱ μῆτε κοινῇ πρὸς
 ἀνθρώπους τράπεζα μῆτε σπονδαί μῆτε εὐχαί
 μῆτε θυσίαι, πλέον ἀφεστάσιν ἡμῶν ἡ Σαῦσα καὶ
 Βάκτρα καὶ οἱ ὑπὲρ ταῦτα Ἰνδοί· οὐκοῦν οὐδὲ
 εἰκὸς ἦν τιμωρεῖσθαι τούτους ἀφισταμένους, οὐδὲ
 βέλτιον ἦν μηδὲ κτάσθαι. Νέρωνα δὲ τίς οὐκ
 ἀν ηὗξατο τῇ ἁυτοῦ χειρὶ ἀποκτεῖναι, μονονούν
 πίνοντα τὸ τῶν ἀνθρώπων αἷμα καὶ ἐν μέσοις τοῖς
 φόνοις φέροντα, καίτοι ἐμοῦ τὰ ὅτα ὄρθα ἦν προς
 τοὺς ὑπὲρ σοῦ λόγους, καὶ ὅποτε τις ἐκεῖθεν
 ἀφίκεσθαι τρισμυρίους Ἰουδαίων ἀπολωλέναι φιτ-
 κῶν ὑπὸ σοῦ καὶ πεντακισμυρίους κατὰ την
 ἐφεξῆς μάχην, ἀπολαμβάνων τὸν ἕκοντα ἔνυμέ-
 τρων ἥρωτων, τί δ' ὁ ἀνήρ, μὴ μεῖζον τι τούτων;
 ἐπει τὸν Βιτέλιον εἴδωλον πεποιημένος τοῦ
 Νέρωνος ἐπ' αὐτὸν στρατεύει, ἀ μεν θεθούλευσει,
 πράττε, καλὰ γὰρ καὶ ταῦτα, τὰ δὲ ἐπὶ τούτοις
 ἀδε ἔχέτω· Ῥωμαίοις τὸ δημοκρατεῖσθαι πολλοῦ
 ἀξιον, καὶ πολλὰ τῶν ὄντων αὐτοῖς ἐπ' ἐκείνης
 τῆς πολιτείας ἐκτήθη πανε μοναρχίαν, περι ἡ

LIFE OF APOLLONIUS, BOOK V

cowardly and ignome of rulers? Look at the revolt ^{XXII}
 against her ^{XXIII} plotted by Vindex—no surely were the
 man of the hour, its natural leader, and not he?
 For you had an arm at your back and the forces you
 were leading against the Jews would they not have
 been more suitably employed in chastising Nero? For
 the Jews have long been in revolt not only against
 the Romans, but against humanity—and a race that
 has made its own ^{XXIV} life apart and irreconcileable
 that cannot share with the rest of mankind in the
 pleasures of the table nor join in their labours or
 prayers or sacrifices, are separated from ourselves by
 a greater gulf than divides us from ^{XXV} Asia or Britain or
 the more distant India. What sense then of reason
 was there in chastising them for revolting from us
 whom we had better have never received? As for
 Nero who would not have prayed with his own hand
 to say a man well nigh drunk with human blood
 dragging he sat amidst the sepulchres of his victims?
 Let less that I ever picked up in my ears when any
 messenger from under brought tidings of yourself,
 and to suchhow in one battle you had slain thirty
 thousand Jews and in the next fifty thousand. In
 such cases I would take the courier aside and quietly
 ask him—But what of the great point? Will he not
 rise to him for things then ^{XXVI} ~~less~~? Since then you have
 discovered in Vindex ^{XXVII} the rage and ape of Nero and
 are turning your arms against him persist in the
 policy you have embraced for it too is a noble one
 only let its sequel be noble too. You know how
 dearly all the ^{XXVIII} conquests were won under a free
 party. Put then an end to monarchy of which you
 have repeated to us ^{XXIX} even a record, and bestow

FLAVIUS PHILOSTRATUS

οὐαρ.
τοιαῦτα εἰρηκες, καὶ δίδου Ῥωμαίοις μὲν τὸ τοῦ
XXXIV δῆμου κράτος, σαυτῷ δὲ τὸ ἐλευθερίας αὐτοῖς
ἀρξας."

XXXIV

οὐαρ.
τοιαῦτα τοῦ Εὐφράτου εἰπόντος ὥρων ὁ Ἀπολ.
λώνιος τὸν Δίωνα προστιθέμενον τῇ γυνώμῃ, τουτὶ^{XXXV} γὰρ καὶ τῷ μέματι ἐπεδήλου καὶ οἵς ἀπήνει^{λέγοντα, "μή τι,"} ἔφη, ^{"έφη,} "Δίων, τοῖς εἰρημένοις
προστιθῆς," "νὴ Δέ," εἶπε, "πὴ μὲν ὅμοια, πὴ δὲ
ἄνομοια τὸ μὲν γὰρ ὡς πολλῷ βελτίων ἀν ἦν
Νέρωνα καταλύων μᾶλλον ἢ τὰ τῶν Ἰουδαίων
διορθούμενος, ἤγονται κάμοι πρὸς σὲ εἰρῆσθαι, σὺ
δὲ ἔρκειτ ἀγώνα παιουμένῳ μὴ καταλυθῆναι ποτε
αὐτόν ό γὰρ τὴν ταραχὴν τῶν ἐκείνου πραγμάτων
εὖ τιθέμανος, ἔρρωννέ που τὸν ἀνθρωπὸν ἐπὶ^{πάντας,} οὐτε κακῶς ἔρρωτο. τὴν δὲ ἐπὶ τὸν Βιτέλιον
όρμην ἐπανῶ τοῦ γὰρ τυραννίδα καθεστηκούσιν
παῦσαι μεῖζον ἤγονται τὸ μῆδὲ ἔασαι φῦναι,
δημοκρατιαν δὲ ἀσπάζομαι μέν—καὶ γὰρ εἰ τῆς
ἀριστοκρατίας ἤττων ἦδε ἡ πολιτεία, ἀλλὰ
τυραννίδων τε καὶ ὄλιγαρχιῶν αἱρετωτέρα τοῖς
σωφροσι—δέδια δέ, μὴ χειροῦθεις ἥδη Ῥωμαίους
αῦτας αἱ τυραννίδες πεποιηκοῦσαι χαλεπὴν ἔργα
σωνται τὴν μεταβολήν, καὶ μὴ δύνωνται μήτε

LIFE OF APOLLONIUS, BOOK V

upon Romans a popular government and on your ~~own~~^{own} self the glory of inaugurating for them a reign of ~~your~~^{XXXIV} liberty."

XXXIV

Timocleus' Epiphany long speech, Apollonius ~~that~~^{XXXIV} noticed that Dion shared his sentiments, for he manifested his approval both by gestures and the ~~the~~^{the double} applause with which he hewed his words so he ~~asked~~^{asked} him if he could not add some remarks of his ~~own~~^{own} to what he had just heard. "By Heaven, I can," answered Dion, "and I should agree in part and in part disagree with his remarks. For I think I have myself told you that he would have been much better employed deposing Nero than setting Jewry to rights. But your own opinion appears to be that he ought never to have been deposed, on the ground that anyone who composed the disorder of his affairs merely strengthened the ~~fe~~ law against all the victims of his power. I approve however of the campaign against Vitellius, for I consider it a greater achievement to prevent a tyranny from ever growing up, than to put an end to it when it is established. And while I welcome the idea of a democracy, for though this form of polity is inferior to an aristocracy, nevertheless moderate men will prefer it to tyrannies and oligarchies. I fear lest the servility to which these successive tyrannies have reduced the Romans will render any change difficult to effect. I doubt if they are able to comport themselves as free men or even to lift their

(p. Tacitus, Hist. 2. 16. digens eram & quo respublica
inoparet.

FLAVIUS PHILOSTRATUS

CAP. XXXV. ἐλευθεριάζειν μογέ πρὸς δημοκρατίαν ἀναβλεπειν,
ῶσπερ οἱ ἐκ σκότους ἐς ἀθροον φῶς βλέφαντες·
δθεν φημὶ δεῖν τὸν μὲν Βιτέλιον ἔξωθεν τῶν πρα-
γμάτων, καὶ ὡς τάχιστά γε καὶ ἄριστα τοῦτο
ἔσται, γυγνεσθώ, δοκεῖ δέ μοι παρασκευάζεσθαι
μὲν ὡς πολεμήσοντα, πόλεμον δὲ αὐτῷ μὴ προ-
κηρύξτειν, ἀλλὰ τιμωρίαν, εἰ μὴ μεθεῖτο τῆς ἀρχῆς,
κανὸν Ἐλῆς αὐτόν, τουτὶ δὲ πάρεξεν ἴγεοῦμα τοι
μηδὲ πουνίσαντι, δέδον 'Ρωμαῖοις αἴρεσθα τῆς αὐτῶν
πολιτείας, κανὸν μὲν αἰρῶνται δημοκρατίαι. Ξυγχάρει
τουτὶ γάρ σοι πολλῶν μὲν τυραννίδων, πολλῶν
δὲ Ὀλυμπιάδων μεῖζον, καὶ πανταχοῦ μὲν γεγράψη
τῆς πόλεως, πανταχοῦ δὲ ἔστιξεις χαλκοῦ, ημὸν
δὲ ἀφορμὰς παραδόσεις λόγων, αἱς οὖτε Ἀριστοδος
οὖτε Ἀριστογείτων παραβεβλήσεται τις. εἰ δὲ
μοναρχίαν προσδέχοιτο, τίνι λοιπὸν ἀλλ' ἡ σοὶ
ψηφίσασθαι τὴν ἀρχὴν πάντας; ἢ γὰρ ἔχων ἥδη
τῷ κοινῷ παρῆσται, σοὶ δῆπου μᾶλλον ἡ ἑτέρῳ
δώσουσιν."

XXXV

CAP. XXXVI. Σιωπὴ μὲν οὖν ἐπὶ τούτος ἐγένετο, καὶ τὸ πρόσ-
ωπον τοῦ Βασιλέως ἀγῶνα ἐπεδίλλου τῆς γυνώμης,
ἐπειδὴ πάνθ' ὡσπερ αὐτοκράτωρ χρηματίζων τε
καὶ πρύττων ἀπάγεσθαι ἔδύκει τὴς βουλῆς ταύτης,
καὶ δὲ Ἀπολλώνιος, "δοκεῖτέ μοι," εἶπεν, "ἀμαρ-

LIFE OF APOLLONIUS, BOOK V

eyes to a democracy, any more than people who have been kept in the dark are able to look on a sudden blaze of light. I conclude that Vitellius ought to be driven from power, and would fain see this effected as quickly and as well as can be. I think however that though you should be prepared for war, yet you yourself instead of declaring war against him, ought either to threaten him with condign punishment, in case he refuses to abdicate, and if ever you capture him, as I believe you will easily do, then I would insist you give the people of Rome the right to choose their own polity. If they choose a democracy, allow it them. For this will bring you greater glory than many tyrannies and many victories at Olympia. Your name will be inscribed all over the city, and brass statues of you be erected everywhere, and you will furnish as with a theme for orations in which neither Harmodius nor Aristogiton will bear comparison with you. If however they accept meekly to whom can they all possibly decree the throne except yourself? For what you already possess, and are about to resign into the hands of the public, they will surely not er easier on yourself than on another."

XXXV

Thus followed a spell of silence during which the emperor's countenance betrayed contending emotions, for though he was an absolute ruler both in title and in fact, it looked as if they were trying to divert him from his resolution to renounce such, ^{CHAP.} ^{XXXV} <sup>Apollonius
in danger
of making
himself
a master</sup> and accordingly Apollonius remarked

FLAVIUS PHILOSTRATUS

Λ. τάνεως ἀναλύοντες βασιλέα περὶ πραγμάτων ἡδη
 βεβουλευμένων, ἐς ἀδολεσχίαν καθιστάμενος με-
 ρακιώδη καὶ ὑρυοτέραν ποῦ καιροῦ. εἰ μὲν γὰρ
 θμοὶ κεκτημένφ δύναμιν, ὅπόστην οὗτοι, καὶ βου-
 λευομένφ, τί δρόψην ἀν τους ἀνθράποις ἀγαθόν,
 ξύμβοντοι τῶν τοιούτων φύγνεσθε, προῦβανεν
 ἀν ὁ λόγος ὑμᾶν—αἱ γὰρ φιλόσοφοι γνῶμαι τοὺς
 φιλοσόφους τῶν λικροστῶν διορθοῦνται—ἀνδρὶ δὲ
 ξυμβουλεύονται ὑπάτῳ καὶ ἀρχεῖν εἰθισμένῳ, καὶ
 φίλοις μον, ἐπειδάν ἀκπεστη τὴν ἀρχὴν, ἀπολαλέντας,
 τί δεῖ ἀπιπληγτεῖν, εἰ μὴ διωθεῖται τὰ παρὰ τῆς
 τύχης, ἀλλὰ δεχεται μὲν αὐτὰ ἡκοντα, βουλευεται
 δέ, δπωτ χρήσεται σωφρόνων οἱς ἔχει, ὥσπερ οὖν,
 εἰ ἀθλητὴν ὄρῶντες εὑψυχίᾳ τε κατεσκευασμένον
 καὶ μήκει καὶ τὴν ἀρμονιαν τοῦ σωματος ἀπιτή-
 δειον, οὐ 'Ολυμπίαν βαδίζοντα δι' Ἀρκαδίας, ἡδη
 προσελθόντες ἐπι μὲν τοὺς ἀντιπάλους ἔρρωνυμεν,
 ἀκελεύομεν δὲ αὐτὸν, ἐπειδάν ικησῃ τα 'Ολύμπια,
 μὴ κηρύγτεσθαι τῆς ικησης, μηδὲ ὑπέχειν τὴν κεφ-
 αλὴν τῷ κοτινῷ, ληρεῖν ἀν ἰδοξαμεν ἡ παίζειν δὲ
 τοὺς ἔτερων πύνους. οὕτως ἐνθυμούμενοι τοι
 ἀνδρα, καὶ ὅπόση μὲν αἰχμὴ περι αὐτόν, ὅποσος
 δὲ χαλκὸς ἀστράπτει, πλῆθος δὲ ἵππων δσον,
 αὐτὸς δὲ ὁ τε γενναῖος τε καὶ σωφρων καὶ πρέπων
 κατασχεῖν ἢ διανοεῖται, πέμπωμεν δφ' ἡ δρμηκεν
 αἷσια μὲν φθεγγόμενοι πρὸς αὐτόν, εὐφημότερα δὲ

LIFE OF APOLLONIUS, BOOK V

"It seems to me you are mistaken in trying to ~~carry~~^{xxv} counsel a monarchical policy when it is already a foregone conclusion, and that you indulge a garrulity as elyptish as it is in such a crisis as this. Were I that had stepped into such a position of influence as he has, and were I, when taking counsel about what good I could do to the world, treated to such advice as you now give your arguments would carry some force, for philosophic aphorisms ought to impress the philosophically-minded of your listeners. But as it is a consul and a man accustomed to rule whom you pretend to advise, one moreover over whose ruin impends, if he fall from power, need we care, if instead of rejecting the gifts of fortune, he welcomes them when they come and only deliberates how to make a discreet use of what is his own? Let us take a similar case. Suppose we saw an athlete well endowed with courage and stature and by no weakness of frame marked out as a winner in the Olympic contest, suppose we approached him when he was already on his way thither through Areobis, and, while encouraging him to free his rivals, yet insisted that, in the event of his winning the prize he must not allow himself to be pronounced the victor, nor consent to wear the wreath of wild olive, should we not be set down as unbecoming, mocking at another's labours? Similarly when we regard the eminent man before us, and think of the enormous army at his disposal, of the glint of their brassen arms, of his clouds of cavalry, of his own personal qualities, of his generosity, self-restraint, of his fitness to attain his objects, ought we not to send him forward on the path that leads to his goal, with favouring encouragement, and with more auspicious

FLAVIUS PHILOSTRATU'S

CAP. ΤΟΥΤΩΝ ΠΑΡΕΓΓΥΩΜΕΤΕΣ ΟὔΤΕ ΓΆΡ ΈΚΕΙΝΑ ΕΝΕΘΥ-
 XXXII μηδῆτε, ὅτι δύοιν τα δοιν πατήρ οὗτος, οἱ στρατο-
 κέδαιν ήδη ἄρχουσιν οἱς εἰ μὴ παραδοσεῖ την
 ἀρχὴν, ἀχθιστοιε χριστεῖται καὶ τι λο πιν, ἀλλ' ή
 ἐκπεπολεμῆσθαι πρὸς του ἑαυτοῦ οἰκον, τὴν δε
 ὑρχῆν ιποδεξαμένος θεραπευεῖται μὲν ὑπὸ τῶν
 ἑαυτοῦ παίδων, στηριζεται δε ἀπ' αὐτῶν καὶ ἐπ'
 αὐτοῦ οἱ παῖδες, δορυφοροιε δε αὐτοῦ χριστεῖται,
 μὲν δὲ, οὐ μεμσθωμένοις, οὐδὲ ήμαγκασμένοις,
 οὐδὲ πλαττομένοις εῦνοιν προσωπον, ἀλλ' ἐπιτη-
 δειοτάτοις τε καὶ φίλτατοις

'Ιμοι πολειτειαις μὲν οὐδεμᾶς μέλει, ζῶ γὰρ ὑπὸ^{τοῖς θεοῖς}, τὴν δε τῶν ἀνθρωπῶν ψυχὴν οὐκ ἄξιο
 φθείρεσθαι χητεις θουκόλου δικαίου τε καὶ σώ-
 φρονος. ὅσπερ γάρ εἰς αρετὴν προῦχων μεθιστησι
 τὴν δημοκρατιαν δε τὸ ίνος αιδρος τοῦ άριστου
 ἀρχῆν φαινεσθαι, οὐτως ή ίνος ἀρχὴ παντα εε τὸ
 ξυμφέρον τοῦ κοινοῦ προσερῶσα δῆμος εστει οὐ
 κατέλιυσας. φησι. Νερωνα στι δε, Εὐφράτα, Διων
 δε, Τυρα δε, ἀλλ' διως ουδεις ημῖν ἐπιπλιγγει τοῦτο,
 οὐδὲ ήγειται δειλοις, ει φιλοσυφων ἀνδρῶν μυριας
 ήδη καθελόντων τυραινδας, απελειφθημει ήμεις
 τοῦ δόξαις ὑπέρ ἐλευθεριας τι πριττειν. καίτοι τύ
 γε ἐπ' ἔμοι καὶ παρεταττόμην πρὸς Νερωνα,
 πολλὰ μεν κακοηθεις διελεγχθεις καὶ του ώμοτατον
 Τιγλαλίνον διπικοψας ακονοντα, δε δε περι τὰ
 ἀστερια τῶν χωριων ἀφελοιν Βενδικα, Νέρωνι

Κλαυστ γεωτε διπλοχθειτ εγδιανει θεο βανει.

LIFE OF APOLLONIUS, BOOK V

pledges for his future than these you have recorded? CHAP. XXXV
For there is another thing you have forgotten, that he is the father of two sons who are already in command of armies, and whose deepest enmity he will incur if he does not bequeath the empire to them. Is he not constrained by the alternative of embroiling himself in hostilities with his own family? If however he accepts the throne, he will have the devoted service of his own children, they will lean on him and he on them, using them as his body-guard, and by Zeno, as a bodyguard not hired by money, nor levied by force nor feigning loyalty with their faces only, but attached to him by bonds of natural instinct and true affection.

"For myself I care little about constitutions, seeing that my life is governed by the Gods, but I do not like to see the human flock perish for want of a shepherd at once just and moderate. For just as a single man pre-eminent in virtue transforms a democracy into the guise of a government of a single man who is the best, so the government of one man, if it provides all round for the welfare of the community, is popular government. You did not, we are told, help to depose Nero. And did you, Euphrates, or you Dion? Did I myself? However no one finds fault with us for that, nor regards us as cowards because, after philosophical men have destroyed a thousand tyrannies, we have rescued the glory of striking a blow for liberty. Not but that, as regards myself I did take the field against Nero, and in response to several malignant accusations assailed his cut-throat Tigellius to his face, and the aid I rendered to Vindex in the western half of the empire was, I hardly need say, in the nature of a redoubt raised

ελπ δήπου ἐπετείχιζον. ἀλλ' οὔτε ἐμαυτὸν διὰ ταῦτα
 χρήσω καθηρηκέναι τὸν τύραννον, οὔτε ὑμᾶς, ἐπεὶ
 μὴ ταῦτ' ἐπράττετε, μαλακωτέρους ἡγησαμεῖς τοῦ
 φιλοσοφίᾳ προσήκοντας. ἀνδρὶ μὲν οὖν φιλοσόφῳ
 τοῦ ἐπὶ νοῦ ἐλθον εἰρήσεται, ποιήσεται δέ, οἶμαι,
 λόγου τοῦ μη τι ἀνοίγως ἢ μανικῶς εἴπειν· ὑπάτῃ
 δ' ἐνθυμουμένῳ καταλῦσαι τύραννον πρῶτον μὲν
 δεῖ βουλῆς πλειστος, ἵν' δὲ ἀφανοῦς προσβαίη τοῖς
 πράγμασιν, εἰτ' ἐπιτηδείου σχῆματος ὃς τοῦ μὴ
 παρορκεῖν δοκεῖν. εἰ γὰρ ἐπ' αὐτάν, δε ἀπέφηνεν
 αὐτὸν στρατηγὸν καὶ φό τὸ βέλτιστα βουλεύσειν
 τε καὶ πράξειν ὅμοσε, μέλλοι χρήσεσθαι τοῖς
 δηλοις, ἀπολογεῖσθαι δηπον τοῖς θεοῖς δεῖ πρῆτε-
 ρον, ὡς ξινός ὀσέδε ἐπιστροῦντα, φίλων τε δεῖ πλειό-
 νων, οὐ γάρ ἀχαρακώτους γε, οὐδὲ ἀφράκτους χρή
 τὰ τοιαῦτα πραττεῖν, καὶ χρημάτων ὡς πλείστων,
 ἵν' ὑποποιήσαιτο τὰς δυναμεῖς καὶ ταῦτα ἐπιτιθέ-
 μενος ἀνθρωπῷ τὰ ἐν πασῃ τῇ γῇ κεκτιγμένῳ.
 τριβὴ δε δση περὶ ταῦτα, δσοι δε χρόνοις. καὶ
 ταῦτα μὲν ἐκδέχεσθε, ὅπη βούλεσθε, μη γαρ ἐς
 θλεγχον ἰωμεν ὃν ἐνεθνυμήθη μέν, ὡς εἰκός, οὗτος,
 ἣ τύχη δε οὐδὲ ἀγωνισταμένῳ ξινέλαβε· πρὸς δὲ
 ἐκεῖνο τέ φρεῖτε, τὸν γάρ χθὲς ἄρχοντα καὶ στεφ-
 ανούμενον μὲν ὑπὸ τῶν πόλεων ἐν τοῖς δεῦρο-
 λεροῖς, χρηματίζοντα δὲ λαμπρῶς καὶ ἀφθονως,

LIFE OF APOLLONIUS, BOOK V

against Nero. But I should not on that account claim for myself the honour of having pulled down that tyrant, any more than I should regard yourselves as falling short of the philosopher's ideal of courage and constancy, because you did nothing of the sort. For a man then of philosophic habit it is enough that he should say what he really thinks, but if we [will] Lucretius, take care not to talk like a fool or a madman. For a consul on the other hand, who designs to depose a tyrant, the first requisite is plenty of determination, with a view to conceal his plans till they are ripe for action, and the second is a suitable pretence to save him from the reprimand of breaking his oath. For before he means of resorting to arms against the man who appointed him general and whose welfare he swore to safeguard in the council-chamber and/or the field, he is at surely in self-defence furnish heaven with proof that he perjures himself in the cause of religion. He will also need many friends, if he is not to approach the enterprise unfeared and unforsaken, and also all the money he can get so as to be able to win over the men in power, the more so as he attacks a man who commands the resources of the entire earth. All this demands no end of care, no end of time. And you may take all this as you like, for we are not called upon to sit in judgment on ambitions which he may possibly have entertained, but in which fortune refused to second him, even when he came to fight for them. What answer, however, will you make to the following proposition? Here is one who yesterday assumed the throne, who accepted the crown offered by the cities here in the temples around us, whose rescripts are as brilliant as they are ungrudging; do you bid him

FLAVIUS PHILOSTRATUS

^{ΓΑΡ} τοῦτον κελεύετε δημοσίᾳ κηρύγγειν τημέραν, ὡς
^{ΧΧΧΥ} ἴδιωτης μὲν εἴη λοιπόν, παραυῶν δὲ ἐπὶ την
 αρχὴν ἥλθεν, ὃστερ γάρ ἐπιτελῶν τὰ δεδουγμένα
 προθυμουσι δρυφόρους, οὐκε πιστεύων ταῦτ' ἐνεθν
 μέγθη, παραστήσεται, οὗτως ἐς τὸ μεθιστασθαι
 τῶν δοξίντων ἦκων παλεύει τῷ μετά ταῦτα
 ἀπιστουμένῳ χρήσεται."

XXXVI

^Α
^{ΧΧΧV} "Λαζαρεῖος τούτων ἀκούστας ὁ βασιλεὺς, "εἰ τὴν
 ψυχὴν," ἔφη "τὴν ἐμην ϕένει, οὐκ ἀν οὔτω
 σαφῆς, ἀ εὐθυμηθῆν, ἀπῆγγειλας· ἔπομαι δῆ σοι,
 θεῖον γαρ ἡγοῦμαι τὸ ἐκ σου πᾶν, καὶ ὅποσα χρὴ
 τὸν ἀγαθὸν βασιλεῖα πραγτεῖν διδασκε·" καὶ ὁ
 Ἀπολλωνιος, "οὐ διδακτά με," ἔφη, Ἐρωτᾶς·
 βασιλεία γάρ μάγιστροι μὲν τῶν κατ' ἀνθρώπους,
 ἀδιδακτον δέ διόρσα δ' οὐδι μοι δικεῖτ πριττων
 ὑγιῶς ἀν πρᾶξαι, καὶ δῆ φρασω πλαῦτον ηγού μὴ
 τὸν ἀπόθετον—τι γάρ βελτιων οὔτος τῇς ὁποθενδὴ
 ἔννενεχθεισῃς ψάμμους;—μηδὲ τὸν φοιτῶντα παρ'
 ἀνθρώπων, οὐ τὰς ἀσφορὰς ὀλοφύρουνται. κίβδηλον
 γάρ ὁ χρυσός και μέλαν, ἣν εκ δακρυσιν ἥκει·
 πλουτῷ δ' ἀν ἄριστα βασιλέων χρῆστο τοῖς μεν
 δεօμένοις ἐπαρκῶν, τοῖς δὲ πολλὰ κεκτημένοις
 παρέχων ἀσφαλῆ τὸν πλαῦτον, το ἔξεινασ σοι
 πᾶν, δ τι βαύλει, δέδιθι, σωφρονέστερον γάρ αὐτῷ

LIFE OF APOLLONIUS, BOOK V

issue a proclamation to-day to the effect that for CHAP.
the future he retires into private life, and only
^{XXXV} assumed the reigns of government in an access of
madness? As, if he carries through the policy on
which he is resolved, he will confirm the loyalty of
the guards relying on whom he first entertained it,
so, if he falters and departs from it, he will find an
enemy in everyone whom from that moment he must
mistrust.'

XXXVI

The emperor listened gladly to the above and
remarked "If you were the tenant of my breast,
you could not more accurately report my most
thoughts. To yourself then I will follow, for every
word which falls from your lips I regard as inspired;
therefore instruct me I pray, in all the duties of a
good king." Apollonius answered "You ask of me
a lore which cannot be imparted by any teacher,
for kingship is at once the greatest of human attain-
ments and not to be taught. However, I will mention
you all the things which, if you do them, you will in my
opinion do wisely. Look not on that which is in itself as
wealth, - for how is it better than so much sand drifted
no matter from whence, - nor on what flows into your
coffers from populations racked by the tax-gatherer,
for gold lacks lustre and is mere dross; if it be wrong
from men's tears, you will make better use of your
wealth than ever sovereign did, if you employ it in
succouring the poor at the same time that you render
their wealth secure for the rich. Tremble before
the very absoluteness of your prerogative, for so you
will exercise it with the greater moderation. Now

XXXVI
emperor to
pleased with the
proposition.

The sage's
view of
kingship.

FLAVIUS PHILOSTRATUS

ΑΛΓ. χρηση. μὴ τέμε τῶν ἀσταχύων τοὺς ὑψηλούς τε
 καὶ ὑπεραρρυτας, ἄδικος γαρ ὁ τοῦ Ἀριστοτέλους
 λόγος ἀλλὰ τὸ διστονικὸν ἔξαιρει μᾶλλον, ὥστερ
 τας ἀκριθας τῶν ληιών, καὶ φοβερος δόκει τοῖς
 νεώτερα πράττουσι μὴ ἐν τῷ τιμωρεῖσθαι, ἀλλ'
 ἐν τῷ τιμωρίζεσθαι. νόμος, ὁ βασιλεῦ, καὶ σοῦ
 πρέπει· σωφρονέστερον γαρ νομοθετησεις, ἡν μὴ
 ὑπερορᾶς τῶν νομων. θεοὺς θεραπευε μᾶλλον ἢ
 προτερον· μεγάλα μὲν γάρ παρ' αὐτῶν εἰληφας,
 ὑπὲρ μεγάλου δὲ εὔχη. καὶ τὰ μὲν τῇ ἀρχῇ προσ-
 ἴκουστα, ὡς βασιλεὺς πράττε, τὰ δὲ τῷ σωματί, ὡς
 ἴδιωτης· περὶ δὲ κυβων καὶ μάθης καὶ ἔρωτων καὶ
 τοῦ διαβεβλῆσθαι προς τὰ τοιαῦτα τὸ δὲ σοι
 παρανοιην, διν φασι μηδὲ ἐφ' ἡλικιων ταῦτα ἐπαι-
 θίσαι, παιδες εἰσὶ σοι, βασιλεῦ, διο καὶ γεννιαδοι.
 ὡς φασιν. ἄρχε τοιτων μαλιστα, τὰ γαρ εκεινων
 ἀμαρτηθέντα σὲ διηπου διαβαλεῖ. ξετω δὲ σοι καὶ
 ἀπειλή προς αἴτους. ὡς οὖ παραδόσεις τὴν ἀρχὴν
 σφισιν εἰ μή που καλοι τε καὶ ἀγαθοι μεινωσιν,
 ήνα μὴ κληρονομιαν ἡγῶνται τὴν ἀρχήν, ἀλλ'
 πρετῆς ἀθλα. τὰς δὲ ἐμπολιτευομένας ἡδουνδε τῇ
 Ἱωμῇ, πολλαι δὲ αἵται, δοκει μοι, ὁ βασιλεῦ,
 ξυμμετρως παινει, χαλεπον γάρ μεταβαλεῖν δῆμοιν
 δε τὸ αθροως σώφρουν, ἀλλὰ δει κατ' ὅληγον
 ἐμπαιεῖν διεθμον ταῖς γνωμαις, τὰ μὲν φανερῶς τὰ
 δὲ ἀφανῶς διερθούμενον. ἀπελευθέρων τε καὶ δού
 λων, οὓς ἡ ἀρχὴ σατ δίδωσιν, αὐτέλωμεν τρυφην

LIFE OF APOLLONIUS, BOOK V

not down the loftier stalks which overtop the rest, CHAP
for this maxim of Aristotle is unjust, but try XXXVI
rather to pluck disaffection out of men's hearts, as you
would bares out of your cornfields, and inspire awe of
yourself in revolutionists less by actual punishment
than by shewing them that they will not go unpunished. Let the law govern you as well as them,
O king, for you will be all the wiser as a legislator for
so holding the laws in respect. Reverence the gods
more than ever before for you have received great
blessings at their hands and have still great ones to
pray for. In what appertains to your prerogative, set me
a sovereign, in what to your own person as a private
citizen. About vice and crime and ilлюxation and
the necessity of abhorring these vices, why need I
tender ye my advice, who, they say, never approved of
them even in youth. You have, my sovereign, two
sons, both, they say, of generous disposition. Let
them before all obey your authority, for their faults
will be charged to your account. Let your dis-
ciplining of them even proceed to the length of
threatening not to bequeath them your throne,
unless they renoun good men and honest, otherwise
they wil be prone to regard it not as a reward of
excellence so much as a mere heritage. As for the
peasires which have made of Rome their home and
residence, and they are many I would advise you,
my sovereign, to use much discretion in suppressing
them, for it is not easy to convert an entire people
on a sudden to a wisdom and temperance, but you
must feel your way and instil order and rhythm in
their characters step by step, partly by open, partly
by secret correction. Let us put an end to pride and
luxury on the part of the freedmen and slaves whom

FLAVIUS PHILOSTRATUS

ΚΑΡ^{τοσσούτῳ ταπεινοτερον αὐτοὺς ἔθισαντες φρονεῖν,}
 ΚΧΧVI ^{ὅσφ μεῖζονος δεσποτοι εἰσὶν. τι λοιπὸν ἀλλ' ἡ}
 ^{περὶ τῶν ἡγεμόνων εἴπειν, οὐ ἐε τὰ ἔθνη φοι-}
 ^{τῶσιν, οὐ περὶ ὧν αὐτὸς ἀκτέμψει, ἀριστίνδην}
 ^{γάρ ποι τὰς ἀρχὰς δώσεις, ἀλλὰ περὶ τῶν κλητ}
 ^{ρωσομένων τὰ ἀρχεῖν τούτων γάρ τοὺς μὲν πρασ-}
 ^{φόρους τοῖς ἔθνεσιν, ἀ διέλαχον, φημὶ δεῖν πέμπειν,}
 ^{ὡς ὁ κλῆρος, ἀλλημεῖζονται μὲν Ἑλληνικῶν ἀρχεῖν,}
 ^{βιωμαζονται δὴ ὄμογλιόττων καὶ ξυμφώνων.}
 ^{δθεν δὲ τοῦτ' ἐνθυμιηθην, λέξω· κατὰ τοὺς χρό-}
 ^{νους, οὐδὲ Πελοποννησῷ διητάμην, ἡγεῖτο τῇτ}
 ^{Ἑλλάδος ἀνθρωπος οὐκ εἰδὼς τὰ Ἑλλήνων, καὶ}
 ^{οὐδὲ οἱ "Ἑλληνές τι ἐκείνους ξυνίεσται. Σαφῆλεν}
 ^{οὖν καὶ ἐσφάλη τὰ πλεῖστα, οἱ γὰρ ξύνεδροι τε}
 ^{καὶ κοινωνοὶ τῆς ἐν τοῖς δικαστηρίοις γυνωμῆτες}
 ^{ἐκαπήλευν τὰς δίκας διαλαβόντες τον ἡγεμόνα,}
 ^{ῶσπερ ἀνδράποδον. ταῦτα μοι, Θασιλεῦ, παρέστη}
 ^{τήμερον, εἰ δέ τι καὶ θερον ἀπὸ νοῦν ἔλθοι, πᾶλιν}
 ^{ξυνελευσόμεθα. ουν δὲ τὰ πρασηκοντα τῇ ἀρχῇ}
 ^{πρᾶττε, μή ἀργότερος τοῖς ὑπηκόοις δόξῃς."}

XXXVII

ΚΑΡ^{"Ο δε Εὐφράτης," τοῖς μὲν δεδογμένοις ξυγχω-}
 ΚΧΧVII ^{ρῷ," ἔφη, " τι γὰρ ἀν πλέον μεταδιδάσκων πράτ-}
 ⁵⁵⁶

LIFE OF APOLLONIUS, BOOK V

your high position assigns to you, by accustoming ^{CHAP.} them to think all the more basely of themselves,
because their master is so powerful. There remains
only one topic to address you on, it concerns the
governors sent out to rule the provinces. Of those
you will yourself select. I need say nothing, for I am
sure you will assign commands in merit. I only refer
to those who will acquire them by lot. In their
case too, I maintain, those only should be sent out to
the various provinces so obtained who are in
sympathy so far as the system of appointing by lot
agrees of it with the populations they will rule. I
mean that over Hellespont should be set men who can
speak Greek and Romans over those who speak that
language or dialect allied to it. I will tell you what
leads me chunk of this. During the period in which
I lived in the Peisoponese Hellas was governed by a
man who knew as little of the Hellenes and their
affairs as they understood of his. What was the
result? He was in his mistakes as much armed
against as superer, for one another and those who
shared with him jnd of authority trifleded in
justice, and worked his authority as if he had been
not their governor but their slave. Thus, my
sovereign, is all that occurs to me to-day, but if
anything else would come into my mind, we can
hold another interview. So now, as I myself to
the duties of your throne, lest your subjects accuse
you of Indolence.'

XXXVII

Euripides declared his assent to all these conclusions, "For said he, "what can I gain by ^{CHAP.}

FLAVIUS PHILOSTRATES

^{ΓΑΡ} τοιμ., φιλοσοφίαν δέ, ὡς βασιλεῦ, τουτὶ γάρ λοιπὸν προσειρήσει, τὴν μὲν κατὰ φύσιν ἐπαινεῖ καὶ ἀσπάζου, τὴν δὲ θεοκλυτεῖν φάσκουσαν παρατοῦ, καταγενθομένοις γάρ τοῦ θείου πολλὰ καὶ ἀνόητα ἡμᾶς ἐπαίρουσιν." ταυτὸν μὲν πρὸς τον Ἀπολλώνιον αὐτῷ διέγετο, ὃ δὲ οὐδὲν ἐπιστραφεῖς ἀπῆγει μετὰ τῶν ἑαυτοῦ γυναρίμων, διαμύτας τὴν σπουδὴν βουλομένου δὲ τοῦ Εὑφράτου θρασύτερον τι περὶ αὐτοῦ λέγειν, ξυνῆκεν ὁ βασιλεὺς καὶ διακρούσμενος αὐτόν, "ἴσκαλεῖτε," ἔφη, "τοὺς δεομένους τῆς ἀρχῆς καὶ ἀπολαβεῖτος ἡ βουλὴ τὸ ἑαυτῆς σχῆμα."

Οὕτω μὲν δὴ ὁ Εὐφράτης διαδεικνύει τὸν βασιλέαν
 . εἶναι τὸν διαβατὸν, καὶ γάρ βάσκανος τε τῷ βασιλεῖ καὶ
 ὑβριστῆς ἔδοξε, καὶ τοὺς λόγους τοὺς ὑπὲρ τῆς
 δημοκρατίας οὐχ ὡς ἀγίγνωσκεν εἰρηκώς, ἀλλ'
 ἐς ἀντιλογιαν τοῦ Ἀπολλώνιον δι' Ἐ περὶ τῆς
 ἀρχῆς ἐκεινῷ ἔδοκεν· οὐ μὴν ἀπειρρίπτει αὐτόν,
 οὐδὲ ἀπεδίλκου τι δρυγῆς πρὸς ταῦτα. καὶ τον
 διωνα οὐκ ἐπήνει μην ξυναράμενον αὐτῷ τῇ γ
 γνωμῇ, οὐ μὴν ἐπαύσατο ἀγαπῶν· ἐπέχαρις τε
 γάρ τὰς διαλέξεις ἔδοκεν καὶ τὰς ἔριδας παρηγεῖτο,
 ὥραν τε ἐπεφανεῖς τοῖς λογοῖς, οἷα τοῦ πρὸς τοὺς
 ἱεροῖς ἀτμοῦ ἐκπνεῖ, προσαῆν δὲ αὐτῷ καὶ τὸ
 ἀποσχεδιάζειν ἀρισττα ἀνθρώπων. τὸν δὲ Ἀπολ-
 λώνιον ὁ βασιλεὺς οὐκ ἤγαπε μόνον, ἀλλὰ καὶ
 ὑπέκειτο αὐτῷ διάντι μὲν τὰ ἀρχαῖα, διηγοιμένῳ

LIFE OF APOLLONIUS, BOOK V

endeavouring to oppose such teaching.¹ But, O my CHAP. XXXVII
sovereign, I have only one thing left to say, and
that is that while you approve and countenance that
pantheopony which accords with nature, you should <sup>Rufinus
notes,</sup> <sup>for he
was at
Antiochus</sup>
have nothing to do with that which affects a secret
intercourse with the gods; for we are easily puffed up by the many absurdities this living philosophy
falsely ascribes to providence. The above remark
was made by Apollonius, who, however without
paying any attention to it, departed with his compa-
nions as soon as he had ended his discourse. And Euphrates would have taken further liberties with
his character, if the emperor noticed it and put
him aside by saying, "Call in those who have audience
with the government, and let my council resume its
usual form."

Thus Euphrates failed to see that he only
prejudiced himself and gained with the emperor the
reputation of being a Jealous and unkind fellow,
who uttered these sentiments in favour of democracy,
not because he really entertained them, but only by
way of contradicting the opinions Apollonius held
in regard to the empire. Notwithstanding, e.g., the
emperor did not cast him off or show any resentment
at his opinions. As for Dom, he did not seem to be
fond of him, though he regretted his seconding the
opinions of Euphrates. For Dom was a ^{thoroughly} ^{of Dom}
conversationalist and always declined to quarrel
He moreover imparted to his discourses that sort of
charm which exhales from the perfume at a
sacrifice, and he had also, better than any living
man, the talent of extempore oratory. Apollonius the
emperor not merely loved for his own sake, but ^{whether} ^{test}
was ever ready to listen to his accounts of antiquity, ^{Apollonius}

FLAVIUS PHILOSTRATI S

^{CAP.}
^{XXXVII} δε τὸν Ἰνδον Φραιώτην, ποταμούν τε αιγαγράφουντι
καὶ θηρία, ύφ' ὧν ἡ Ἰνδικὴ οὐκεῖται, προλέγοντι
δὲ καὶ ὄπόσα οἱ θεοὶ περὶ τῆς ἀρχῆς ἔφαινον,
ἔξθλαύνων δὲ τῆς Λιγύπτου ξυνφεκισμένη τε καὶ
νεαζούσης, κοινωνὸν μὲν τῆς οδοῦ τον Ἀπολλώμον
ἐποιεῖτο, τῷ δὲ οὐκ ἐδόκει ταῦτα Λιγυπτόν τε
γυρι, ὄπόσῃ θετίν, οὕπω ἑωρακέναι, τοῖς τε Γυμνοῖς,
οὕπω ἀφίχθας ἐφ λόγον, μᾶλλα ἐσπουδακῶς σοφιὰ
Ἰνδικῇ διτικρίναι Λιγυπτίαν. "οὐδὲ Νείλον,"
ἔφη, "ἐπιον, βθεν ἀρχεῖται." ξυνεῖς οὖν ὁ
Βασιλεὺς, ὅτι δπ' Λιθιωπίαν στέλλεται, "ήμων
δέ," ἔφη, "οὐ μεμνήσῃ," "νὴ Δί," εἶπεν, "ήν
βασιλεὺς ἀγαθὸς μέντος καὶ σεαυτοῦ μημονεύῃς."

XXXVIII

^{CAP.}
^{XXXVIII} Μετὰ ταῦτα θύσας ὁ βασιλεὺς ἐν τῷ ιερῷ
δωρεᾶς ἐπιγγυεῖταιν αὐτῷ δημοσίᾳ. ὁ δὲ σιστέρ
αἰτήσων, "τίνας δέ," εἶπεν, "ὦ βασιλεῦ, δωρεᾶς
δώσεις," "δέκα," ἔφη, "τὸν, ἀφικομένῳ δὲ ἐν
τῇν Ῥώμην τύμα πάντα" καὶ ὁ Ἀπολλώμον,
"οὐκοῦν," ἔφη, "φείδεοθαλ με χρὴ τῶν σῶν ὡς
ἔμον καὶ μη σπαθῶν αὐτα νῦν ἀποκεισομενά μοι
ἀθροῖς ἀλλ' ἐπιμελήθητι τοιτων. ὦ βασιλεῦ,
μᾶλλον, ἐοίκαστι γὰρ δεομέναις." ἐδείκνυε δὲ ἄρα
τοὺς περὶ τον Εὐφράτην. ὁ μὲν δὴ βασιλεὺς
560

LIFE OF APOLLONIUS, BOOK V

to his descriptions of the Indian Phraotes, and to his CHAP.
graphic stories of the rivers of India, and of the XXXVII
animals that inhabit it; above all to the forecasts and
revelations imparted to him by the gods concerning
the future of the empire. On quitting Egypt, after
settling and rejuvenating the country, he invited
Apollonius to share his voyage, but the latter
declined, on the ground that he had not yet seen
the whole extent of Egypt, and had not yet visited
or conversed with the naked sages of that land,
whose wisdom he was very anxious to compare with
that of India. "Nor," he added, "have I drunk of the
sources of the Nile." The emperor understood that
he was about to set out for Ethiopia and said
"Will you not bear me in mind?" "I will
indeed," replied the sage, "if you continue to be a
good sovereign and mindful of yourself."

XXXVIII

THEREAFTER the emperor offered his sacrifice in the CHAP.
temple and publicly promised him presents. But XXXVIII
Apollonius, as if he had a favour to ask, said "And the Em
what presents, O king, will you give me?" "Ten. peraugilis
he replied, "now, and when you come to Rome Euphrates
everything I have." And Apollonius answered
"Then I must husband your riches as if they were
my own, and not squander in the present what is
hereafter to be reserved to me in its entirety. But I
pray you, O king, to attend rather to these gentlemen
here, for they look as if they wanted something." And
suiting his words, he pointed to Euphrates
and Dior.

ελπίδευσεν αἵτειν θαρροῦντας, ἐρυθριώσας δὲ ὁ
 Δίων, "διάλλαξο με, βασιλεῦ," εἶπε, "προς Ἀπολ-
 λωνιον τὸν διδάσκαλον ὑπέρ ὃν ἀντιλέγειν αὐτῷ
 ξδοξα, μήπω πρότερον ἀντειπὼν τῷ ἀνδρὶ."
 ἐπαινέσας οὖν ὁ βασιλεὺς, "χθές," ἔφη, "τοῦτο
 ἦγε ἥτησα καὶ ὑπάρχει ἀλλ' αἵτει ὑπερ
 δωρεᾶς" καὶ ὁ Δίων, "Λασθένης," ἔφη, "εἰστὶ
 μὲν δὲ Ἀπαμείας τῆς ἣν τῷ Βιθυνῶν ἔθνει,
 ξυμφιλοσοφῶν δὲ μοι χλαμύδος ἡράσθη καὶ
 στρατιώτου φίου τοῦτον, ἐπειδὴ τρίβωνος πάλιν
 εράνι φησιν, ἀνες τῆς στρατιας, δεῖται δὲ αὐτὸς
 ταῦτα. χαριεῖ δὲ ἐμοὶ μεν ἀποφῆναι αὐτον ἀνδρα
 ἀγαθόν, ἐκείνῳ δὲ ζῆν, ὡς βούλεται" "ἀνείσθω,"
 ἔφη, "διδωμι δέ αὐτῷ καὶ τὰ τῶν ἐστρατευμάτων,
 ἐπειδὴ σοφιαν ἔρα καὶ σοῦ" καὶ μετὰ τοῦτον
 δὲ τὸν Εὐφράτην ἐπεστράψῃ, τῷ δὲ ἐπιστολι,
 ξυνετέτακτο περὶ ὃν ἤτει. τὴν μὲν δὴ ἐπιστολὴν
 ὀρεγεν, ὡς ἀναγνωσομένῳ καθ' ἑαυτόν, βούληθει
 δὲ ὁ βασιλεὺς παραδοῦναι τινα κατ' αὐτοῦ λογον
 ἀνθήγνω δημοσίᾳ πᾶσιν αἵτων δὲ ἐφαίνετο τὰ μὲν
 ἑαυτῷ, τὰ δὲ ἐπέροις, καὶ τῶν δωρεῶν αἱ μὲν
 χρηματα ἥσαν, αἱ δὲ ὑπὲρ χρημάτων. γελάσας
 οὖν ὁ Ἀπολλωνιος, "εἴτα ὑπὲρ δημοκρατίας,"
 ἔφη, "ξυνεβούλευες τοσαῦτα μέλλοντα αἰτήσειν
 βασιλέα;"

LIFE OF APOLLONIUS, BOOK 3

and his friends. The emperor accordingly pressed them to ask boldly what they desired, whereupon Dion with a blush said "Reconcile me, O king, with Apollonius my teacher for that I lately ventured to oppose him in argument, for never till now have I ventured to contradict him." The emperor, approving said "As long ago as yesterday I asked for this favor and it is already granted. But do you ask for some gift?" "Lastbines," replied Dion "of Apamæ a Bithynian city who was my companion in philosophy & in love with the uniform and look to a soldier's life. Now, he says he longs afresh to wear the sage's cloak so would you let him off from the service for that is the extent of his own request and you will confer on me the privilege of getting him into a camp and on you the heart of a king as we wished to." Let him be received" said the emperor "but I confer on him the rights of a veteran, since he is equally fond of wisdom and of yourself." Next the emperor turned to Euphrates, who had drawn up a letter embodying his requests, and held it out in expectation that his sovereign would peruse it in private. But the latter was determined to expose him to criticism so he read it out first before everyone, and it was found to contain various petitions some for himself some for others and of the presents asked some consisted of cash down and others of credit notes. Whereupon Apollonius with a laugh remarked "Then your intention of asking a monarch for all this did not prevent you from giving him that good advice in favour of democracy."

XXXIX

CAP. XXXIX Τὰ μὲν δὴ τῆς διαφορᾶς, ἡ Ἀπολλωνίφ τε καὶ
Εὐφράτη ἐγένετο, τοιάδε εὑρον, ἔξελάσαντος δὲ τοῦ
βασιλέως καθήπτοντο ἀλλήλων ἐς τὸ φανερον, ὁ
μὲν Εὐφράτης ἔνν οὐρῆ τε καὶ λοιδορίαις, ὁ δὲ αὖ
φιλοσοφῶς καὶ ἔνν ἐλέγχῳ μᾶλλον ὅποσα με-
δὴ Εὐφράτου κατηγόρηκεν, ὡς παρὰ τὸ πρέπον
φιλοσοφίᾳ πράττοντος, ἔξεστιν Ἀπολλωνίου
μαθεῖν ἐκ τῶν πρὸς αὐτὸν ἐπιστολῶν. πλειον
γάρ ἐμοὶ δὲ ἀφεκτέα τοῦ ἀνδρός, οὐ γάρ διεῖνον
διαβαλεῖν προύθέμην, ἀλλὰ παραδοῦναι τοὺς
Ἀπολλωνίου βίου τοῦ μῆτρα εἰδοσι. τὸ μέντοι
περὶ τοῦ ξύλου λεγόμενου, λέγεται δὲ ἐπανατει-
ασθαι μὲν αὐτὸν διαλεγομένῳ τῷ Ἀπολλωνίφ, μη
καθικέσθαι δέ, οἱ μὲν πολλοὶ δεινότητε τοῦ
πεπληξομένοι προσγράφουσιν, ἔνω δὲ λογισμῷ
τοῦ πληξοντος, δι' οὐ ἐγένετο κρείττων οὐρῆ
νευκηκυτασ ήδη.

XL

CAP. XL Ἡ δὲ τοῦ Δίωνος φιλοσοφία ῥιτορικωτέρα τῷ
Ἀπολλωνίφ ἐφαίνετο καὶ ἐς τὸ εὐφραίνον κατε-
σκευασμένη μᾶλλον, διθεν διορθούμενος αὐτὸν
φησιν, "αὖλφ καὶ λύρα μᾶλλον ἡ λόγῳ θέλνυς,"
καὶ πολλαχοῦ τῶν πρὸς Διωνα ἐπιστολῶν
ἐπιπληγτει τῇ δημαγωγῷ ταυτῇ.

LIFE OF APOLLONIUS, BOOK V

XXXIX

Such I find was the occasion of the quarrel ^{MAP} between Apollonius and Euphrates; and after the emperor had departed they openly attacked one another, Euphrates in his anger resorting to coarse insults, which his antagonist met in a philosophical spirit, only rebuking him. His accusations, I may remark, of Euphrates to the effect that his conduct violated the decesses of the philosophical life, can be learned from the epistles Apollonius addressed to him, for they are not a few. For myself I herewith dismiss this gentleman, for it is no part of my scheme to say ill of him, but only to furnish with a life of Apollonius those who were as yet ignorant. As to the tale of the stick which he is said to have broken against Apollonius when he was discoursing, though without it a plying it, most people attribute his having so refrained to the commanding dignity of the man he was about to strike—but I prefer to set it down to the good use of the world's striker, and to think that it was that which enabled him to overcome an angry impulse when he had but overmastered him.

XL

Dion's philosophy struck Apollonius as being too ^X rhetorical and overmuch adapted to please and flatter, and that is why he addressed to him by way of ^{The Magus} ^{express} correct on the words " You should use a pipe and a ^{Dion} lyre, if you want to tickle men's senses, and not speech." And in many passages of his letters to Dion he censures his use of words to captivate the crowd.

XII

CAP. XLV Τὸ δὲ μὴ ἀφικέσθαι αὐτον παρὰ τοι βασιλέας
 ἔτι, μηδὲ ἔυηγγενέσθαι οἱ μετὰ τὴν Αἴγυπτον καίτοι
 καλοῦντι καὶ πλεῖστα ὑπὲρ τοιτον γράφοντι
 οπόθεν ἔυνέβη, δηλῶσαι βούλομαι Νέρων ἐλευ-
 θέραν ἀφῆκε τὴν Ἑλλάδα σωφρονέστερόν τι
 θαυτοῦ γνούν, καὶ ἐπανήλθον αἱ πόλεις ἐς ἥθη
 Δωρικὰ καὶ Ἀττικὰ, παντα τε ἀνίβησε ἔν
 δμονοὶ τῶν πόλεων, δηδὲ πάλαι ή Ἑλλὰς εἶχεν,
 Οὐεσπασιανὸς δὲ ἀφικομένος ἀφείλετο αὐτὴν
 τοῦτο, στάσεις προβαλλομένος καὶ ἀλλα σύποτε τῆς
 ἐπὶ τοσόνδε δρυγῆν ταῦτ' οὖν οὐ μονον τοὺς
 παθοῦσιν, ἀλλα καὶ τῷ Ἀπολλωνίῳ πικρότερα
 τοῦ τῆς βασιλειας ἥθους ὅδοξεν, ὅθεν ἐπέστειλε
 τῷ βασιλεῖ ὁδον.

Ἀπολλωνιος Οὐεσπασιανῷ βασιλεῖ χαίρειν.

Ἐδουλώσω τὴν Ἑλλάδα, ὡς φασί, καὶ πλέουν
 μὲν οἵτινες τε δέχειν Εὔρεξον, λέληθας δὲ ἔλαττον δέχων
 Νέρωνος· Νέρων γάρ ἔχων αὐτο πιρυγτησάτο.
 ἔρρωστο.

Τῷ αὐτῷ.

Διαθεβλημένος οὕτω πρὸς Ἑλληνας τοι δουλοῦ.
 σθαι αυτοὺς ἐλευθέρους δύτας, το ἐμοῦ ἔυνυντας
 δέῃ τοι ἔρρωστο.

LIFE OF APOLLONIUS, BOOK 3

XLI

I must also explain how it came about that he never approached the emperor again nor visited him after their encounter in Egypt, although the latter ⁸³ ^{Vespasian -} invited him and wrote often to him in that sense. The fact is, Nero restored the liberties of Hellas with a wisdom and moderation quite alien to his character, and the cities regained their Doric and Attic characteristics, and a general reconciliation accompanied the institution among them of a peace and harmony such as not even ancient Hellas ever enjoyed. Vespasian, however, on his arrival in the country took away her liberty, alleging their factionalism with other pretexts hardly justifying such extreme severity. This party seem'd not only to those who suffered by it, but to Appellus as well, of a harshness quite out of keeping with a royal temper and character and accordingly he addressed the following letters to the Emperor.

"Apollonius to the Emperor Vespasian, Greeting

"You have, they say enslaved Hellas, and you imagine you have excelled Xerxes. You are mistaken. You have only fallen below Nero. For the latter held our liberties in his mind and respected them. Farewell."

"To the same.

"You have taken such a dislike to the Hellenes, that you have enslaved them although they were free. What then do you want with my company? Farewell."

FLAVIUS PHILOSTRATUS

CAP.
XL.

Τῷ αὐτῷ.

Νέρων τοὺς Ἐλληνας παιζῶν ἡλευθέρωσε, σὺ
δὲ αὐτοὺς σπουδαζῶν εδουλωσὼ ξέρωσο.

Τὰ μὲν δὴ διαβάλλοντα Οὔεσπασιανὸν Ἀπολ-
λωτῷ τοιάδε ἐγένετο, ἀκούων δὲ αὐτὸν εὐ διατι-
θέμενον τὴν μετὰ ταῦτα ἀρχῆν πᾶσαν, οὐκ ἀφανίη
ἢ χαίρων καὶ ἥγαινοντος ἐντῷ ὑγαθον πρά-
τεσθαι.

XLII

CAP.
XLII

Θαιμάσιον Ἀπολλωμίου κάκεῖνο δὲ Αἰγύπτῳ
δοξῇ λέοντα ἡμερον ἀπό βυθίρος ἤγε τις, ὥσπερ
κύνα, ὁ δὲ οὐ μόνον τον ἄγοντα γκαλλεν ἀλλὰ καὶ
δέτις προσέλθοι, καὶ ἥγειρε μὲν πολλαχοῦ τῶν
πόλεων, παρῇσε δὲ καὶ ἐταῖρον τὸν καθαρὸν
εἶναι· οὐδὲ γάρ τὸ τῶν θυμένων αἷμα ἀνελιχμάτο,
οὐδὲ ἐπὶ τὰ δεράμενα τε καὶ ραχικόμενα τῶν
ιερέων ἤττεν, ἀλλὰ μελιττούταις διηγετο καὶ
ἄρτοις καὶ τραγήμασι καὶ κρέων τοῖς ἀφθοῖς,
ἐντυχεῖν δὲ ἢν αὐτῷ καὶ οἴνον πίνοντι μὴ μεθιστα-
μένῳ τον ἡθους. προσελθὼν δὲ τῷ Ἀπολλωνίῳ
καθημένῳ ἐς τὸ ιερὸν τοῦς τε γόνατον αὐτοῦ προσ-
εκνυζάτο καὶ ἔλαπαρε παρὰ πάντας ἀνθρώπους,
ὡς μὲν οἱ πολλοὶ φαντο, μισθοδ ἔνεκα, ο δὲ Ἀπολ-
λωνιος, "δεῖται μου," ἔφη, "ο λέων ἀναδιδίξαι ἴμας,
ὅτου ἀνθρώπου ψυχὴν ἔχει· ἔστι τοίνυν Ἀμασι
οὗτος, ὁ βασιλεὺς Αἰγύπτου περὶ τὸν Σαΐτην
νομον." ἐπειδὴ δὲ ἦκουσεν ὁ λέων ταῦτα, ἀνεβρυ-
χησατο ἔλεεινὸν καὶ θρηνῶδες καὶ ὠλοφύρατο

LIFE OF APOLLONIUS, BOOK V

"To the same.

41

"Nero freed the Hellenes in play, but you have enslaved them in all seriousness. Farewell."

Such were the grounds of Apollonius' taking a dislike to Vespasian. However, when he heard of the excellence of his subsequent acts of government he made no attempt to conceal his satisfaction, but looked at it in the light of a benefaction conferred on himself.

XLII

The following incident also of Apollonius stay in CHAP.
Egypt was thought remarkable. There was a man XLI
led a tame lion about by a string, as if it had been a
dog, and the animal not only leashed upon him,
but on anyone who approached it. It went collecting
thus all round the towns, and was admitted even
to the temples, being a pure animal, for it never
licked up the blood of the victims, nor poueed on
them when they were being flayed and cut up, but
lived upon honeycakes and bread and dried fruits
and cooked meat, and you also came on it drinking
wine without changing its character. One day it
came up to Apollonius when he was sitting in the
temples, and whined and leashed at his knees, and
begged of him more earnestly than it had ever done
of anybody. The bystanders imagined it wanted
some solid reward, but Apollonius exclaimed: "This
lion is begging me to make you understand that a
human soul is within him, the soul namely of
Amasis the king of Egypt in the province of Sais."
And when the lion heard that, he gave a pitiful
and plaintive roar, and crouching down began

FLAVIUS PHILOSTRATIUS

CAP. Ξυνοκλίσας, δίκρινα ἵες αὐταὶ καταψήνονταί
 αὐτοὺς ὁ Ἀπόλλωνιος, "δοκεῖ," ἔφη, "περιπτεῖν τὸν
 λέοντα ἐς Λεοντοπόλιν ἀνακεισθένταν τῷ ιερῷ,
 βασιλέα γάρ ἡ τὸ Βασιλικώτατον τῶν θηρίων
 μεταβαλόντα οὐκ ἄξιων πηγερεῖν, καθάπτερ τοὺς
 πτωχοὺς τῶν ἀνθρωπῶν." ἀντεῦθεν οἱ ιερεῖς
 ξυνελθούσες ἔθυσαν τῷ Ἀμάσιδι, καὶ κοσμησάντες
 τὸ θηρίον στρεπτῷ καὶ ταινίαις παρέπεμπον ἐς
 τὴν Αἴγυπτου αὐλοῦντες καὶ υμαῶντες καὶ ἐπ'
 αὐτῷ φίδοντος.

XLIII

CAP. Ικανῶς δὲ ἔχων τῶν περὶ τὴν Ἀλαξίνδρειαν
 δοτέλλετο ἐς Αἴγυπτον τε καὶ δε Ἀλθιοπίαν δε ξυ-
 σουσίαν τῶν Γυμνῶν. τὸν μὲν δὴ Μενιππουν, ἐπειδὴ
 τῶν διαλεγομένων ἥδη ἀπύγχανε καὶ παρροσίᾳ
 χρῆσθαι δεινὸς ἦν, κατέλιπεν αὐτοῦ ἔφεδρον τῷ
 Εύφρατῃ, καὶ τὸν Διοσκουρίδην ίδων οὐκ ἀρρω-
 μένως πρὸς τὴν ἀποδημίαν διακειμένον παρη-
 τησατο τῆς ὁδοῦ, τοὺς δε λοιποὺς ξυναγαγάων, μετὰ
 γάρ τους ἀπολιπόντας αὐτὸν περὶ τὴν Ἀρικαν
 προσεγένεντο πλειστοὶ ἔτεροι, διηνε πρὸς αὐτοὺς περὶ
 τῆς ἀποδημίας ἐνθεύδε ἀιδεξιμενος "Ολυμπικής
 πρόρρησεως," ἔφη. "δέομαι πρὸς ἴμας, ὁ ἄνδρες
 Ολυμπικη δὲ πρόρρησις ἡ τοιάδε εἶη μν Ἡλεῖτ
 τοις αἰθλητάς, ἐπειδάν ἦκη Ολύμπια, γυμνά-
 ζουσιν ἡμερῶν τριακούτα ἐν αὐτῇ τῇ Ἡλιδι, καὶ
 ξυναγαγούστες αὐτοὺς ὁ μὲν Δελφος ὅτε Πυθία, ὁ
 δὲ Κορίνθιος, δτε Ισθμία, "ἴτε," φιστιν, "ἐς τὸ
 στάδιον, καὶ γέγνεσθε ἄνδρες οἰος οικάνι," Ἡλεῖται

LIFE OF APOLLONIUS, BOOK V

to lament, shedding tears. Thereupon Apollonius ~~cut~~^{XIII} stroked him, and said "I think the lion ought to be sent to Leontopolis and dedicated to the temple there, for I consider it wrong that a king who has been changed into the most kingly of beasts should go about begging, like any human mendicant." In consequence the priests met and offered sacrifice to Amasis, and having decorated the animal with a collar and ribbons, they conveyed him up country into Egypt with pipings, hymns and songs composed in his honour.

XLIII

HAVING had enough of Alexandria the sage set out for Egypt and Ethiopia to visit the naked sages. ^{TA} ⁸¹ ^I Th ^{Magi} ^{sources} ^{Alexandria} Memphis then as he was by now a qualified disputant and remarkably outspoken he left behind to watch Euphrates, and perceiving that Dioscorides had not a strong enough constitution for foreign travel, he dissuaded him from undertaking the journey. The rest of his company he mastered, for though some had left him at Aries, many others had subsequently joined him, and he explained to them about his impending journey and began as follows.

"I must needs preface my Olympic wise my address to you, my brave friends, and the following is an Olympic exordium. When the Olympic games are coming on, the people of Elis train the athletes for thirty days in their own country. Likewise, when the Pythian games approach, the natives of Delphi; and when the Isthmian, the Corinthians assemble them and say 'Go now into the arena and prove yourselves men worthy of victory.' The

FLAVIUS PHILOSTRATUS

ΣΑΡ^{ΧΙΛΙΟΥ} δέ ἐπειδαν ἵστων ἐς Ὀλυμπίαν, διαλέγονται πρὸς τοὺς ἀθλητὰς ὡδεῖς "εἰ πεπένηται ὑμῖν ἐπαξίως τοῦ ἐς Ὀλυμπίαν ἐλθεῖν καὶ μηδὲν ῥάθυμον μηδὲ ἀγεννὲς εἴργασται, ἵτε θαρροῦντες, οἷς δὲ μὴ ὡδεῖς σκηνηται, χωρεῖτε οἱ βούλεοθεί·"

Ευսῆκαν οἱ ὄμιλοι τοῦ λόγου καὶ κατέμενον αὐτῷ τοὺς εἶκοσι παρὰ τῷ Μενίππῳ, οἱ δὲ λοιποὶ δέκα, οἵμαι, δύτες, εὐξάμενοι τοὺς θεοὺς καὶ οἶον ἀμβατηρία πλοῦ θύσαντες, ἔχώρουν εὐθὺ πυραιμίδων ἐπὶ καμῆλων ὅχούμενοι, δεξιῶν θέμενοι τῷ Νεῖλῷ πολλαχοῦ δὲ διεπλεῖτο αὐτοῖς ὁ ποταμός υπὲρ ιστοριας τῶν ἐν αὐτῷ πάντων, οὕτε γὰρ πόλιν οὔτε ἱερὸν οὕτως ὀπόστα τεμένη κατ' Ἀλγυππον, οὐδὲν τούτων ἄφαινοι παρῆλθον, ἀλλ' ἱερούς τινας δεῖ λόγους διδασκομένοι τε καὶ διδασκούτες, καὶ οἱ ναῖς, ήν ἀμβατὴ Ἀπολλωνίος, ἐφκεί θεωρίδι.

LIFE OF APOLLONIUS, BOOK V

Eleans however on their way to Olympia address the ~~char-~~
athletes thus. ' If ye have laboured so hard as to be ^{XLIII}
entitled to go to Olympia and have banished all
sloth and cowardice from your lives, then march
boldly on ; but as for those who have not so trained
themselves, let them depart whithersoever they
like.' "

The companions of the sage understood his
meaning, and about twenty of them remained with
Memphis but the rest, ten in number, I believe,
offered prayer to the gods, and having sacrificed such
an offering as men offer when they embark for a
voyage, they departed straight for the pyramids,
mounted on camels and keeping the Nile on their
right hand. In several places they took boats across
the river in order to visit every sight on it, for
there was not a city, fane or sacred site in Egypt,
that they passed by without discussion. For at each
they either learned or taught some holy story,
so that any ship on which Apollonius embarked
resembled the sacred galley of a religious legion.



INDEX



INDEX

15 PII

INDEX

Intervenors against Horne, \$1 (filed April 14) was filed in the Court of Appeals, No. 36-2 P-7, where it was denied on June 14, 1936. Application for rehearing was denied thereon June 26, 1936.

	Time	No days before mating
1	5 min.	4
2	1 hr.	5
3	2 hrs.	6
4	24 hrs.	7

Summary of 1936 Refundable gifts.

Some Further Words in Spanish,

Journal of Oral Rehabilitation 2003; 30: 1102–1108

For more information, contact the Bureau of Economic
Analysis.

卷之三

AMERICAN JOURNAL OF TROPICAL MEDICINE AND HYGIENE

Area of Marketing Knowledge

1.2.4. Summary

14 months old. Adults 1.14

1960 by TEC-

卷之三

10. 10. 10. 10. 10. 10.

1952-53 1953-54

11.11.87 גן

Aug. 4-5. 1911 In Ohlone

11-1072 4-20-1948
11-1072 4-20-1948

Almond oil is a valuable oil.

Actions Precede or Postpone

לְפָנֶיךָ יְהוָה אֱלֹהֵינוּ וְאֶת־
בְּנֵינוּ בְּנֵינוּ בְּנֵינוּ בְּנֵינוּ

... are not of the
same received by

3. 100
3. 100

INDEX

INDEX

INDEX

INDEX

- Gadeira, Apollonius leaves Rome
 for 463 short twilight at, 469
 altar & pot my art and
 Heales of Egypt at, 471
 Herban of 47 463
 Gaeta, 467
 Ganthe poor his Bacchic treasury
 and Lychnis herals 468
 Galatians of Upper Asia, Otho and
 Phra 47
 Garboz of India, 30, 401
 Garum 305 canals, puma fertilized
 by 4
 Ganges king of India, slain by the
 Brahmins 1 2 3 4 5 6 7 8 9 10 11
 Gates in the ground seven swords
 of Ascanius 475
 Germanicus of in Rhodes, 513
 Germanus his own 47 476 478
 Germans won by 47 478
 On the of course of Tigris at
 47 478
 Glauco his slaves stopped by
 A hen by Ap. Iochua 39
 Glutton of Mytilene stoned 5 5
 Gods. Brahmins whom themselves
 to be 46 461
 Golden water spring in India 378
 Gothicus was by Ap. Iochua 459
 Greeks armed by 46 46 47
 and defended by Apollonius 271
 full
 Greek tongue used by the Brah
 min 47 slaves and him in
 India 47
 Gratti 4 was search for gold, sacred
 to 47 48 incapable of long
 life 48 49
 Gryneum oracle of Apollo at, 275
 Hair long of Apollonius, 21 of
 Achilles sacred to the Specches,
 370
 Hera pleased in a Jove to cure
 a woman who suffered in child
 birth 3 9
 Harlots of Nero in Rome 441
 Havis bee phantom only at Ilion,
 363
 Hellas paper (the Hellenes, sisters
 of Phaethon and 1 her 460
 Prophets. Gold tears of gold 471
 Hellon of Cyzicus, ruined 476
 97
- Hellanodicee too in number, 297
 Helia, Archon 129 advises Van
 derbilt + said there only hellen
 like government 297
 Hellas is ruled by Nero, but
 chastised vaguely by Vespasian,
 297
 Herban at Gadeira, 471, 463
 Heretica, legend of at Etna, 501
 Heracles 46 47 48. Images of
 in the temple at Argos 17
 Heros, 47 of Tigris he ruled by
 47 48 long 47 48, 204
 Hera, 46 a saying of 29
 Heres 46 and Diogenes their
 Indian campaign travelled by
 the Brahmins 205 253 260
 Hippocrates of the Thessian
 Hermon, visited 4 478 507
 Marcus 46 47 48 49 50 51
 at Krythaerae, 47 48
 Heron or Heronius 47 48
 Heron in after 46 on the Hypan
 48
 Heros was brother of Apollonius,
 by whose his morals are reformed,
 39
 Homer cited 27 46. Iliad, 2 206
 243 25 26 27 280 24 297
 298 302 4 5 6 7 8 9 10 11
 12 13 14 15 16 17 18 19 20
 Homeric 4 5 6 7 8 9 10 11 12 13
 14 15 16 17 18 19 20 21
 Ilus 4 5 6 7 8 9 10 11 12 13 14
 15 16 17 18 19 20 21 22 23 24
 Ilus 4 5 6 7 8 9 10 11 12 13 14
 15 16 17 18 19 20 21 22 23 24
 Hydrocon river to India, to-day
 the Ravi 137 163 crossed by
 A. Guru 229
 Hypsone river 199 marked the
 17 18 of Alatahena's Indian camp
 height 22 163 164 inscribed,
 17 18 the women 17 18 the
 19 20 from coming into the Red
 Sea 337
 Hyrcanian 299 Apollonius
 464 47 48 49 then 49
 Ilyrian and Scythian wars,
 507
- Iamida a family of Prophets in
 Elba, 519

INDEX

INDEX

- Lybaceum, Apollonius touches it,
 43
 Lesser arms of Indians, 199
 Lesser worth by old inhabitants of
 Attica, 225
 Lion a tame lion recognized by
 Apollonius as a re-incarnation of
 King Amasis 369 b.c.
 Long hair of Bactrianus Spartacus
 and people of Taurica and
 Thracians and Moors 264
 Lotus-eating goats 237
 Loyalist name of a citizen of
 Sparta, 363
 Lychnites or Light-stones drives
 away snakes, 185
 Magi, or wizards of Babylon, 7,
 visited by Apollonius 79-81
 Oracle is forbidden to visit them,
 79
 Magi of Babylon, 40
 Magi etc., in a 325 names as the
 Parthians 333
 Mala, port of departure for Rome,
 42
 Marriage Pythagoras defended in
 Andronicus abjured it 33
 Maricorina the 44 trans-ocean 328
 Marianne of Augæus a daughter of
 Agæus, 1, a secretary of the
 Element Terra 1
 Meliss and Peleus, Ulysses known
 to him, 31
 Median festival and pump of a
 hidden spring 292
 Meletemus teacher of King Var-
 Janus, and Apollonius in Antioch,
 87
 Megaliths the Antithesis 389
 Mercurius, 180, 181, 182
 Mercurius Abu, 194 worshipped
 all gods by Greeks 301
 Mercurius and Cyclops slain by
 Apollonius, 399
 Mercury of Apollonius, 16 also
 hymn to Mercurius 37
 Metroplus the Lylian, pupil of
 Deindeca, 194 in love with a
 Janus at Corinth 403 follows
 with Apollonius to Rome to
 distract v. Nero 43" received
 by Apollonius still v. v. Nero
 403 accompanies Apollonius to
 Gadara, 474 discusses fable of
 Ascop, 493 left at Alexandria to
 watch Empresses 51
 Meno, 225 Herod the Sophist,
 an 64 K. 24
 Merchant life underway of a
 Spartan, 223
 Meroe of Thigh mountain near
 Nysa in India, sacred to Dionysus,
 237
 Men of Asia, description of, its
 situation and inhabitants, 35,
 not subject to Rome when
 Apollonius visited it 57
 Messene Apollonius leaves there of
 Nero's flight, 487
 Methymna in Aeolis, tomb of
 Polycles there repaired by
 Apollonius 373
 Miller and masons of Oceania region,
 4
 Moon status of at Olympia, ex-
 plained by Apollonius 413
 Minos judge in Rhodes, 265
 accosted unjustly by Apollonius,
 620
 Miracles of healing lame man, 317
 of healing a blind man, 317" of
 healing a paralytic 319" of heal-
 ing a woman who suffered in
 labour 319" of curing a girl
 1st to 10th worked by Apollonius,
 4
 Miraculous translation of Pythag-
 oris from Thrace to Methym-
 na 201 and mirac. translation
 of Archim. 1 from Sicily to
 Egy. 201 v. 1000 ft. 1000 ft.
 Minotaurus, sacrificed to at Gadara,
 474
 Mirogenes, wrote four books on
 Apollonius a mentioned work
 of A. going up divination by
 means of stars 32
 No man dying goes at Ephesus
 after 2000 312
 Moses and Noah 384
 Moses temple of in Hieron., 384
 Moses temple of in Hieron., 384
 Moses of Babylon imprisoned
 by Nero, 43" correspondence in
 prison with Apollonius 409
 not so v. v. the Isthmian canal
 in chains, 406

INDEX

INDEX

INDEX

INDEX

- general, 423 told stories of, rebuked by the emperor, 425.
 Aeneas they chose 427.
Spearhead. Achilles' hair dedicated to 379.
Speculum of Athena recited in dirge songs of Cassandra in Macedonia, 98.
Statue of Zeus by Phidias in Olympia, 340 of Mero, explained by Aristotle, 413.
Stag driven down by a boar, captured by Apollonius at Arment, 191.
Stolas, a city of Fish-eaters, 341.
 Six six years old, songs for by leopard, 121.
Sun, temple of at Tauris, described, 181. Worshipped by Thracians, 183. Temple of at Ephesus, altar to on Mycenae, 189. Divination by examination of deer dung, 190. Sun-god worshipped by eight by Brahmins, 229.
Sparta, a state renowned on earth by Apollonius, 519. Sun, Magi of, 69.
Spiral amidst at birth of Apollonius, 123.
Spiraea seven of adament fixed in gold to assist in stem of Bosphorus.
Symbolic figures of the gods to be avoided, 120, 121.
Syracuse a city of Sicily, 545. By the time of our author documented in the 4th century.
 Sympathy—the magic virtue of a hare (or other animal) suffering in love and in pain.
Syrinx or three hundred child-horn pipes and interpreted by Apollonian, 420.
Ty in Homan governance of people embassy to Tyre about villages near Zerugna, 17.

Tentacles. Thessalian impotent and impudent 25. At the trial of Greek gods the 12th of June gobbled, 206, 217. gardens of 207.
 Tentacles long and worn at, 201.
Tarsus, birthday of the inhabitants, 17.

Taurus materials described, 119.
 Textile to India, ages ago, out of Persia, 6. April it arrives there, 6. perhaps 3 centuries there 100. Greek artistic treasures there, 100 banners at described, 11.

Telamon. C. Lucius, named a p. 64. afterwards Tyrrhenus and other names regions, 44. right-hand, 45. left-hand, 46. Telamon, descendants of Tullus, a son of Romulus who was sent to the sea.
 Telamon kept at Rome, 447.
Tower of Telamon = girdle at Delta, 41.
Thesaurus. M. Cratus collected between 1. May and 12. Thesmophoria, outside of at Gadeira, 47.
 Times say to be arranged for Apollonius at Sparta (as if he were a god), 49.
 There a new alliance formed between Thessaly and Crete by an embassy, 511.
 There as an assembly in the middle of the year, 27.
 There as a work of shade of 4. as 379.
 There as a regular tourist in Asia, 3. Apollonius seen to be in 1/2 of Attic hills here his winter, 31.
 There as a sport permitted by law, 48.
 There a red chub at Syracuse, 161. raised by Apollonius of the same name, 11. 401.
 There as a welcome birth of 1. as 3.
 There as a hunting mount, 40.
 There as a place for athletes and spectators, 100. Hunter 41. hunting, 100.
 There as a place for athletes and spectators, 100. Hunter 41. hunting, 100.
 There as a place for royal banquets, 400.

INDEX

CHARLES CLAY AND SONS, LIMITED,
BRUNSWICK STREET, STANFORD MARKET, E.C., AND
SUNDAY, SUFFOLK.





XU

CATALOGUED.

"A book that is shut is but a block."

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.